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S Á T Á R A .

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JAMES M. CAMPBELL.

October 1884.

CONTENTS.

S A' T A' R A .

Chapter I.—Description.	PAGE
Position and Area; Boundaries; Sub-Divisions and States;	.
Aspect	1-4
Hills; Rivers; Water; Geology	5-16
Seasons; Winds; Clouds; Climate; Rainfall; Heat; Hail-	
storms	17-27
Chapter II.—Production.	
Minerals; Forests	28-35
Domestic Animals; Wild Animals; Snakes; Fish; Birds . .	36-42
Chapter III.—People.	
Census Details; Villages; Houses; Dress; Communities;	
Movements	43-50
HINDUS :	
Bráhmans; Writers; Traders	51-63
Husbandmen	64-78
Craftsmen	79-96
Musicians; Servants; Shopherds; Fishers; Labourers . .	97-107
Unsettled Tribes; Depressed Classes	108-114
Beggars	115-123
MUSALMÁNS; CHRISTIANS; PÁRSIS	124-147
Chapter IV.—Agriculture.	
Husbandmen; Soil; Arable Area; Holdings; Plough; Stock;	
Field Tools	148-150
Water Works; Wells	151-158
Manure; Wood-ash Tillage; Crops	159-167
Famines	168-177
Chapter V.—Capital.	
Capitalists; Banks; Bills; Currency; Saving Classes; Invest-	
ments; Moneylenders; Interest; Borrowers; Agrarian	
Riots; Mortgages; Wages; Prices; Weights and Measures.	178-193
Chapter VI.—Trade.	
Roads; Passes; Railways; Tolls; Bridges; Travellers' Bun-	
galows; Rest-houses; Ferries; Post and Telegraph Offices .	194-213
Trade Centres; Markets; Fairs; Shopkeepers; Peddlers;	
Carriers; Imports; Exports	214-219

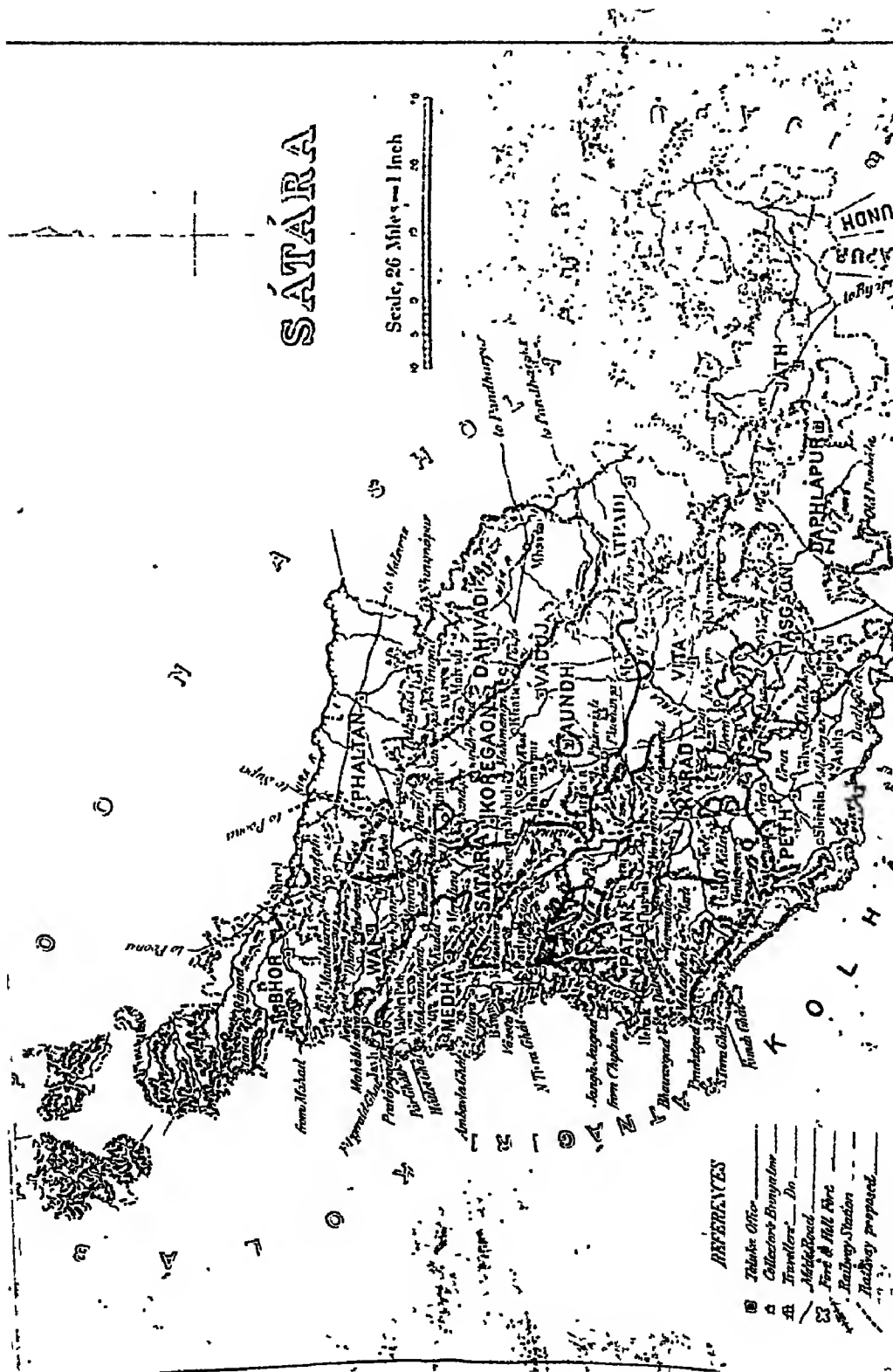
CHAPTS :	PAGE
Gold and Silver; Copper and Brass; Iron; Stone; Pottery; Wood; Cotton-weaving; Dyeing; Blankets; Leather	220-223
Chapter VII. — History.	
Early Hindus (B.C. 200 - A.D. 1204)	224
MUSALMANS (1204 - 1720):	
Delhi Governors (1318 - 1347); Bahmanis (1347 - 1489); Adil Shāhis (1489 - 1686); Adil Shāhi Institutions; Marātha Chiefs; Shivājī (1627 - 1680); Afzul Khān's murder (1659); Shivājī's Institutions; Sambhājī (1680 - 1689); the Moghals (1686 - 1720); Rājārām (1689 - 1700); Tārābāi's Regency (1700 - 1709); Shāhu (1708 - 1749); Bālājī Vishvanāth Peshwa (1714 - 1720); Impe- rial Grants (1720)	225-262
MARĀTHAS (1720 - 1848):	
Management (1720); Nizām independent (1720); Bājirāv Ballāl Peshwa (1721 - 1740); Bālājī Bājirāv Peshwa (1740 - 1761); Shāhu's death (1749); Sātara ceases (1760) to be the Marātha Capital; Rāmājī (1749 - 1777); Mādhavrāv Peshwa (1761 - 1772); Nārāyanrāv Peshwa (1772 - 1773); Shāhu II. (1777 - 1810); Pratāpsinh (1810 - 1839); Trimbakji Denglia's insurrection (1817); Battle of Kirkee (1817); Sātara surrendered to the British (1818); Mr. Elphinstone's Manifesto; Pratāpsinh restored; Pratāpsinh's Plots; Shāhājī (1839 - 1848)	263-314
THE BRITISH (1848 - 1884):	
Annexation (1849); the Mutinies (1857)	315-319
Chapter VIII. — The Land.	
Acquisition; Changes; Staff; Tenures; Alienated Land; Alienated Villages	320-328
Former Surveys; Former Rates; Revenue Officers; Revenue Accounts; Revenue System; Collections	329-342
British Management (1848 - 1851); Cesses (1851); Survey (1853 - 1863); Survey Results (1854 - 1882); Season Reports (1849 - 1883)	343-389
Chapter IX. — Justice.	
Justice under the Peshwās (1749 - 1818), under Pratāpsinh (1818 - 1839), under Appa Sāheb (1839 - 1848), and under the British (1849 - 1883); Civil Courts (1870 - 1883); Civil Suits (1870 - 1882); Arbitration Courts; Registration; Magistracy; Village Police; Criminal Classes; Police; Offences; Jails	390-402

CONTENTS.

iii

Chapter X. — Finance.	PAGE
Land Revenue; Excise; Assessed Taxes; Balance Sheet;	
Local Funds; Municipalities	403 - 408
Chapter XI. — Instruction.	
Schools; Staff; Cost; Instruction; Private Schools; Progress	
(1855 - 1883); Girls' Schools; Readers and Writers;	
School Returns; Town and Village Schools; Libraries;	
Literary Societies; Newspapers	409 - 415
Chapter XII. — Health.	
Climate; Hospitals; Dispensaries; Infirm People; Vaccina-	
tion; Cattle Disease; Births and Deaths	416 - 422
Chapter XIII. — Sub-Divisions.	
Boundaries; Area; Aspect; Climate; Water; Soil; Stock;	
Holdings; Crops; People	423 - 446
Chapter XIV. — Places	447 - 616
States	617 - 624
Appendix A.	
Botany	625 - 646
Appendix B.	
Mahabaleshvar Plants	647 - 653
Appendix C.	
Camps	654 - 657
Appendix D.	
Dasara Procession	658 - 660
Index	661 - 672

SÁ T Á R A.



SATARA.

CHAPTER I.

DESCRIPTION.

Satara, at the western limit of the Deccan tableland, lies between 16° 50' and 18° 10' north latitude and 73° 45' and 75° 0' east longitude. It has an area of 4792 square miles, a population in 1881 of 1,062,350 or 221 to the square mile, and a land revenue in 1882 of £231,199 (Rs. 23,11,990).

The district of Satara includes part of the state of Satara which lapsed to the British in 1848, together with the sub-division of Tasgaon which was formerly in Belgaum. Satara is bounded on the north by the Nira river and the states of Bhore and Phaltan, and beyond them by Poona; on the east by Sholapur, the Atpadi sub-division of the Pant Pratinidhi state, and the state of Jath; on the south by the lands of the Sangli branch of the Patvardhan family, a few villages of Belgaum, the Varana river, and, beyond the Varana river, by Kolhapur; and on the west by the Sahyadris, and beyond the Sahyadris by the Konkan districts of Kolaba and Ratnagiri.

For administrative purposes Satara is distributed over eleven sub-divisions. Of these seven, Wai, Javli, Satara, Koregaon, Patan, Karad, and Valva are in the west; and four, Man, Khatav, Khanapur, and Tasgaon are in the east:

Satara Administrative Details 1882-83.

SUB-DIVISION.	AREA.	VILLAGES.										PEOPLE.		LAND REVENUE, 1882.	
		Government.				Alienated.				Total.		1881.	To the Square Mile.		
		Villages.		Hamlets.		Villages.		Hamlets.		Government.	Alienated.				Total.
		Inhabited.	Uninhabited.	Inhabited.	Uninhabited.	Inhabited.	Uninhabited.	Inhabited.	Uninhabited.						
Wai	390	92	...	80	...	35	...	32	3	92	35	127	88,610	227-20	£ 19,556
Javli	419	181	1	59	...	71	...	32	11	182	71	253	63,729	152-00	8702
Satara	320	106	...	97	...	42	...	30	...	105	42	148	119,913	374-72	24,916
Koregaon	340	59	...	53	...	15	...	8	...	59	15	74	81,187	238-78	24,366
Patan	431	115	2	170	...	87	1	143	...	117	83	205	112,414	260-82	15,000
Karad	391	74	...	102	...	30	1	24	...	74	31	105	140,920	360-40	34,893
Valva	545	99	1	80	...	40	...	28	...	99	40	139	169,403	310-84	44,133
Man	225	72	...	99	...	6	...	7	...	72	6	78	52,111	83-37	8420
Khatav	499	54	1	97	18	30	2	13	2	55	32	87	74,027	148-25	15,464
Khanapur	500	69	...	41	54	22	...	1	...	69	22	91	50,327	157-81	16,632
Tasgaon	323	35	...	23	10	14	...	7	...	35	14	49	79,704	240-45	17,437
Total	4792	955	5	876	82	392	4	325	16	960	396	1,356	1,062,350	221-69	231,199

Chapter I.
Description.

BOUNDARIES.

SUB-DIVISIONS.

Chapter I.
Description.
STATES.

In addition to the territories which form the Sâtâra district, a large area of land is under the supervision of the Collector as Political Agent. This additional territory includes the Bhor state in the north-west, Phaltan in the north, the Aundh state in the east, and Daflâpur and beyond it Jath in the extreme south-east. Of these territories the lands of Bhor begin from the north-west corner of Sâtâra to the north of the Mahâdev hills. From the Mahâdev hills, with a breadth varying from thirty-five miles in the south to fifteen miles in the north, Bhor stretches north-west over the rough Sahyâdri lands in south-west Poona and in east Kolâba, as far as within six miles of the line of the Bhor pass in Poona and seven miles of Pen in Kolâba. Phaltan, on the north, adds a block of land to the north of the Mahâdev hills, which drains north to the Nira. Aundh is partly scattered within the limits of the Mân, Koregaon, Khânâpur, Karâd, and Tâsgaon sub-divisions, and partly forms a considerable block of the Âtpâdi sub-division to the north-east of Khânâpur which drains north-east into the Mân. Daflâpur adds some lands in the south-east of Khânâpur, and Jath adds beyond Daflâpur a long tract of country that stretches east and then north to the Mân and Bhima about twenty miles south-east of Pandharpur. The chief details of the Sâtâra states are :

Sâtâra States.

STATES.	TITLE.	AREA.	POPUL., 1881.	REVENUE, 1882.
Bhor ...	Pant Sachiv ...	1401	145,576	£ 43,369
Phaltan ...	Nimbâlikar ...	387	68,402	18,600
Aundh ...	Pant Pratîndîhi ...	447	68,016	10,819
Jath ...	Deshmukh ...	834	49,480	16,825
Daflâpur ...	Deshmukh ...	95	6007	1315
Total ...		3314	318,657	90,538

ASPECT.

Sâtâra covers about a hundred miles from north to south, and about eighty miles from east to west. Except a small area in the north and north-east that drains into the Bhima, the district of Sâtâra is the head of the valley of the Krishna river. Down the centre, with a general slope to the south and south-east, along a valley which slowly opens into a plain, the Krishna flows first to the south and then to the east, passing across the whole district from its north-west to its south-east corner. From the central plain of the Krishna eight valleys branch to the hills. Six of them on the right run west or north-west, flanked by spurs from the Sahyâdri, and two of them on the left run north, flanked by spurs from the northern Mahâdev range. In the west the district is rugged and well watered; in the east it is flatter but parched and barren. Between the two stretches the Krishna valley, which, with the mouths of some of the side valleys, forms one of the richest tracts in the Bombay Deccan. Except near Mahâbaleshvar and the Koyna valley in the west, little of the district is thickly wooded. Even in the rains the Mahâdev hills which lie across the north of the district are scantily covered with green, and during the hot months most of the country is parched and bare. Still, even in the stoniest and barrenest parts, the eye is often relieved by the green of watered crops and by groves of lofty trees. The

western hills are remarkably bold with sharp outlines. The tops of many are flat, raised on lofty black scarps which in the distance look like fortress walls. The hills are layers of soft or amygdaloid trap separated by flows of hard basalt and topped by iron-stone or laterite.

The Sahyádrí range in the extreme west, the Mahádev range passing at right angles from the Sahyádris east across the north of the district, and the spurs of the Sahyádris chiefly stretching east and south-east; and the south-running spurs of the Mahádev hills divide Sátara into three belts; a western, a central, and an eastern. The western or Sahyádrí belt includes the western parts of Wái, Jávli, Sátara, Pátan, and Válva. It includes the narrow rugged and steep crest of the Sahyádris and the neighbouring ten to fifteen miles in the extreme west of the Koyna and Várna valleys. It includes the bulk of the Sátara forest land and is throughout hilly and thickly wooded with evergreen trees. The Koyna and Várna rise in the Sahyádris and run south-east till they join the Krishna. On both sides of these rivers the hills rise steep from the river banks, leaving little room for tillage. The line of hill top is seldom broken into distinct summits and is generally bare as the rock is too smooth and steep to give trees a foothold. On the hill slopes the vegetation is dense; and in the valleys where the washings of the hills have gathered, the tree growth is luxuriant forming high forests chiefly of *jámbhul* *Syzigium jambolanum*, *anján* *Memeeylon tinctorium*, *pisa* *Actino daphne*, jack *Artocarpus integrifolia*, *val* *Piñus indica*, mango *Mangifera indica*, and *hirda* *Terminalia chebula*. Except Mahábaleshvar, Mándhardev, and a few others which end in large plateaus, the flat tops are not more than fifty to 300 acres in area. The hills are crossed by many footpaths and by two important cart roads with large traffic, the FitzGerald pass in Jávli leading from Mahábaleshvar to Mahád in Kolába and the Kumbhárli pass leading by Karád and Pátan to Chiplun in Ratnágiri. Scattered over the hills, always close to a spring or stream, on the flat tops, on side terraces, and in the valley bottoms are small hamlets of rude ill-made huts whose timbers are rough forest posts, whose walls are of wattle and daub, and whose roofs are of thatch. Every spring is dammed and the sides of many of the hills are cleverly terraced for the growth of rice and garden crops. But the bulk of the soil is red iron-charged and poor, fit only for *náchni vari* and other coarse hill grains which on some of the upper slopes are grown by coppice-cutting or *kumri*. Except a class of Musalmán iron-smelters called Dhavada who are now labourers, most of the hill people are Maráthi Kunbis. In the hot season the climate of the hills is cool and healthy; in the damp chilly rains the people suffer from fever and ague.

The central belt stretches from the eastern border of the Sahyádrí belt about thirty miles to the Vardhangad-Machindragad hills which run from the Mahádev range south through the whole length of the district nearly parallel to the Sahyádris. This central belt includes the eastern parts of Wái, Jávli, Sátara, Pátan, and Válva and the whole of Karád and Korogaon. It is a tract of rich well-watered valleys nearly parallel to each other, stretching and widening to the

Chapter I.
Description.
ASPECT.

Sahyádrí Belt.

Central Belt.

Chapter I.
Description.
Area.
Central Belt.

east and south-east, and separated by sharp cut spurs which lie east and south-east from the main line of the Sahyādris. The chief valleys are beginning from the north, the Koregaon, Krishna, Koyna, and Vārna valleys. The Koregaon valley in the north of the district is almost surrounded by hills, those on the west thinly wooded, and those on the east bare. The Krishna and the Koyna valleys are in the centre of the district. The Krishna valley, the finest valley in the district, between the Kamalgad spur in the north and the Vairatgad spur in the south, passes from the great Mahabaleshwar plateau through Wai, Sātara, Karad, and Vālna. South of the Krishna valley the Koyna valley lies between the main line of the Sahyādris on the west and the Bāmoli-Gorāntatgad spur on the east. Like the Krishna valley it starts from the Mahabaleshwar hills, and, after stretching south about forty miles through Jash and Pātan, turns east for forty miles further and opens into the broad Krishna valley at Karad. To the south of the Koregaon valley with the Bhivragad-Kandur hills on the north, and the Mahimatgad hills in Kolhāpur on the south, the Vārna valley, gradually opening, passes east till, about sixteen miles south of Vālna, it merges in the great Krishna plain. In the west the beginnings of these valleys are little more than ravines hemmed in by high steep hills. The soil is a bright barren iron clay, the small hamlets are perched on knolls or set on high stream banks, the people are poor, and much of the crops are grown with the help of rub or wood ashes. Further east the flanking hills grow lower, rounder and better. Patches and belts of valuable teak gradually give way to tillage as the dale open into broad level valleys with *batkul*-fringed stream banks and lines of road shaded by lofty trees. These broad valleys are the richest part of the district. Near the centre of the valley, generally on the banks of the main stream, sometimes two or three miles apart, are large and often shady villages, peopled by careful and skilful husbandmen. Near the villages, along both banks of the central river, the deep and well watered black soil yields a succession of rich crops which keep green till February. In the rains all is green, and the fields pass to the foot of the hills and sometimes climb the lower slopes. After October when the rain crops are reaped the outer fringe of the valley lies barren and bare.

Eastern Belt.

The eastern belt includes the four sub-divisions of Mān, Khatār, Kūlmāpur, and Tāgaon. Except in the extreme south near the Krishna the eastern belt is barren. Much of Khatār and Kūlmāpur in the centre is a waving plateau about 250 feet above the Krishna valley. The plateau slopes east to the Yerla which crosses it on its way south to the Krishna. Beyond the Yerla it rises gently and again dips into the deeper valley of the Vīta. East of the Vīta the country rises about a hundred feet and passes into the hills which lead to Māndesh, the country bordering on the Mān river including the Mān, Atpādi, and Sāngola sub-divisions. In the west of Khatār are a few scattered teak, and many of the slopes have thick patches of scrub and coppice, chiefly *karanj*, *bekti*, and *dhāvda*. Though the soil is poor millet and other dry-crops are grown over a large area. Mān is a hollow nearly surrounded by low hills. The low lands are full

of rock and the soil is poor. The hill slopes, which are scamed with streams, are generally covered with scrub forest chiefly as in Khatáv of *karanj* *Pongamia glabra*, and *dhánda* *Conocarpus latifolia*. Most of the tillage in Mán is on the slopes and top of the plateau; the bulk of the low-lands are waste. This Mán country has for long been and still is a pasturo land for the cattle of the richer valleys further to the west. In the south of this eastern belt, beyond the central plateau of Khatáv and Khánápur, along the curso of the Yerla, the lands of Tásgaon fall slowly to the Krishna. In the north and east Tásgaon is barren and rocky, cut by lines of low hills that strike out from the Khánápur plateau. In the south and west, near the meeting of the Yerla and the Krishna, it turns into a rich well wooded plain.

The Sátára district contains two main systems of hills; the Sahyádrí range and its offshoots, and the Mahádev range and its offshoots. The Sahyádrí system includes the main range of the Sahyádris which, through its entire length of sixty miles from north to south, forms the western boundary of the district. Within Sátára limits the main range of the Sahyádris, from about eight miles north of Pratápgad passes south-west for about twenty miles. The crest then turns to the east of south, and, in an irregular line, continues to stretch south by east about forty miles till it enters Kolhápur near Prachitgad about fifteen miles south-west of Pátan. In the sixty miles within Sátára limits the crest of the Sahyádris is guarded by five forts. From the north these are Pratápgad in the north-west of the district, Makarandgad following the line of the hill crest about seven miles south of Pratápgad, Jangli-Jaygad about thirty miles south of Makarandgad, Bhairavgad about ten miles south of Jangli-Jaygad, and Prachitgad about seven miles south of Bhairavgad. Within Sátára limits the main line of the Sahyádris is crossed by eight passes. Beginning from the north these are the FitzGerald or Ambinali pass in the north-west of the district, about ten miles west of Mahábleshvar; the Pár pass about three miles south-west of the FitzGerald pass; the Hátlot pass about six miles south of the Pár pass; the Amboli pass, about ten miles south of the Hátlot pass; the North Tivra pass about ten miles south of the Amboli pass; the Kumbhárli pass about fifteen miles south of the north Tivra pass; the Mala pass about eight miles south of the Kumbhárli pass; and the South Tivra pass about six miles south of the Mala pass. Of these eight passes the FitzGerald and the Kumbhárli are fit for carts, the Amboli, North Tivra, South Tivra, and Mala are bullock tracks, and the rest are footpaths.

Five spurs pass east and south-east from the Sahyádris. Beginning from the north these spurs may be named the Kamalgad, Vairátgad, Hatgegad-Arlo, Bámnoli-Gherádatogad, and Bhairavgad-Kandur; the two last are large ranges each with three minor spurs. Kamalgad is a short spur which starts about five miles north of Mahábaleshvar and passes about ten miles east ending in the hill-fort of Kamalgad. It forms the water parting between the Valli on the left or north and the Krishna on the right or south. The

Chapter I. Description.

ASPECT.
Eastern Belt.

HILLS.
The Sahyádris.

Chapter I.
Description.

HILLS.
The Sahyādris.

second is the Vairātgaḍ spur up a branch of which the Wāi-Mahābaleshvar main road climbs. It leaves the Sahyādris close to the village of Mahābaleshvar and stretches south-east about twenty miles ending a little beyond the hill-fort of Vairātgaḍ. This spur forms the water-parting between the Krishna on the left or north-east and the Kudāli a feeder of the Krishna on the right or south-west. It has one fort Vairātgaḍ about six miles south-east of Wāi. The third or Hatgegaḍ-Ārle spur starts like the Vairātgaḍ spur from Mahābaleshvar village, and stretches south-east nearly parallel to the Vairātgaḍ range to the north of Medha about thirty miles to Ārle near the meeting of the Krishna and Venna. It is the water-parting between the Kudāli feeder of the Krishna on the left or north-east, and the Venna or Vena on the right or south-west. This spur has no hill fort. The fourth the Bāmnoli-Gherādategaḍ is the chief of the Sahyādrī spurs. It starts from Malcolmpeth on the Mahābaleshvar plateau and for a distance of about forty miles runs south nearly parallel to the main line of the Sahyādris. It forms the water-parting between the Vena a feeder of the Krishna on the left or north-east and the Koyna another feeder of the Krishna on the right or west. This long range is as high and massive as the main crest of the Sahyādris. Besides by several small passes it is crossed by a good bullock track from Medha and Bāmnoli. In the extreme south is the fortified peak of Gherādategaḍ. From the eastern slopes of the Bāmnoli-Gherādategaḍ range three chief spurs stretch east and south-east across the plain. The first of these, the Sātāra spur, starts at Kolghar about three miles north-east of Bāmnoli and about fifteen miles south-east of Malcolmpeth, and stretches about fourteen miles to Sātāra, and, from Sātāra, about twelve miles south-east to Vārna and Phatyāpur near the meeting of the Urmodi and the Krishna. It forms the water-parting between the Vena on the left or north-east and the Urmodi on the right or south-west, both feeders of the Krishna. Its only fortified hill is Sātāra about the middle of the range. The second spur, which may be called the Kolvāli-Sonāpur spur, is short scattered and of irregular shape. It leaves the main range near Kelvāli about eight miles south of Bāmnoli, and, with many short side shoots, stretches about twelve miles south-east to Nāgthāna. It forms the water-parting between the Urmodi river on the left or north-east and the Tārli also a feeder of the Krishna on the south-west. Its only fort is Sajjangad or Parli on an outlying branch to the north of the main spur. The third or Jālu-Vasantaḡad spur starts from the Bāmnoli-Gherādategaḍ range about nine miles south of Kelvāli and with several offshoots passes about twelve miles south to near Pātan; about two miles north-east of Pātan it turns south-east, and stretches about fourteen miles to Vasantaḡad about four miles north-west of the meeting of the Koyna and the Krishna at Karāḍ. During its twelve miles south the Jālu-Vasantaḡad spur forms the water-parting between the Tārli stream on the left or east and the Kera a feeder of the Koyna on the right or west. In its fourteen miles to the south-east the spur forms the water-parting between the Krishna and its feeder the Mānd on the left or north-east, and the Koyna on the

right or south-west. The only fort on the spur is Vasantgad near its extreme south-east end. In the extreme south of the district, starting from the main line of the Sahyádris near Bhairavgad about fourteen miles south-west of Pátan, a great belt of hills stretches south-east parallel to and a little north of the Várna about thirty-six miles to near Kandur and Vadibhágáí five miles south-west of Shirála, forming with the Várna the boundary between Sátára and Kolhápúr. From this range several spurs run north-east and east, and fill the south-west corner of the district with hills. Of these spurs there are three chief lines, Gunvantgad about five miles south-west of Pátan; the water-parting between the Koyna on the left or north and the Morna on the right or south; the Káhir-Kirpa spur running east and separating the Morna on the left or north from the Kole or Váng river on the right or south; and the Kálgaon-Jakinvádi spur running north-east to near Kapil about three miles south of Karád and separating the Kolo river on the left or north-west from the Nándgaon stream on the right or south-east.

The second system of Sátára hills is the Mahádev system. In the north of the district the Mahádev rango starts about ten miles north of Mahábaleshvar and stretches east and south-east across the whole breadth of the district. The course of the range for the first thirty miles, to a little beyond the Khámatki pass on the Sátára-Poona road, is east. About Vela, four miles east of the Khámatki pass, it turns south-east. Near Tadvala, twelve miles south-east of Khámatki, through two breaks in the range, the Wái-Phaltan and the old Sátára-Poona roads pass. Beyond Tadvala the hills again stretch in an irregular line east to the extreme east of the district at Kothla about twelve miles north-east of Dahivadi. Though its south-running spurs have many forts, the main crest of the Mahádev rango has only three forts, Ghorákelanja in the north-west about fourteen miles north-east of Mahábaleshvar, Táthvada about twenty miles north-west of Dahivadi, and Várugad in the north-east about eleven miles north of Dahivadi. Besides many small openings the Mahádev range is crossed by three important passes, the Khámatki pass on the Poona-Sátára road about twenty-eight miles north of Sátára, and the two breaks near Tadvala, about twelve miles south-east of Khámatki, through which the Wai-Adarki and the old Sátára-Poona roads run.

From the main range of the Mahádev hills three spurs stretch south, the Chandan-Vandan spur in the west which runs about half across the district, and the Vardhangad-Machindragad and the Mahimangad-Panhála spurs further east which stretch right across the district. The Chandan-Vandan spur is the water parting between the Krishna valley on the west and the Vásna valley on the east. The spur starts from the Mahádev hill at Hárli about a mile and a half east of the Khámatki pass and about twelve miles north-east of Wái. It stretches south about twelve miles to the twin forts of Chandan and Vandan, and, from them, about ten miles further to near the meeting of the Vásna and Krishna about three miles south-east of Sangam-Máhuí. The Vardhangad-Machindragad spur begins

Chapter I Descriptio

HILLS.
The Sahyádr.

The Mahádev.

Chapter I.
Description.
HILLS.
The Mahádev.

from Mol in Khatáv about sixteen miles east of the starting point of the Chandan-Vandan spur and passes south through the whole length of the district about fifty miles to the Krishna near the town of Kundal. It forms the water-parting between the Vásna, Vangna and other direct feeders of the Krishna on the west and the streams that drain into the Yerla a large tributary of the Krishna on the east. The spur has three fortified hills Vardhangad in the north about eight miles east of Koregaon, Sadáshivgad near Karád about thirty miles south of Vardhangad, and Machindragad about twelve miles south of Sadáshivgad. The third or Mahimangad-Panhála spur begins from the Mahádev hills about nine miles east of the starting point of the Vardhangad-Machindragad range and stretches south-east to Khánápur. At Khánápur it splits in two, one branch passing twenty miles south till it ends in the old Panhála fort in the extreme south of the district, and the other stretching south-east and leaving the district at Dhalgaon and beyond that continuing about sixteen miles south-east to Bilur about five miles south-west of Jath. It forms the water-parting between the valley of the Yerla, a tributary of the Krishna on the right or south-west, and the valley of the Mán a tributary of the Bhima on the left or north-east. It has two fortified hills Mahimangad about ten miles south of where the spur starts from the Mahádev hills, and Bhopálgad about ten miles south-east of Khánápur.

The tops both of the Sahyádris and of the Mahádev hills, especially in the north-western sub-divisions of Wái, Jávlí, and Pátan, look like a succession of fortresses raised on a series of plateaus piled one over the other, the whole surmounted by a wall of rock. The top of Mahábaleshvar, the highest point in the district, is about 4710 feet above the sea. From the high Deccan table-land on the east the Sahyádris seem somewhat low and tame. But from the western edge of their crest great forms stand out from the Konkan with bold wild outlines and cliffs which in places have a sheer drop of over 3000 feet. For about thirty miles after leaving the Sahyádris the Mahádev hills keep a height of about 4000 feet above the sea and about 2000 feet above the plain. The north face of the Mahádev range falls sharply into the Nira valley, the distance from the crest of the range to the river being not more than ten or twelve miles. To the south the hills fall much more gently to the valley of the Krishna.

Within Sátára limits there are fifty-six notable hills and hill-forts, fourteen in Wái, four in Jávlí, seven in Sátára, five in Koregaon, five in Pátan, four in Karád, three in Válva, seven in Mán, four in Khatáv, two in Khánápur, and one in Tásgaon.

Wái.

The names of the fourteen Wái hills are, Báleggar, Dhámna, Harli, Kamalgad, Kenjalgad, Mándhardev, Pánchgani, Pándavgad, Pipli, Sonjáí, Vágdera, Vandan, Vairátgad, and Yeruli. Of these hills Sonjáí the lowest is 3287 feet and Yeruli the highest is 4531 feet above the sea. One of them Pánchgani is a health resort, and five of them Kamalgad, Pándavgad, Vairátgad, Vandan, and Kenjalgad are hill forts. Kamalgad, 4511 feet above the sea, stands alone ten miles west of Wái, and has an ascent of about three miles. The

sides are covered with shrubs and trees, and the top is flat, and is about fifty acres in area. It has one approach by a rough flight of steps, and inside are a deep well, a reservoir, and a cave. Pándavgad, about 4177 feet above the sea and three miles north of Wái, has an ascent of about a mile and a half, and is thinly covered with scrub. Its flat top has an area of only thirty acres, surrounded by an almost ruined wall with two gates. Inside, at a small ruined temple of Pándujái, a yearly fair or *yátra* is held. On the side are two or three water cisterns and a cave, and at the bottom of the hill are two more caves called Pándavkratya or the Pándavs' work. Vairátgad, 3939 feet above the sea and six miles south of Wái, has an ascent of about a mile. The top, which has an area of about thirty acres, has two reservoirs, but neither temples nor caves. It is surrounded by a wall with two gates, one of which is approached by steps. Besides the main entrance there is a secret path or *chorvát*. Vandan, about 3841 feet above the sea and ten miles south-east of Wái, is a flat-topped hill with an area of about seventy acres, and an ascent of a mile and a half. The top, which has five small mosques and two reservoirs, is strengthened at the crests of ravines with two gates. Kenjalgad, 4268 feet above the sea and twelve miles west of Wái, is a flat-topped hill with an area of about fifty acres and an ascent of about two miles. The top, which has four reservoirs and one or two ruined temples, is surrounded by an almost ruined wall with a gate approached by a flight of about a hundred steps. The village of Ghera Kenjala on the top has about 100 people.

The four hills in Jávli are Mahábaleshvar, Makrandgad, Pratápgad, and Vásoṭa. Of these, Mahábaleshvar, 4710 feet above the sea, is a health resort and the other three are hill forts. Makrandgad, about 4054 feet above the sea and eight miles south-west of Malcolmpeth, the Mahábaleshvar market, is commonly known as the Saddleback. The top is small and uneven. A few Jangam shrine-servants and husbandmen live on the top, which has a reservoir, a spring, and a temple of Mallikárjun. Pratápgad hill, as the crow flies is four or five miles west of Malcolmpeth. It is 3543 feet above the sea and stands alone with steep grass and scrub-covered sides, and is a place of great natural strength. It can be climbed either from Váda or Peth Pár, but has only one gate. The top plateau which is about half a mile long, is flat and is surrounded by an inner and an outer line of walls each with one gate. The fort, which is said to have been built by Shiváji, is still in fair repair. The citadel has an area of 300 by 400 yards. About seventy people, chiefly *pujáris* or shrine servants, live on the hill top which has some reservoirs and two large temples, one dedicated to Bhaváni and the other to Kedáreshvar. The tomb of the Bijápur general Afzul Khán who was slain by Shiváji in 1659, is still shown on the hill. Vásoṭa is a flat-topped hill on the main range of the Sahyádris, about sixteen miles south of Malcolmpeth. It is climbed by a steep footpath about a mile and a half long with steps at the top. The top, which is surrounded by a wall, contains the remains of a mansion, a small temple, and two reservoirs.

Chapter I. Description.

HILLS.
Wái.

Jávli.

Chapter I.
Description.

HILLS.
Sátára.

The seven hills in the *Sátára* sub-division are *Sátára* fort or *Ajimatára*, *Yavteshvar*, *Parli* fort or *Sajjangad*, *Petova*, *Ghátái*, *Pátेशvar*, and *Shulpáni*, varying from 3000 to 4000 feet above the sea. *Sátára* and *Parli* are fortified. The *Sátára* hill, about 3307 feet above the sea and 1200 feet above the plain, stands immediately over the town of *Sátára*. The hill is climbed by a path about one mile long. The fort includes a flat hill-top about 1200 yards by 400. It is surrounded by a wall with an entrance in the north-west, and a second blocked entrance in the south-east. The only buildings on the top are two bungalows and a few temples and small reservoirs. Two low necks join it to the spur. The sides are steep and bare with a little scrub, and, except at the main gate, the top is surrounded by an unbroken wall of rock. The *Parli* or *Sajjan* fort, about 3000 feet above the sea, stands alone about seven miles south-west of *Sátára*. It is steep and may be climbed by three footpaths, all of which lead to the same point of entrance. The flat top, which is about 600 yards by 250, is surrounded by a wall in fair order with an inner and an outer gate both bearing inscriptions. The fort is famous for the footprints of *Rámdás Svámi*, the teacher of *Shiváji*. The footprints are visited every Thursday by numbers of pilgrims, and a great fair or *yátra* is held in honour of *Rámdás Svámi* on the ninth of the dark half of *Mágh* in January-February. Besides the footprints, the top contains several temples, two mosques with Persian inscriptions, five water reservoirs, and a considerable population.

Koregaon.

The five *Koregaon* hills, *Harneshvar*, *Chavneshtar*, *Jaranda*, *Nándgiri*, and *Chandan*, vary from 3500 to 4000 feet above the sea. Three are hill forts of little importance, *Nándgiri* about twelve miles north-east, *Chandan* about fifteen miles north, and *Jaranda* about eight miles east of *Sátára*. All are surrounded by walls each with one entrance. *Nándgiri* has a plateau about 500 yards long and 300 broad, and the top of *Chandan* is 1000 feet by 800. These have no special temples or buildings but have one or more reservoirs. The slopes are bare and steep and are climbed by difficult footpaths.

Pátan.

Of the five *Pátan* hills, *Chandli*, *Dátégad*, *Gunvantgad*, *Bhairavgad*, and *Jangli-Jaygad*, all except the first are fortified. *Chandli*, about six miles south of *Pátan*, is of an irregular sugarloaf-shape and is half cut from the rest of the ridge by a depression or pass. Except for a few teak trees the hill sides are bare. *Dátégad* is a flat-topped eminence at the southern end of a range of hills in the west of *Pátan*. The sides are bare and rocky. The ascent, which is some three miles from *Pátan*, though steep, is fairly easy. *Gunvantgad* or *Morgiri*, a striking hill from many points on the *Sahyádris*, looks like a lion crouching with its head to the south-east. The ascent is easy, not more than half a mile from the village of *Morgiri*. The top has an area of about 200 yards by fifty. The forts of *Bhairavgad* and *Jangli-Jaygad* are both on spurs which jut into the *Konkan* from the edge of the *Sahyádris*. Both are difficult of access, the path passing through masses of trackless forest.

Karád.

The four *Karád* hills are, *Agáshiv*, *Pál*, *Sadáshivgad*, and *Vasantgad*, of which the *Sadáshivgad* and *Vasantgad* are fortified.

Agáshiv, standing about 1200 feet above the plain, has a pointed top, and is a prominent object about four miles south-west of Karád. The sides are steep and scantily covered with scrub. On the south-east of the hill is a group of Buddhist-caves. Pál stands alone about two miles south-east of the village of that name. It is round-topped and rises about 1000 feet from the plain. On the top is a small temple. The sides are not steep and in many parts are under tillage. Sadáshivgad, a hill fort built by Shiváji, stands about three miles east of Karád. It is a round-topped hill at the western end of a spur which juts from the eastern wall of the valley. The sides are bare and rocky, easily climbed by a path about a mile long. The top which is about 400 yards by 200 is surrounded by a ruined wall. Vasantgad, about four miles north-west of Karád, a prominent object from both the Karád-Sátára and the Karád-Kunbharli roads, is a place of great strength. A footpath leads from Talbid to the east of the fort, and the old gun road was from Khodshi about two miles to the south-east. On the top are two gateways and some temples and other buildings.

Of the three Válva hills, Mallikárjun, Prachitgad, and Machindragad, the two last are fortified. Mallikárjun, about eight miles south-east of Peth, has a fine Bráhmancial cave temple. Prachitgad is on a spur which stands out into the Konkan in the extreme west of the Sahyádris. Machindragad, a solitary round-topped hill in the north-east of the sub-division, is the southmost of Shiváji's forts.

Of the seven Mán hills, Várugad, Khokada, Shikhar-Shingnápur, Táthvada, Jire-Padhár, Kulakjái, and Mahimangad, three, Várugad, Táthvada and Mahimangad are fortified. Várugad, about ten miles north-west of Dahivadi, rises cone-shaped from the main spur. From the north the ascent is difficult and about a mile long; from the south the plateau leads to the base of the cone and the ascent is not more than 250 feet. Its grassy top which is about a mile long by a mile broad, is fortified on the crests of the ravines by a ruined wall with five gateways. On the top stands the village of Várugad with an old temple of Bahiroba and with five hamlets of Kunbis, Rámoshis, and Mhárs. Khokada, fifteen miles north-west of Dahivadi, is flat-topped, rugged, and bare, and has one spring. On the top is the village of Khokada mostly of Kunbi husbandmen who raise crops of millet, Indian millet, wheat, and gram. Wolves and panthers occasionally visit the hill. Shikhar-Shingnápur, thirteen miles north-east of Dahivadi and 3049 feet above the sea is flat-topped, rugged, and partly covered with grass and trees. On the top are the village of Shingnápur, a temple of Mahádev, and a hamlet of husbandmen and shepherds. Táthvada, about twenty miles north-west of Dahivadi, is rugged and partly covered with shrubs and grass. The top, which is about a quarter of a mile long and broad, is fortified along the crests of ravines by a partly ruined wall with one gateway. On the top are a paved apartment, a reservoir, and a well, but no temples or caves. Wolves and panthers occasionally visit the hill. Jire-Padhár, ten miles south-east of Dahivadi and 3138 feet above the sea, is flat-topped,

Chapter I. Description.

HILLS.
Karád.

Válva.

Mán.

Chapter I.
Description.

HILLS.
Mdn.

rugged, and covered with shrubs and grass. On the hill top are two hamlets of Kunbis and shepherds. Kulakjái, eleven miles north-west of Dahivadi, is flat-topped, rugged, and covered with shrubs and grass. It has two springs, and the village of Kulakjái and two hamlets of husbandmen and shepherds. The Tita, Bel, and Vakjái passes go close by the hill. Mahimangad hill, 3219 feet above the sea and five miles west of Dahivadi, is bare and flat-topped with rocky sides. It has an easy ascent and is joined to a spur of the Mahádev range. The top is grassy and about 900 feet long from east to west and 600 feet broad from north to south. It is partly fortified by a ruined wall with one gateway. It contains two dry reservoirs and an old temple of Máruṭi.

Khatdv.

Of the four Khatdv hills, Solaknáth, Bhápsáh, Vardhangad, and Bhushangad, two Vardhangad and Bhushangad are fortified. Solaknáth, eighteen miles north of Vaduj, the source of the Yerla river, rises 2000 to 2500 feet above the plain. The top is pointed, and the sides are steep and bare, without trees or tillage. Bhápsa, four miles south-west of Vaduj, is a pointed hill with steep bare sides. Vardhangad, 3502 feet above the sea and fourteen miles west of Vaduj, is round-topped and easy of ascent, and is joined to a spur of the Mahádev range. The top, which is about 300 yards long by 200 broad, is surrounded by a stone wall with one entrance. The wall is entire towards the east and south and is ruined towards the north and west. The Sátára-Pandharpur road passes by the south of the hill which has a grassy top with four wells, four reservoirs, and an old temple. The hill-sides are too bare to give cover to wild animals. Bhushangad stands alone, eight miles south of Vaduj, steep, bare, and flat-topped. The top, which is about 200 yards long by 200 yards broad, is surrounded by a ruined stone wall with one entrance. The hill, which has a dry spring and no tillage either on the top or the sides, has two old temples on the top, one to a goddess and the other to Máruṭi. The hill is not infested by wild animals.

Khánápur.

The two Khánápur hills are Revágiri and an unnamed hill. Revágiri four miles east of Vita rises 1500 to 2000 feet above the plain. The Karád-Bijápur road passes by the hill which is sloping and bare or partly covered with shrubs. Crops are grown on the flat hill-top. It was formerly infested by tigers and wolves. The unnamed hill about fifteen miles west of Vita, is pointed and 1000 to 1500 feet above the plain. The hill is rugged, partly covered with shrubs, and without tillage. The Karád-Bijápur road passes over it. About ten miles east of Tásgaon is Dandoba, a pointed hill of easy ascent and bare of trees.

RIVERS.

Within Sátára limits there are two river systems, the Bhima system in a small part of the north and north-east and the Krishna system throughout the rest of the district. Of the Bhima system are two branches the Nira and the Mán. A narrow belt beyond the Mahádev hills drains north into the Nira which flows east into the Bhima and the north-east corner of the district beyond the Mahimangad-Panhála spur drains south-east along the Mán which afterwards flows east and north-east to join the Bhima. The total area of the Bhima system, including part of Wái and the whole of

Phaltan and Mán, is probably about 1100 miles. Excluding about 400 miles of the Phaltan state, this leaves for the Krishna system 4000 miles or about five-sixths of the district. The drainage system of the Krishna includes, besides the drainage of the central stream the drainage of six feeders from the right side the Kudáli, Yenna, Urmodi, Tárli, Koyna, and Várna, and of two from the left side the Vásna and the Yerla.

The Krishna is one of the three great rivers of Southern India. Like the Godávari and Káveri it flows across almost the entire breadth of the peninsula from west to east and falls into the Bay of Bengal. In sanctity the Krishna is surpassed both by the Godávari and by the Káveri. In length it is less than the Godávari, but its drainage area, including the drainage of its two great tributaries the Bhima and Tungbhadra, is larger than that of either the Godávari or of the Káveri. Its length is about 800 miles and its drainage area is about 94,500 square miles. Of its 800 miles about 150 lie within Sátára limits. The Krishna rises on the eastern brow of the Mahábaleshvar plateau four miles west of the village of Jor in the extreme west of Wái. The source of the river is about 4500 feet above the sea in 18° 1' north latitude and 73° 41' east longitude. On the plateau of the Mahábaleshvar hill near the source of the river stands an ancient temple of Mahádev. Inside of the temple is a small reservoir into which a stream pours out of a stone cow-mouth. This is the traditional source of the river which Hindus lovingly call Krishnábái the Lady Krishna. Numbers of pilgrims crowd to the spot which is embowered in trees and flowering shrubs. From its source the Krishna runs east for about fifteen miles till it reaches the town of Wái. From Wái the course of the river is south. About ten miles from Wái it receives the Kudáli from the right about two miles south of Pánchvad in South Wái. After meeting the Kudáli, the river continues to run south through the Sátára sub-division by Nimb and Varuth, and after fifteen miles receives the Yenna on the right near Máhuli about three miles east of Sátára. As the meeting of the Krishna and Yenna, Máhuli is sacred. A fair is held five times in the year, once in *Kártik* October-November, in *Chaitra* March-April, and in *Ashád* June-July, and twice in *Shrávan* July-August. After meeting the Yenna the Krishna curves to the south-east and separates Sátára from Koregaon for about ten miles till it reaches the border of Karád. In Koregaon, after a course of forty miles, about a mile east of Mangalpur, the Krishna receives the Vásna from the left, and after a course of about fifty-five miles in the extreme south of the Sátára sub-division, about two miles south-west of Vanegaon, it receives the Urmodi from the right. In Karád the river runs nearly south. It receives from the right two tributaries, the Tárli near Umbráj after a course of about sixty-five miles and the Koyna near Karád after a course of about seventy-five miles. From Karád the Krishna runs south-east by Vávla and Bhilavdi in Tásgaon. About six miles south of Bhilavdi it receives the Yerla on the left after a course of 120 miles, and about three miles south of Sāngli in the extreme south of the district it receives the Várna on the right after a course of 135 miles. After its meeting with the Várna the Krishna continues to run south-east towards

Chapter I. Description.

RIVERS.

Krishna.

Chapter I.
Description.

RIVERS.
Krishna.

Belgaum. Within Sâtára limits the Krishna is unfit for navigation. The channel is too rocky and the stream too rapid to allow even of small native craft. The banks are twenty to thirty feet high and generally sloping earthy and broken. The river bed, though in parts rocky, as a rule is sandy. In Wái and Sâtára in the north-west, except that melons are grown in its bed, the water of the Krishna is little used for irrigation, except here and there by *bhuddkis* or pits sunk on deep river banks. In Karád, Válya, and Tásnaon in the south, crops of sugarcane, groundnut, chillies, and wheat are raised by watering the soil from recently made canals. During the fair season the Krishna is everywhere easily forded, but during the rains there is a considerable body of water, and ferries are worked at Máhuli three miles east of Sâtára, at Dhámner:in the south of Korgaon, at Umbráj, Karád, and Kárvo in Karád, at Báho and Boregaon in Válya, and at Bhilardi in Tásnaon. Within Sâtára limits the Krishna is bridged at Bhunij on the Poona-Belgaum road, at Wái on the Poona-FitzGerald road, and at Vaduth on the old Poona road.

Kudáli.

The Kudáli, a small feeder of the Krishna in the north, rises near Kedamb in Jávli, and after a south-easterly course of about sixteen miles through Jávli and Wái, flanked by the Vairátgad range on the left or north and the Hatgegad-Arle range on the right or south, joins the Krishna from the right about two miles south of Pánchvad in Wái.

Yenna.

The Vena or Yonna, one of the Krishna's chief feeders, rises on the Mahábaleshvar plateau and falls into the Yonna valley below the Lingmalla bungalow and plantation, on the east point of the Mahábaleshvar hills about three miles east of Malcolmpeth. It passes along the valley between the Hatgegad-Arle range on the left or north and the Sâtára range on the right or south, and, after a south-easterly course of about forty miles through Jávli and Sâtára, it flows into the Krishna at Máhuli about three miles east of Sâtára. In the hot season the stream stops and the water stands in pools. It is crossed by no ferries. Besides a foot bridge at Medha in Jávli, it has four road bridges, one on the Poona-Belgaum road at Varya three miles north of Sâtára, two on the Sâtára-Malcolmpeth road at Kanhern eight miles and at Kelghar twenty miles north-west of Sâtára, and one on the old Poona road at Vádha-Kheda three miles north-east of Sâtára.

Urmodi.

The Urmodi, a small feeder of the Krishna, rises near Kas in Jávli. It passes south-east along a valley flanked by the Sâtára range on the left or north and the Kalváli-Sonápur range on the right or south. After a south-easterly course of about twenty miles, mostly through Sâtára, it falls into the Krishna about two miles south-west of Vanegaon in the extreme south of the Sâtára sub-division. The banks of the Urmodi are high and steep. The flow of water ceases in the hot season. There is no ferry, and the only one bridge on the Poona-Kolhápúr mail-road at Látia nine miles south of Sâtára.

Tárli.

The Tárli, a small feeder of the Krishna, rises in the north-west of Pátan about ten miles above the village of Tárli. It flows south-

east along a valley flanked by the Kalvāli-Sonāpur range on the left or north-east and the Jālu-Vasantgad range on the right or south-west. After a south-easterly course of about twenty-two miles through Pātan and Karād, it joins the Krishna from the right at Umbraj in Karād.

The Kōyna, the largest of the Sātāra feeders of the Krishna, rises on the west side of the Mahābaleshvar plateau near Elphinstone Point in 17° 58' north latitude and 73° 43' east longitude. Of its course of eighty miles within Sātāra limits, during the first forty it runs nearly south, and during the next forty it runs nearly east. During its forty miles to the south the Kōyna flows along a beautiful valley with the main line of the Sahyādris on the right and on the left the Bāmnoli-Gherādategad branch of the Sahyādris which runs parallel to the main line at an equal height. In Jāvli the river passes by Bāmnoli and Tāmbi and receives the Solshi from the left about three miles north of Bāmnoli and the Kāndāti from the right about two miles south of Bāmnoli. At Helvāk in Pātan, after a course of forty miles, the river suddenly turns east, and, after a further course of forty miles, by the town of Pātan where it receives the Kera from the north, it falls into the Krishna at Karād. In the first forty miles the Kōyna is seldom more than 100 feet broad; but in the last forty miles the bed is 300 to 500 feet across. Especially in the first forty miles the banks are broken and muddy and the bed is of gravel. In the hot months the stream often ceases, but the water stands in deep pools through the dryest years. During the rains it fills from bank to bank, and small ferry boats work across it at Sāngvad and Yerād in Pātan.

The Vārna in the south, separating Sātāra and Kolhāpur, rises close to the western crest of the Sahyādris in the extreme north-west of Vālva. It runs south-east for about eighty miles by Charan, Bilāsi, and Dhudhgaon in Vālva, and falls into the Krishna about three miles south of Sāngli. Its banks are steep and broken, and, in the southern twenty miles, it overflows its banks every rains.

The Vāsna, a small feeder of the Krishna, rises in the Mahādov range near Solshi in the north of Korogaon. It flows south along a valley flanked by the Chandan-Vandan range on the right or west and by the Vardhangad-Machindragad range on the left or east. It runs south for about twenty miles, and, from the left, falls into the Krishna about a mile east of Mangalpur in Koregaon.

The Yerla, the largest of the left-hand or northern feeders of the Krishna, rises in Solaknāth hill in the extreme north of Khatāv. It flows along a valley flanked by the Vardhangad-Machindragad range on the right or west, and by the Mahimangad-Panhāla range on the left or east. It runs south for about seventy-five miles through Khatāv, Khānāpur, Tāsgaon, and the lands of Sāngli. In Khatāv it passes by Lālgun, Khatāv, Vaduj, and Nimsod, in Khānāpur by Danleshvar and Bhālvāni, in Tāsgaon by Turchi and Nāgaon, and in Sāngli by Nāndre. At Dhanleshvar in Khānāpur it receives the Nāndāni from the right a stream about 300 feet wide. After a south-westerly course of about seventy-five miles the Yerla falls into the Krishna within Sāngli limits about six miles south of Bhilavdi.

Chapter I. Description. Rivers.

Koyna.

Vārna.

Vāsna.

Yerla.

Chapter I.
Description.

RIVERS.

Nira.

At its meeting with the Krishna, the Yerla is about 600 feet broad. Its bed is sandy, and its banks are sloping earthy and muddy. The stream holds water throughout the year and crops of sugarcane, groundnut, wheat, potatoes, and onions are raised by *bhudkis* or wells sunk near the banks.

Of the Bhima system of rivers the two chief Sátára representatives are the Nira in the north and the Mán in the north-east. The Nira, which separates Sátára from Poona in the north, rises on the Sahyádrí range within the lands of the Pant Sachiv of Bhor. Of a total length of 130 miles, about sixty miles lie on the border of Poona to the north and of Sátára and Phaltán to the south. From its source in Bhor the river runs east to the north of the subdivision of Wái and the state of Phaltán. After leaving Phaltán, it runs north of Málsiras in Sholápur and falls into the Bhima about five miles east of Támbré in the extreme north-east of Málsiras. Within the limits of the Bhor state the Nira is bridged by the Poona-Kolhápúr mail road at Sirval in the north of Wái.

Mánganga.

The Mánganga, a tributary of the Bhima, rises in the Tita hill in the north-east of Mán. Of a total length of about 100 miles, about forty lie in Mán within Sátára limits. In Mán the river runs south-east by Malvadi, Andhli, Dahivadi, and Mhasvad. Beyond Sátára limits the Mánganga continues to run south-east through Átpádi, and from Átpádi it turns north-east through Súngola and Pandharpur in Sholápur, and falls into the Bhima at Sarkoli about ten miles south-east of Pandharpur. During the rains within the Mán sub-division the water of the Mánganga runs two to six feet deep. In the fair season it is about two feet deep in some places and almost dry in others. The bed is sandy and the banks earthy and sloping. In some parts near the river banks crops of sugarcane, groundnut, wheat, sweet potatoes, and onions are raised by *páts* or fair-weather channels.

WATER.

In the west water is fairly abundant. In the east, hot weather after hot weather, want of water causes much suffering. The supply comes partly from rivers and streams, partly from reservoirs, and partly from wells which are numerous but in many cases run dry during the hot season. In 1882 for the storage of water there were 189 ponds and reservoirs, of which three were lakes of considerable size. There were 23,810 wells, 17,411 of them with and 6399 without steps. Besides three water supply works for the towns of Sátára, Karád, and Islámpur, six water works are completed, the Revári canal on the Vásna, the Yerla canals on the Yerla, the Gondoli canal on the Mán, the Máyni reservoir on the Váng, the Chikhli canal on the Nándni, and the Krishna canal on the Krishna. A seventh work, a large reservoir at Mhasvad in the Mán sub-division is being built.¹

GEOLOGY.

The whole of Sátára falls within the Deccan trap area. As in other parts of the West Deccan the hills are layers of soft or amygdaloid trap separated by flows of hard basalt and capped by laterite or iron clay.

¹ Details of these water works are given in Agriculture under Irrigation.

Chapter I.
Description.
SEASONS.

¹ The usual Indian division of the seasons into cold, hot, and rainy is not suited to Sátára. The year may be better divided into five seasons, the rainy from about the tenth of June to the end of September, a close sultry time from the end of September to the middle of November, a cold time from the middle of November to the end of January, a dry hot time in which easterly winds prevail from the beginning of February to the end of March, and the hot weather from the beginning of April to about the tenth of June. The climate of the three and a half months of the south-west rains, from the middle of June to the end of September, as a rule is agreeable. The air is genial and soft with a fresh westerly breeze. The rainfall varies greatly in different parts of the district, the chief cause of difference being distance from the Sahyádris. Rain falls in November and December in the early months of the north-east monsoon, and rain, which is known as *mangar* showers, falls in May, and is important to the husbandman enabling him to sow his earliest crops. From the close of the south-west rains at the end of September to the middle of November the atmosphere is close and sultry. Comparing this period with the periods which go before and follow it, though the temperature is not much higher, the air is more oppressive and the season more sickly. The cold weather begins about the middle of November, and the sudden change from the moist warm month of October to the cold dry air of November often causes disease. About the middle of November the mornings and evenings become cool and pleasant, and continue cool till the beginning of February. During these cool months occasional showers greatly help the vegetables which grow in abundance. The hilly parts are refreshed by heavy dews and river fogs spread for several miles beyond their banks. Though the most invigorating time of the year, the cold season is often the most unhealthy. The thermometer begins to rise early in February and as a rule with the increase of warmth sickness grows less. During the hot months of April and May, the temperature is at the highest and the atmosphere is close and dry. In the early part of the day the air is still, not a breath blows, not a leaf is in motion. Towards the afternoon a faint air sets in from the west which in an hour or two freshens to a breeze. The west wind blows all night, and in the early morning gives place to an east wind which continues till nine or ten. The hot weather, though exhausting, is not so trying as in most parts of the Presidency. In a cool house with the windows darkened and the doors shut at seven in the morning and opened at five in the evening, the mean heat at two in the afternoon was 85° and the mean daily variation 4°. The temperature did not reach its maximum at two, but continued to rise till five when it was 86·5°. On the doors being opened at five the thermometer rose one degree. When kept all day in an open veranda with a westerly exposure, the thermometer rose to 92·4 at two and from that fell towards the evening.

¹ Mr. A. Young in Transactions of the Bombay Medical and Physical Society for 1833-39 page 211.
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Chapter I.
Description.
WINDS.

During the south-west rains the prevailing winds are from the north-west and south-west. While the winds blow from the south-west on the Mahábaleshvar hills, at Sátára, owing to the influence of the mountain ranges and the south-easterly lie of the valley, their direction is north-west. About the beginning of September, the wind veers to the east and keeps blowing from the east till the end of September. During the close sultry period in October and the first half of November the wind blows from the north-east, but it is generally light and unrefreshing. In the cold season from mid-November to early February westerly winds prevail. During the hot dry period from February to March the westerly winds and cold nights of the cold months cease and the evening westerly breezes of the hot season have not begun. Dry east winds prevail, and parch the skin and prevent perspiration almost as much as intense cold. These winds are dangerous to all, and should be avoided by all who are liable to liver disease. During the early hot season the easterly morning wind in the after-part of the day veers by the north to the west. In the later hot months, the wind blows steadily from the west, beginning generally about midday and blowing till a late hour. The nights and mornings are calm and cool.

CLOUDS.

During the south-west rains, the sky is generally overcast with cumuli or cumulo-strati clouds. At the setting in of the south-west rain the clouds are dense and numerous, but as the rains advance they grow partial and fleecy. From about the 20th of July till the end of August, there is much sunshine, and as the cumuli are driven overhead by the westerly breeze, the more stationary cirro-strati may often be seen unmoved, high in the firmament. Towards the middle of September dark masses again gather and continue to hide the sun till the south-west rains end with the Elephantas storms in October.¹ During the close sultry period from mid-September to mid-November fogs are few, but the sky is often partially hid by fleecy cumuli. In the cold weather, from mid-November to the end of January, the sky is generally clear with occasional cumuli, and not unfrequently horizontal and oblique cirri. The hot dry season from February to March has generally a clear and unclouded sky. In March April and early in May the sky is generally clear, about the middle of May it becomes overcast and cumulo-strati clouds gather on the horizon.

CLIMATE.

² During January and early February the air is cool and bracing, but the east winds are unpleasantly dry and tighten the skin. Towards the end of February the air grows perceptibly warmer, and, by the middle of March, the hot weather has begun. About this time it is usual to close doors and windows to keep out the hot wind which begins to blow strongly from the west. The heat increases gradually and is greatest about the middle of May. Then not uncommonly storms burst and sensibly lessen the intense heat of

¹ These storms are called Elephantas because, according to Hindu astronomy, the sun is then in the *Nakshatra* or guest-house of the Elephant constellation.
² Trans. Bom. Med. and Phy. Soc. New Series, 1857-58, IV. 104-5.

Chapter I.
Description-
CLIMATE.

the two preceding months. If no storms come, the weather continues sultry till the end of the first week of June. Even in the hottest weather, after sunset the air soon cools and the nights are seldom without an agreeable freshness from the sea breeze which does not lull till the early morning. At the hottest time of the year at six in the morning the mercury is seldom higher than 83° . At six in the evening with the house closed the highest is about 86° and 88° with open doors. These cool nights prevent the heat from being so trying as in other parts of the Presidency, where the temperature is lower but damper and the nights are less fresh. During the rains the climate is peculiarly soft and agreeable. No great amount of rain falls in June, but the sky is thick with clouds and there are occasional showers. The first ten days bring a perceptible decrease of heat. The abatement of heat continues till the beginning of July when the regular monsoon sets in occasionally with violent storms of thunder and lightning. July is by far the wettest month in the year; August is often dry but light drizzling intervals till December are not unusual. A heavy burst, often six inches, of westerly rain nearly always happens in September. The people do not regard this as part of the regular south-west monsoon; it is known as the fall of the *Hasti Nakshatra* or the Elephant Guest-house. This is one of the most important falls both for the early and for the late crops. From the east or Madras monsoon, heavy rain falls towards the end of September and in early October. For about a month after the eastern rain ceases the air is generally hot and close. November ushers in the cold weather which lasts till the end of January. On the whole the Sátára seasons show considerable uniformity. They are not subject to abrupt changes or to extremes of heat or cold. Though its elevation, the comparative absence of water, and the bare surrounding country make the fair weather atmosphere rarefied dry and exciting, its nearness to the coast makes these qualities less remarkable than at other Deccan stations of less altitude, but further inland. The Sátára climate is a marked change from the moist and relaxing Konkan. It is best suited to the nervous, the simply debilitated, and the relaxed, to the dyspeptic, and those affected with chronic bronchitis. It is liable to aggravate or render more acute, fever and head derangements by constricting the surface vessels and forcing inwards an increased flow of blood. The increased flow of blood congests and obstructs the organs which have been weakened by disease or climate. These adverse conditions are limited to the dry season, or at least are considerably modified during the soft mild and damp south-west monsoon. The rains seem specially suited to Europeans. While they last severe disorders are unusual, the prevailing complaints being slight fevers and chest and bowel complaints. Among the natives rheumatic and neuralgic affections are common and obstinate; Europeans are comparatively free from them. After the first burst of the south-west monsoon, rain falls for the most part in moderate quantities and in frequent light showers, which cool and freshen the air without as a rule preventing outdoor exercise.

Chapter I.
Description.
RAINFALL.

The south-west monsoon on which the Sahyádrí and central belts mostly depend, begins about the middle of June and lasts till the end of September. As a rule, the south-west rain does not pass more than twenty miles east of Sâtára. The eastern belt, for the sowing of its early crops, depends chiefly on irregular storms between mid-May and mid-June, and, for the sowing of its late crops in October and November, for rain from the north-east monsoon. Besides in October and November some north-east rain occasionally falls about Christmas and in March or April. As a rule, close to the Sahyádris, and in the Sahyádrí and central belts, the rainfall is heaviest, and, in the eastern belt which is further from the Sahyádris, the rainfall is lightest. At the same time the rainfall does not solely depend on distance from the Sahyádris. Places about the same distance from the Sahyádris show a great variety in rainfall, and in some cases more distant stations have a better supply than stations further to the west. Of Medha and Wái which are about the same distance from the Sahyádris, during the twenty-three years ending 1882-83, at Medha the highest recorded fall is 111 inches in 1882-83, and at Wái forty-nine inches in 1875-76. At Khandála which is only twenty-five miles east of the Sahyádris, the lowest recorded fall is eight inches in 1871-72, and at Dahivadi, the most distant station from the Sahyádris, the lowest is nine inches in 1866-67. Except at Malcolmpeth, Medha, Pátan, and Sâtára, the rainfall averages less than forty inches. At Malcolmpeth, during the twenty-three years ending 1882-83, the rainfall averaged 255 inches.

Except that for Khandála, Pátan, Shirála, Dahivadi, and Tásgaon they are wanting for a few years, for the twenty-three years ending 1882-83 rain returns are available for nine stations in the Sahyádrí and central belts, and for five stations in the eastern belt. During these twenty-three years the highest recorded fall is 373 inches at Malcolmpeth in 1882-83 and the lowest is 7 inches at Vaduj in 1879-80 and at Tásgaon in 1876-77; the total average fall of the district varied from 72 inches in 1862-83 to 35 inches in 1871-72, and averaged 45 inches during the ten years ending 1869-70 and 50 inches during the thirteen years ending 1882-83. In the Sahyádrí and central belts, beginning from the northern subdivisions, at Wái, which is about sixteen mileseast of the Sahyádris and twenty miles north of Sâtára, during the ten years ending 1869-70 the fall varied from 34 inches in 1861-62 to 20 inches in 1865-66 and averaged 27 inches; and during the thirteen years ending 1882-83 it varied from 49 inches in 1875-76 to 19 inches in 1871-72 and averaged 38 inches. At Khandála, which is about twenty-five miles east of the Sahyádris and twenty-five miles north of Sâtára, during the three years ending 1869-70, the fall varied from 27 inches in 1867-68 to 15 inches in 1868-69 and averaged 20 inches; and during the thirteen years ending 1882-83 it varied from 26 inches in 1870-71 to 8 inches in 1871-72 and averaged 11 inches. At Malcolmpeth, the highest point of the Sahyádris 4710 feet above sea level and about twenty-eight miles north-west of Sâtára, during the ten years ending 1869-70, the fall varied from 312 inches in 1861-62 to 156 inches in 1869-70 and averaged 248 inches; and

Chapter I.
Description.
RAINFALL.

during the thirteen years ending 1882-83 it varied from 373 inches in 1882-83 to 168 inches in 1877-78 and averaged 262 inches. At Medha, which is about sixteen miles east of the Sahyádris and fourteen miles north-east of Sátára, during the ten years ending 1869-70, the fall varied from 79 inches in 1861-62 to 53 inches in 1864-65 and averaged 64 inches; and during the thirteen years ending 1882-83 it varied from 111 inches in 1882-83 to 48 inches in 1880-81 and averaged 72 inches. At Sátára, which is about twenty miles east of the Sahyádris, during the ten years ending 1869-70, the fall varied from 46 inches in 1861-62 to 29 inches in 1862-63 and averaged 36 inches; and during the thirteen years ending 1882-83 it varied from 58 inches in 1882-83 to 29 inches in 1880-81 and averaged 40 inches. At Koregaon, which is about thirty-two miles east of the Sahyádris and twelve miles east of Sátára, during the ten years ending 1869-70, the fall varied from 56 inches in 1861-62 to 18 inches in 1865-66 and averaged 27 inches; and during the thirteen years ending 1882-83 it varied from 38 inches in 1874-75 to 20 inches in 1872-73 and 1876-77 and averaged 27 inches. At Pátan, which is about fifteen miles east of the Sahyádris and twenty-two miles south of Sátára, during the eight years ending 1869-70, the fall varied from 85 inches in 1863-64 to 42 inches in 1867-68 and averaged 58 inches; and during the thirteen years ending 1882-83 it varied from 102 inches in 1882-83 to 39 inches in 1880-81 and averaged 65 inches. At Karád, which is about thirty miles east of the Sahyádris and thirty-two miles south of Sátára, during the ten years ending 1869-70, the fall varied from 35 inches in 1860-61 and 1867-68 to 19 inches in 1864-65 and averaged 27 inches; and during the thirteen years ending 1882-83 it varied from 50 inches in 1882-83 to 17 inches in 1871-72 and averaged 27 inches. At Peth, which is about twenty-five miles east of the Sahyádris and forty-two miles south of Sátára, during the ten years ending 1869-70, the fall varied from 27 inches in 1869-70 to 12 inches in 1862-63 and averaged 17 inches; and during the thirteen years ending 1882-83 it varied from 41 inches in 1882-83 to 13 inches in 1876-77 and averaged 27 inches. At Shirála, which is about twenty miles east of the Sahyádris and fifty miles south of Sátára, during the four years ending 1869-70 the fall varied from 35 inches in 1867-68 to 24 inches in 1869-70 and averaged 29 inches; and during the thirteen years ending 1882-83 it varied from 57 inches in 1882-83 to 23 inches in 1871-72 and averaged 35 inches. In the eastern belt at Dahivadi, which is about fifty-five miles east of the Sahyádris and forty miles east of Sátára, during the eight years ending 1869-70 the fall varied from 24 inches in 1862-63 to 9 inches in 1866-67 and averaged 16 inches; and during the thirteen years ending 1882-83 it varied from 33 inches in 1874-75 to 10 inches in 1876-77 and averaged 21 inches. At Vaduj, which is about forty-five miles east of the Sahyádris and thirty miles nearly east of Sátára, during the ten years ending 1869-70, the fall varied from 24 inches in 1860-61 to 9 inches in 1866-67 and averaged 17 inches; and during the thirteen years ending 1882-83 it varied from 36 inches in 1877-78 to 7 inches in 1879-80 and averaged 21 inches. At Vita, which is about fifty miles east

Chapter I.
Description.
RAINFALL

of the Sahyádris and forty-five miles south-east of Sâtára, during the ten years ending 1869-70 the fall varied from 39 inches in 1862-63 to 11 inches in 1866-67 and averaged 21 inches; and during the thirteen years ending 1882-83 it varied from 34 inches in 1878-79 to 11 inches in 1876-77 and averaged 24 inches. And at Tásgaon, which is about fifty miles east of the Sahyádris and sixty south-east of Sâtára, during the eight years ending 1869-70 the fall varied from 34 inches in 1862-63 to 13 inches in 1865-66 and averaged 23 inches; and during the thirteen years ending 1882-83 it varied from 47 inches in 1882-83 to 7 inches in 1876-77 and averaged 26 inches. The details are:

Sâtára District Rainfall, 1860-61-1882-83.¹

STATIONS.	From the Sahyádris.	1860-61.	1861-62.	1862-63.	1863-64.	1864-65.	1865-66.	1866-67.	1867-68.	1868-69.	1869-70.	Ten Years.
		Miles.	In.	In.	In.	In.	In.	In.	In.	In.	In.	
Wái	16	25	31	23	30	23	20	27	27	27	29	27
Khandála	25	...	...	...	...	...	...	...	...	...	...	20
Malcolmpeth	247	311	240	278	258	250	280	214	240	166	245	...
Medha	16	60	70	61	51	63	69	75	61	77	64	64
Sâtára	20	84	40	29	45	36	30	39	84	80	82	38
Koregaon	32	30	65	23	31	20	13	23	22	21	22	27
Pátan	15	...	...	75	85	45	44	66	42	60	60	53
Karád	30	35	34	29	31	19	21	27	85	20	22	27
Peth	25	13	23	12	15	19	26	14	20	19	27	17
Shirdá	20	...	...	...	...	...	...	...	...	...	...	29
Dahivadi	55	...	...	24	...	17	...	27	9	20	14	23
Vaduj	45	24	21	22	16	18	14	9	14	15	15	17
Víta	50	30	32	39	17	22	15	11	21	19	21	21
Tásgaon	50	...	...	34	33	18	19	15	26	10	23	23
Average	...	54	70	51	55	40	43	48	42	44	37	45

STATIONS.	1870-71.	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.	1882-83.	Thirteen Years.
	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	
Wái	41	19	25	33	36	49	25	27	41	35	32	23	37	33
Khandála	20	8	13	19	25	25	14	20	23	26	16	15	22	11
Malcolmpeth	257	180	263	275	209	340	248	163	255	278	208	201	878	202
Medha	90	55	66	69	88	103	60	54	74	73	43	58	111	72
Sâtára	51	30	32	37	45	57	34	30	46	40	29	80	68	40
Koregaon	34	21	20	23	33	37	20	23	35	28	21	22	33	27
Pátan	90	45	48	56	63	66	49	52	70	70	39	63	102	65
Karád	27	17	20	31	36	30	20	23	35	35	80	23	24	50
Peth	33	22	21	22	34	27	18	35	35	82	24	22	41	27
Shirdá	43	23	35	20	45	49	28	42	37	30	25	24	67	35
Dahivadi	29	14	31	18	33	11	10	26	27	21	16	19	23	21
Vaduj	39	15	18	10	30	29	12	36	24	7	16	15	27	21
Víta	29	15	23	21	30	30	11	28	34	22	20	22	31	24
Tásgaon	25	17	24	24	40	21	7	40	39	28	20	17	47	26
Average	58	35	45	47	60	58	39	44	56	51	38	44	72	50

For the twenty-four years ending 1883, monthly rain returns are available for the city of Sâtára. During these twenty-four years the returns show four months when rain seldom falls, January February

¹ Besides these, rain returns for the station of Sâtára are available for the nine years ending 1860. During these nine years the fall varied from 56·88 inches in 1853 to 33·03 inches in 1855 and averaged 43·17 inches. The details are: In 1852 a fall of 51·13 inches, in 1853 of 56·88 inches, in 1854 of 46·31 inches, in 1855 of 33·03 inches, in 1856 of 35·70 inches, in 1857 of 47·22 inches, in 1858 of 34·08 inches, in 1859 of 41·04 inches, and in 1860 of 43·18 inches. Bombay Government Selections, New Series, LXXVIII. 16. 17.

Chapter I.

Description.

II.

RAINFALL.

ES.

March and December; three months during which rain generally falls, April May and November; and five months of unfailing rainfall, June July August September and October. Of the twenty-four years, in five rain fell in January, in four in February, in six in March, and in seven in December; in eighteen in April, in twenty-two in May, and in nineteen in November; and in all years in June July August September and October. Of the twelve months in the year, February is the driest month with a fall varying from 1.21 inches in 1877 to zero for twenty years and averaging 0.09 of an inch; March comes next with a fall varying from 1.07 inches in 1863 to zero for eighteen years and averaging 0.10 of an inch; December is third with a fall varying from 5.38 inches in 1872 to zero for seventeen years and averaging 0.36 of an inch; January is fourth, with a fall varying from 8.02 inches in 1870 to zero for nineteen years and averaging 0.40 of an inch; April is fifth, with a fall varying from 5.25 inches in 1865 to zero for six years and averaging 0.67 of an inch; November is sixth, with a fall varying from 5.57 inches in 1864 to zero for five years and averaging 1.23 inches; May is seventh, with a fall varying from 4.72 inches in 1865 to zero for two years and averaging 1.38 inches; October is eighth, with a fall varying from 9.55 inches in 1867 to 0.02 of an inch in 1870 and averaging 3.14 inches; September is ninth, with a fall varying from 17.17 inches in 1875 to 0.22 of an inch in 1865, and averaging 4.34 inches; August is tenth, with a fall varying from 19.36 inches in 1861 to 1.97 inches in 1880 and averaging 7.26 inches; June is eleventh, with a fall varying from 17.85 inches in 1863 to 0.43 of an inch in 1881 and averaging 7.58 inches; and July is the wettest month, with a fall varying from 27.81 inches in 1882 to 4.53 inches in 1877 and averaging 13.73 inches. In this order of dry months January would come second instead of fourth, had it not been for the exceptional fall of eight inches in 1871. The goodness or badness of a year depends less on the fall for the whole year than on its distribution during the rainy months. In 1880, though the fall was the least recorded only twenty-nine inches, the season was not one of famine, because the rain was evenly distributed, 7½ inches in June, 6½ in July, two in August, and 4½ in September and October. Similarly in 1871, though of the total fall of forty inches about eight inches or one-fifth of the whole fell in January, 1871 was not a famine year, because the remaining thirty-two inches were fairly distributed, eight inches in June, ten in July, eight in August, one in September, and three in October. On the other hand, the year 1876 with a fall of thirty-one inches was a famine year, because the rain was badly distributed, 3½ inches fell in June, twenty-three in July, four in August, and almost none in September and October. Of twenty-four years, for four the yearly fall was more than fifty inches, fifty-eight in 1875, 57½ in 1882, 54½ in 1870, and 53½ in 1861; for eleven years the fall was between fifty and forty inches, and for nine years it was between forty and twenty-nine inches. The details are:

¹ The yearly rainfall given in this statement differs slightly from that given in the

DISTRICTS.

Chapter I.
Description.
RAINFALL.

Siddra City Rainfall, 1860-1883.

YEAR.	MONTHS.													
	January.		February.		March.		April.		May.		June.		July.	
	Inches.	Cents.	Inches.	Cents.	Inches.	Cents.	Inches.	Cents.	Inches.	Cents.	Inches.	Cents.	Inches.	Cents.
1860	03	1	8	13	03	12	73	...
1861	03	2	05	12	13	21	...	...
1862	...	83	...	...	...	...	10	1	6	45	0	60	...	...
1863	1	7	11	...	11	63	10	63	...	...
1864	1	08	40	3	29	15	63	...	...
1865	...	74	...	4	...	...	5	25	4	72	8	34	...	...
1866	10	72	7	5	...
1867	24	...	01	8	00	6	61	...
1868	1	40	15	40	8	15	...
1869	1	22	6	06	14	13	...
1870	...	04	...	...	...	5	43	...	26	7	93	23	63	...
1871	...	8	...	...	...	...	33	1	60	7	89	10	43	...
1872	81	...	25	8	39	15	31	...
1873	72	1	52	5	44	23	13	...
1874	80	...	...	38	3	33	11	71	10	33	...
1875	33	40	3	30	0	48	20	21	...
1876	3	75	23	10	...
1877	1	21	...	...	...	...	01	4	29	4	63	...
1878	45	...	83	3	63	14	23	...
1879	8	...	...	42	2	2	10	77	7	23	...
1880	23	...	...	1	31	7	34	6	62	...
1881	50	1	63	0	43	16	57	...
1882	63	...	91	2	4	16	44	27	81	...
1883	...	11	...	...	...	...	81	1	57	11	81	11	63	...
Average	...	40	...	0	...	10	...	67	1	33	7	53	13	74

YEAR.	MONTHS.										Total.	
	August.		September.		October.		November.		December.			
	Inches.	Cents.	Inches.	Cents.	Inches.	Cents.	Inches.	Cents.	Inches.	Cents.	Inches.	Cents.
1860	5	47	2	99	0	31	...	0	...	...	43	13
1861	19	30	2	21	3	77	...	...	...	...	63	64
1862	7	57	5	09	4	40	...	04	...	...	31	41
1863	11	00	1	42	3	72	...	...	...	...	48	60
1864	7	85	2	11	...	7	...	5	...	...	35	90
1865	12	20	...	23	...	70	...	67	...	...	40	...
1866	7	49	...	51	4	81	...	12	...	...	50	70
1867	0	12	1	42	9	65	3	51	...	...	39	66
1868	11	8	2	88	...	95	...	...	...	...	40	83
1869	6	65	4	44	...	35	...	5	1	...	37	44
1870	0	62	...	73	...	2	...	...	...	...	54	49
1871	7	67	...	03	...	...	1	35	...	...	40	90
1872	3	9	...	0	1	...	...	...	...	...	40	90
1873	3	73	5	24	3	...	1	...	5	38	40	80
1874	4	05	12	00	2	05	...	54	...	2	44	48
1875	7	20	17	17	2	15	...	10	...	53	47	85
1876	3	91	...	23	...	2	...	80	...	42	58	8
1877	4	78	8	09	...	...	...	40	...	...	31	10
1878	11	89	10	14	3	63	...	98	...	...	81	20
1879	14	84	1	33	2	81	...	...	...	...	45	63
1880	1	07	4	50	4	68	1	8	...	...	40	23
1881	7	77	3	20	1	77	2	9	...	...	40	63
1882	3	23	2	20	...	3	88	...	...	...	28	68
1883	4	80	7	63	...	54	1	10	...	80	57	63
Average	7	20	4	84	3	14	1	23	...	30	41	62

As¹ regards the distribution of the rainfall, Mr. J. G. Moore, Col-
statement at page 22. As the monthly returns are supplied by the Civil Surgeon, the
yearly total given in this statement is probably more accurate. The difference may,
perhaps, be owing to one statement being returned for the calendar year beginning
from January, and the other for the official year beginning from April.
¹ Information and Evidence collected by the Famine Commission, page 15.

Chapter I.
Description.
RAINFALL.

lector of Sátára, wrote in 1877: A fall of thirty-two inches, if well distributed between mid-May and January, is enough for the district; less than thirty-two inches damages the crops. Of these thirty-two inches three should fall in May, nine in June, five in July, five in August, five in September, four in October, none in November, and one between December and January. The May rain makes the grass spring and softens the soil so that the fields can be made ready to receive the westerly moonsoon in June. About five of the nine inches in June should fall between the 5th and the 20th so as to enable the husbandmen to complete the preparation of their fields and to sow *báji* in the east, early *javári* and pulses in the centre, and rice and *náchni* in the west. The remaining four inches cause the seed to sprout and the crops to grow. The five inches in July should fall about the middle of the month, to enable *báji* to be sown in the centre of the district. Rain in August and September is required for the proper growth of the crops, and if an inch or two falls at the end of September, with four inches at the beginning of October, the late or *rabi* crop can be sown, and will flourish. The cold weather crops need an inch in December or January, about Christmas or New Year's Day, to help them on. If rain does not fall in May or June the grass crop will probably fail in the centre and west of the district, and rice will probably not be sown. If rain falls early in June and if there is a long break, the rice and *náchni* wither. If rain does not fall in June or up to the twentieth of July, the *kharif* or rain crop will not be sown. If good rain falls in June and none in July or August, the *kharif* will be lost. If seasonable rain falls at the end of September and the beginning of October, the *rabi* or cold weather crop will thrive. If no rain falls in September and October, but a fall comes early in November, the *rabi* crop will not be so good; if no rain falls in September October or November, the *rabi* crop will fail. The worst results are caused by the failure of the easterly rain in May, and by a scanty fall from the west in June and July.

During the five years ending 1881, the extreme greatest heat varied from 104° in May 1881 to 76° in August 1879; the extreme least heat from 76° in May 1878 to 56° in November and December 1879 and in January 1880; the mean greatest heat from 96° in April 1879 to 72° in August 1879; the mean least heat from 79° in May 1881 to 60° in December 1879 and in January 1880; the mean range from 21° in February 1880 to 1° in August 1879; and the mean temperature from 89° in May 1879 to 68° in December 1879. Of the five years, in two the month of the highest greatest heat was May, in 1881 with 104° and in 1877 with 100°; in two it was April and May, in 1879 with 101° and in 1878 with 98°; and in one it was April with 102° in 1880. In two years the month of the lowest greatest heat was August, in 1878 with 82° and in 1879 with 76°; in one it was October with 83° in 1877, in one August and September with 80° in 1881, and in one July with 79° in 1880. Of the five years, in three the month of the highest least heat was April, in 1877 with 74° and in 1879 and 1880 with 72°; and in two it was May, in 1878 with 76° and in 1881 with 75°; of the five years in

HEAT.

Chapter I.
Description.

HEAT.

one the month of the lowest least heat was February with 58° in 1877, in one December and January with 57° in 1878, in one November with 57° in 1881, in one November and December with 56° in 1879, and in one January with 56° in 1880. Of the five years, in three the month of the highest mean greatest heat was April, in 1879 with 96°, in 1881 with 95°, and in 1878 with 94°; in one it was April and May with 95° in 1877 and in one it was May with 95° in 1880; of the five years, in one the month of the lowest mean greatest heat was October with 77° in 1877, in one August and December with 76° in 1878, in one July with 74° in 1880, in one July September and November with 74° in 1881, and in one August with 72° in 1879. Of the five years, in three the month of the highest mean least heat was May, in 1881 with 79° and in 1877 and 1878 with 78°, in one it was April and May with 78° in 1879; and in one it was March and May with 77° in 1880. In three years the month of the lowest mean least heat was December, in 1878 and 1881 with 61° and in 1879 with 60°; in one it was February and November with 66° in 1877; and in one it was January with 60° in 1880. Of the five years, in two the month of the highest mean range was February, in 1880 with 21° and in 1878 with 19°; in two it was March, in 1879 with 19° and in 1881 with 18°; and in one it was April and November with 18° in 1877, in two years the month of the lowest mean range was July in 1880 with 3° and in 1881 with 2°; in two it was August, in 1878 with 3° and in 1879 with 1°; and in one it was July and August with 6° in 1877. Of the five years, in three the month of the highest mean temperature was May, in 1879 with 89°, in 1877 with 86·5°, and in 1880 with 86°; and in two it was April and May, in 1881 with 86·5° and in 1878 with 85·5°; in two years the month of the lowest mean temperature was December, in 1878 with 68·5° and in 1879 with 68°; in one it was October with 73° in 1877; in one January with 70° in 1880, and in one November and December with 69° in 1881. The details are:

Siddra Thermometer Readings, 1877-1881.

YEAR.	Jan.	Feb.	Mar.	April.	May.	June	July.	Aug.	Sept.	Oct.	Nov.	Dec.
1877.												
Highest ...	87	88	95	97	100	95	86	84	87	83	80	83
Lowest ...	60	63	68	74	73	73	73	71	68	60	60	60
Mean Highest ...	80	82	90	95	95	85	80	79	81	77	85	80
Mean Lowest ...	71	66	75	76	78	76	71	73	69	66	66	68
Mean Range ...	6	16	15	19	17	9	6	6	12	8	19	12
Mean Heat ...	75·5	74	82·5	85·5	86·5	80·5	77	76	75	73	75·5	74
1878.												
Highest ...	86	93	90	98	94	95	86	82	83	87	88	84
Lowest ...	67	65	68	76	76	73	72	72	71	67	60	67
Mean Highest ...	80	80	91	94	93	84	77	76	78	82	81	76
Mean Lowest ...	65	76	75	77	78	76	73	73	73	72	66	61
Mean Range ...	15	10	16	17	15	8	4	3	5	10	15	15
Mean Heat ...	72·5	70·5	83	85·5	85·5	80	75	74·5	76·5	77	75	69·5
1879.												
Highest ...	84	90	95	101	101	80	82	76	80	86	82	86
Lowest ...	60	62	68	73	71	70	71	70	68	65	58	56
Mean Highest ...	77	82	92	96	90	76	79	72	70	80	78	76
Mean Lowest ...	62	67	73	78	78	73	72	71	70	70	61	66
Mean Range ...	15	15	19	18	12	3	7	1	6	10	14	10
Mean Heat ...	69·5	75·5	82·5	87	80	74·5	75·5	71·5	73	75	71	68

Sátára Thermometer Readings, 1877-1881—continued.

Chapter I.
Description.
HEAT.

YEAR.	Jan.	Feb.	Mar.	April.	May.	June.	July.	Aug.	Sep.	Oct.	Nov.	Dec.
1880.												
Highest ...	87	89	99	102	96	87	79	83	81	83	84	81
Lowest ...	68	69	79	72	71	70	70	69	67	69	63	60
Mean Highest ...	80	85	91	94	85	79	74	75	76	82	79	78
Mean Lowest ...	60	61	77	74	77	74	71	70	70	71	68	64
Mean Range ...	20	21	14	20	18	5	3	5	6	11	11	14
Mean Heat ...	70	74.5	84	84	86	76.5	72.5	72.5	73	76.5	73.5	71
1881.												
Highest ...	85	91	94	99	104	87	83	80	80	86	84	81
Lowest ...	68	62	66	74	76	72	71	70	69	65	67	63
Mean Highest ...	80	84	90	95	94	83	74	75	74	83	74	77
Mean Lowest ...	64	67	72	78	79	75	72	71	71	72	64	61
Mean Range ...	16	17	18	17	15	8	2	4	3	11	10	16
Mean Heat ...	72	76.5	81	86.5	89.5	79	73	73	72.5	77.5	69	69

Sátára is occasionally visited by hailstorms. Between four and five in the evening of the 7th of April 1850, accompanied by a fierce duststorm, a tremendous fall of hail occurred at a village called Kondval about six miles from Sátára. The hailstones were as large as cocoanuts: houses fell, cattle were slain, and in the river many large fish were killed. For several hours the hill sides near the village were white as if after a fall of snow.¹

¹ Transactions Bombay Geographical Society, IX, 195.

CHAPTER II:

PRODUCTION.¹Chapter II.
Production.MINERALS.
Iron.

NEAR the Sahyádris, in twenty villages of Jávi, thirty of Pátan, and three of the Shirála petty division of Válva, iron ore is found in the *murum* or crumbled trap below the laterite.² Till within the last thirty years the iron ore was smelted by a class of Musalmáns called Dhavads. In fixing where to dig for ore the Dhavads looked first to the presence on the surface of small lime nodules or pieces of *kankar* of the size of a *masur* bean. The next best sign of ore was a heavy blackish-yellow earth. When a spot was fixed for a mine, a round pit was dug about four feet in diameter and six to ten feet deep. The digging employed four Dhavads for three days. While digging, the Dhavads cut small holes in the pit side, to serve as steps in going up and down the pit. Under the soil the iron ore was traced by digging towards parts where, in the first layer the earth was mixed with small round stones, in the second layer with reddish *murum*, in the third layer with whitish *murum*, and in the fourth layer with yellowish *murum*. In the fifth layer, at a depth of six to ten feet, the earth was generally sandy, and small nodules of iron ore were found. As these layers did not always lie one below the other the digging seldom passed straight down like a well. After the pit was dug, the ore was taken out of it in baskets with the help of ropes and the stops cut in the pit-side. From the pit the ore was brought to the smelting place in the form of nodules. Before they were smelted the iron nodules were burnt in a kiln in the same way as lime nodules. They were then moved from the kiln, and, with iron hammers, pounded to pieces about the size of gram-peas. To smelt the powdered ore a pit was dug about a foot in diameter and a foot and a half deep, and round the pit was built a wall about two feet high made of

¹ Most of this chapter is contributed by Mr. J. W. P. Muir-Mackenzie, C.S.

² The twenty villages of Jávi are Ahir, Bhokavli, Dour, Gavdhosi, Indavli, Jungli, Kárgaon, Kar, Kusavde, Machutor, Mahábaleshvar near the Tadli stream, Malcolmpeth, Malusar, Mauji, Páli, Pampri, Rula, Takavli, Vasota, and Vela. Of these villages, six, Bhokavli, Machutor, Mahábaleshvar, Malcolmpeth, Malusar, and Mauji, are on the Mahábaleshvar hills. The thirty villages of Pátan are Aval, Atoli, Chapher, Dicholi, Dhokoli, Ghaudi, Ghátmatha, Gajigaon, Gokul, Kumbhadi, Kumbhina, Karanjáda, Karvat, Kasni, Kense, Kisrula, Kondhava, Kusavdi, Maneri, Návji, Niknur, Palshi, Panchgani, Paneri, Pasota, Rivadi, Sator, Shirangi, Tona, and Votola. The three villages of Shirála are Chandoli, Gava, and Randhiva.

powdered flint mixed with white earth. At the bottom of the wall was a hole about a foot in diameter. Through this hole a tube, nearly a foot long, and made of ground flint and clay, together with two hand bellows was fixed in the wall, and the hole was closed. At the bottom of the furnace powdered charcoal or earth was laid to collect the smelted ore. The furnace was filled with ten parts of charcoal to one part of powdered ore, and heated till the ore melted. The charcoal was of the wood of the *anjan* *Mamecydon tinctorium*, *gehela* *Randia dumetorum*, *jámbhul* *Syzgium jambolanum*, and *umbar* *Ficus glomerata*, as these kinds of timber give strong and lasting heat. When the iron was melted while still red-hot the metal was taken out and hammered into a ball. Fifty to eighty pounds of powdered ore yielded five or six pounds of iron. It answered well for common field tools. Every part of the process was carried out by the Dhavads. If dug and smelted by paid labour, forty pounds of iron would cost the workers 10s. to 12s. (Rs. 5-6), and would fetch 15s. to 16s. (Rs. 7½-8). The Dhavads worked the iron into axes, sickles, griddles, pans, and other tools and vessels, most of which were bought in the Dhavads' villages by traders from Wái, Sátára, and Poona. The Dhavad iron workers, though Musalmáns in name, worship Hindu gods. They keep Musalmán holidays and at birth marriage and death follow Musalmán customs. They are strong and robust, speak a rough Maráthi and Hindustáni, and eat most kinds of animal food, even the flesh of dead buffaloes oxen and cows. Of late, partly from the want of fuel and partly from the cheapness of imported iron, the Dhavads have given up smelting. At present (1883) they live as labourers chiefly by road-making and myrobalan-gathering. Some of them are active snake-killers and often claim the monthly reward of £5 (Rs. 50) sanctioned in the Sátára and Jávli treasuries at 1½d. (1 a.) a snake.

From its nearness to the Sahyádris and the rocky nature of much of its soil the district is well supplied with stone for building and for road metal. The prevailing stone is trap in the plains and laterite on the hills. The trap is dark in colour and weighs 180 to 185 pounds the cubic foot. It is a hard compact stone well suited for masonry purposes, and, except when it has been exposed to the weather, is not generally difficult to work. Masons, as a rule, prefer freshly quarried stones to stones which have been exposed to the air for any length of time. The cost of blasting trap is 7s. to 8s. (Rs. 3½-4) the hundred cubic feet. Trap coursed masonry costs £1 12s. to £3 10s. (Rs. 16-35) the hundred cubic feet, the more expensive sorts being used almost solely for large bridges. Facing stones cost 12s. to 16s. (Rs. 6-8) the hundred, bond or through stones two and a half feet long each of a cubic foot and a half, cost £1 (Rs. 10) the hundred; stones three feet long each of two cubic feet cost £1 8s. (Rs. 14) the hundred; and corner stones cost £1 4s. to £1 8s. (Rs. 12-14) the hundred cubic feet. Chisel-dressed arch work of trap costs about £8 (Rs. 80) the hundred cubic feet, arch facing stones about £2 10s. (Rs. 25), and arch corner stones about £1 12s. (Rs. 16). Trap rubble costs 4s. to 7s. (Rs. 2-3½) the hundred cubic feet. Laterite can be blasted at 3s. to 4s. (Rs. 1½-2) the hundred cubic feet. It is softer than trap and is easily worked with a tool like a half

Chapter II. Production.

MINERALS.

Iron.

Stone.

Chapter II.

Production.

MINERALS.

Stone.

pickaxe. Laterite hardens in the air and makes a good building stone, but, as it is porous, if the walls are exposed to much wet, the outer surface should be plastered. Laterite is useful for small road drains, but, as it soon wears, trap corner stones are generally required. Only very hard laterite is used for large culverts. Almost all the Malabaleshvar and Panchgani houses are built of laterite as a very good quality of this stone abounds on the hill top. Good laterite masonry costs about £2 (Rs. 20) the hundred cubic feet.

Road Metal.

The metal used for making and mending roads is trap in the plains costing about 9s. (Rs. 4½) the hundred cubic feet, and laterite on the hills costing 3s. to 4s. (Rs. 1½ - 2) the hundred cubic feet. Trap is the better material and alone wears well under heavy traffic. Laterite binds well, and is good metal for roads with light traffic. Besides trap and laterite, *murum* or crumbled trap is largely used for roads. *Murum* is found overlying solid rock, sometimes on the surface and sometimes at some depth under black soil. It is either gray or reddish brown. The reddish brown is the better variety. When dug it comes away in flakes and large nodules and makes a good fine-weather road surface. *Murumed* roads become very heavy in wet weather and very dusty in dry weather.

Sand.

Sand of good quality is found in the beds of all large streams on the plains, the cost varying from 1s. to 6s. (Rs. ½ - 3) the hundred cubic feet according to the distance it has to be carried. On the hills where sand is not found ground laterite is used instead of sand.

Lime Stone.

Lime stone is found all over the district in the plains, especially near Wai. It is either nodular called *kankar*, or it occurs in seams along river banks. *Kankar*, if properly burnt, makes good mortar, but the river seams yield the best lime for building. As stronger materials are abundant lime stone is not used as a road metal. As it is seldom found on the hills, lime is sent from Wai to the stations of Malabaleshvar and Panchgani. The lime nodules or *kankar* used in the Tarli bridge when analysed were found to contain, out of 100 parts, 12.00 of clay, 0.40 of sand, 1.40 of oxide of iron, 84.70 of carbonate of lime, and 1.50 of carbonate of magnesia. The lime from seams used at the Varan bridge contained 14.60 parts of clay, 4 of sand, 2 of oxide of iron, 78 of carbonate of lime, and 1.40 of carbonate of magnesia. The lime, which is supposed to have been used in building the Pratapgad fort contains 51.80 parts of lime, 3.13 of iron and alumina, 2.59 of silica, 2.26 of magnesia, 35.32 of carbonic acid, 3.57 of sulphuric acid, and 1.33 of moisture.

Clay.

Good clay for bricks and tiles is found in nearly all river banks. Wai, Bavdhan, Mahuli, and Karad are known for their bricks and tiles, the bricks costing 9s. to 14s. (Rs. 4½ - 7) the thousand, and the tiles 7s. to 10s. (Rs. 3½ - 5). Ridge tiles cost about 10s. (Rs. 5) the hundred. Besides bricks and tiles, earthen vessels are made of the local black soil mixed with sand.

SALT.

Before the passing of the salt act, Act VII of 1873, considerable quantities of salt were produced in Man in the north-east of the district. A whitish surface soil called *kara* was gathered into heaps. Water was poured on the heaps till they were turned into liquid mud, and the mud was drained through an opening into

pits dug close by. The liquid was boiled in a large caldron, like those used for boiling sugarcane juice, until there remained nothing but small crystals of salt, which the poorer classes used and called *mengemith*. About forty pounds (20 *shers*) of the liquid produced six or eight pounds (3 or 4 *shers*) of salt. The salt was bitter and greatly inferior to sea salt. The manufacture still continues in the states of Átpádi and Phaltan and a good deal is imported into Mán and sold at forty to sixty pounds (20 to 30 *shers*) the rupee.

Chapter II. Production.

SALT.

The Sátára forests have an area of 662½ square miles or 13·8 per cent of the whole district. Almost the whole area is hill land. The forest lands are scattered over the whole district, and are much broken by private and cultivated land. In the west the belt of evergreen forest along the line of the Sahyádris is divided into six forest ranges, Wái, Sátára, Jávli, Mahábaleshvar, Pátan, and Válva.² These six forest ranges are fairly compact and have little cultivated land. The seven eastern forest ranges, Khandála, Karád, Khánápur, Mán, Khatáv, Koregaon, and Tásgaon, are bare hills with here and there a little scrub and teak. In the eastern ranges the forest land is much mixed with private and cultivated tracts.

FORESTS.

In 1872 the Sátára forests were separated from the Poona forests and made a distinct charge. Between 1872 and 1878, besides one clerk and two messengers costing £55 4s. (Rs. 552) a year for the office of the assistant conservator, a staff of three foresters at a yearly cost of £108 (Rs. 1080), and of twenty-four guards at a yearly cost of £225 12s. (Rs. 2256) was entertained and temporary hands were engaged for broken periods. Since 1878 the staff has been (1883-84) raised to twelve permanent foresters and twenty-four guards costing £633 12s. (Rs. 6336) a year. The permanent staff is supplemented by a temporary establishment of 186 guards costing £1659 12s. (Rs. 16,596) a year. The temporary establishment is kept throughout the year, and, except that service in it does not count for pension, does not differ from the permanent staff. Besides these establishments there are two officers of whom one on £540 (Rs. 5400) a year is a district forest officer with an office establishment of three clerks and three messengers costing £38 16s. (Rs. 888) a year, and the other is an assistant district forest officer with a temporary office establishment of one clerk and two messengers costing £247 4s. (Rs. 2472) a year. The office establishment of the forest settlement officer includes two clerks, two surveyors, and four messengers, and costs £352 8s. (Rs. 3524) a year. In 1883-84 the forest charges amounted to £3521 12s. (Rs. 35,216).

Staff.

The Sátára forest lands belong to three groups, the evergreen Sahyádris forest lands, the slopes of the spurs that run east from the

Description.

¹ Except demarcation which is contributed by Mr. J. W. P. Muir-Mackenzie, C. S., the forest section has been compiled from materials supplied by Mr. H. Mainwaring, District Forest Officer, and from the Annual Administration Reports.

² The Mahábaleshvar forests within five miles from Málcómpeth, including the reserves of fifty-six villages of Jávli and of nine villages of Wái, were under the superintendent of Mahábaleshvar till May 1878 and were then made over to the Sátára district forest officer. Gov. Res. 2784 of 30th May 1878.

Chapter II.

Production.

Forests.

Description.

Sahyádris, and the bare or bush-sprinkled hills to the east of the Krishna. The overgreen forests of the Sahyádris range form a belt along the west of the district six to fourteen miles broad. These forests extend through the whole length of the district from Bhór in the north to Kollápur in the south. They stretch almost without a break through the whole of this distance and are not much broken by tillage. They contain many trees valuable both for timber and as firewood. The chief of these are *jámbhul* *Eugenia jambolanum*, *anján* *Mimosa tincctorium*, *ain* *Terminalia glabra*, *umbar* *Ficus glomerata*, *kenjal* *Terminalia paniculata*, *hirda* *Terminalia chobula*, *phauas* *Artocarpus integrifolia*, *adna* *Lagerstromia parriflora*, and bamboos. As they form the catchment basin of the Krishna and several of its chief feeders, the Vena, Urmodi, Tárlí, Koyna, and Várna, it is important that the slopes of these hills should be covered with wood. On account of the difficulty of transport the Sahyádris forests yield little revenue. The forest lands are crossed by two highways, the Karád-Chiplun and the Mahábleshrar-Mahád roads. Numerous tracks also lead to the Konkan which are used by villagers and small traders who bring up the produce of the Konkan on pack bullocks. Of the second group of forest lands a considerable portion of the slopes of the spurs which branch east from the Sahyádris is covered with teak mixed with brushwood. Teak is not common on the lower slopes of the western sections of these spurs. It gradually thins in the upper slopes and in all parts of the hill sides towards the eastern ends of the spurs. These teak forests are much broken by patches of cultivated land. The third group of forest lands, the bare or bush-sprinkled hills to the east of the Krishna, includes the south slopes of the Mahádev hills bordering the north of the district, and the two ranges which run north and south parallel to the Krishna and separated from one another by the valley of the Yerla. The westerly sections of these hills have some scrub and in places a few teak trees. Further east vegetation grows less, until, in their eastern sections, many of these ranges are bare rocks. That these rocks were once less bare of trees is shown by isolated temple groves. These groves occasionally occur in spots specially suited for trees, but they are also sometimes found in exposed open hill sides in no way differing in character or position from many surrounding treeless tracts. It seems probable that much of the hill sides was once wooded and that those patches alone remain which were the dwellings of gods and therefore might not be cut. In the east and north-east of the district both the Yerla and the Mán and the streams which feed them run dry in the hot weather. Since 1877-78 much tree seed has been sown broadcast in all the ranges. The result in the west is fair. In the east, of the seedlings which sprang up many have failed to live through the hot weather. In spite of these difficulties partly from seedlings, but chiefly from guarding the self-sown growth of underwood, greenness is slowly spreading over many patches of hill side.¹

¹ Administration Report of 1878-79 para 24, and 1880-81 page 16.

Shortly before the annexation of Sátára (1847) it was brought to the notice of Government that the Sátára mountain ranges were peculiarly bare of trees. The conservator Dr. Gibson remarked that this barrenness was in a measure peculiar to the Sátára territory, and that it was due to the carelessness of the Sátára chiefs. The Peshwás had been strict in preserving trees and in British districts the Peshwa's policy had, to some extent, been followed. Though careless of forests the Sátára chiefs everywhere maintained the royalty in teak, sandalwood, and blackwood. Here and there special reserves known as *kurans* were kept chiefly near head-quarters and in the teak-growing tracts. In the Sahyádris certain parts were reserved for thick forest by order of the Marátha Government, occasionally near forts apparently to make them less accessible and sometimes for the shelter of villages from the storms of the south-west monsoon. Almost every Sahyádrí village had its sacred grove and often other thick bits of forest reserved by the villagers themselves. These last were usually in inaccessible situations where wood-ash tillage was unprofitable and which were used as palm nurseries and perhaps for fuel and building timber. Over the rest of the hills wood-ash tillage had entirely cleared high forest. From 1860 to 1862, at the introduction of the survey settlement, the opportunity was taken to set apart considerable forest reserves. In all of these reserves grazing was allowed either free or on payment, but it was specially stipulated that the numbers were set apart for the growth of trees. As under the survey system the assessment was calculated on the principle of continuous payment, the amount was fixed at a very low rate generally 3*d.* to 4*d.* (2-3 *as.*) the acre. Wood-ash tillage requires long periods of fallow. The cultivators therefore found it to their immediate interest to take all the land they could get at the low rates and throw it up when the fallow periods came round under the impression that their lands would then be reserved and the reserves opened to them for cultivation when the lands had recovered. When they found that the land was not again offered to them the cultivators were in great trouble, and to prevent distress it was found necessary to allot more land for wood-ash tillage. Fresh grants were made between 1868 and 1872 by Messrs Spence and Wilson. In time these lands also became exhausted, and in 1875 Messrs. Shuttleworth and Winter entered upon a joint demarcation to consolidate the forest and provide lands for wood-ash tillage. In 1878 a change was made in the forest policy of Government. It was decided that the need for increased forest conservancy was urgent to protect soil from being washed away; for the storage of water at the sources of great rivers; and on general considerations of climate and rainfall. It was decided that wood-ash tillage should be restricted and the infliction of some hardship on the agriculturists faced for these ends. After the introduction of the Forest Act all waste land in the Sahyádris and a considerable area in the plains was formally proclaimed reserved forest. The area thus notified was 594,606 acres. It soon came to light that much of this waste was unsuited for forest, and that to keep it as forest would be injurious to cultivation without yielding any corresponding advantage. A large area of waste suitable for

Chapter II.

Production.

Forests.

Demarcation.

Chapter II.

Production.

Forests.

Demarcation.

forest but not proclaimed, remained in the east of the district. In parts of the Sahyádris the hardship caused by the stricter policy proved unbearable, while everywhere the enforcement of the new Forest Act was impossible as the people had hitherto been allowed to take many kinds of forest produce without interference. The result was that in 1880 an assistant collector was appointed to determine the rights existing in proclaimed forest lands and to recommend how claims not amounting to rights should be dealt with. The final proposals of the demarcation and settlement officer for all but three sub-divisions remain only for report, and the whole work of forest demarcation and settlement, except the acquisition of certain lands eventually to be included in forest, will be finished by the end of May 1885. Besides settling forest rights the assistant collector was directed to make a final demarcation of the forest lands, where necessary to recommend the exclusion of lands already proclaimed forest, and to consolidate forest blocks by exchange, or, if exchange was not possible, by purchase. Regard was to be had both to the interests of cultivation and of forest conservancy. In the parts of the Sahyádris where distress was found to prevail, land was to be allotted for wood-ash tillage regulated on a fixed system of most troublesome rotation. The demarcation of the part of the wood-ash tract was completed in 1881, that of the rest of the district was systematically begun in 1882, during the latter half of which exchanges were negotiated all over the district. In 1883 the final demarcation line was fixed and sanctioned by Government for the sub-divisions of Wái, Sátára, and Járli. Of 148,964 acres proclaimed forest in 1879, 4242 acres were to be excluded; the forest area was to be increased by 11,283 acres part available and part to be obtained by purchase or exchange, and the final limit of the forest area of these three sub-divisions was put at 200,627 acres or 313½ square miles. Government at the same time sanctioned the settlement of rights in the proclaimed reserves and decided what privileges should be continued and under what restrictions. The rights admitted included rights of way, and access to springs, temples, and watercourses. The privileges allowed were grazing and gathering dead wood, thorns, and other minor forest products.

Timber Trade.

The chief timber trade is in teak rafters. The trade is small. It is only to meet the demand for timber required for local house building. When they have no other work a few cartmen buy small quantities of timber and carry it for sale to the different timber markets. The timber dealers are chiefly Maráthás, and a few are Musalmán Bohorás. The largest teak rafters grown in the district are not above one or 1½ feet in diameter at the base. All larger timber has to be imported. The average prices obtained at the auction sales vary according to size from £1 to £4 (Rs. 10-40) the hundred rafters. There is always a demand for firewood from the east of the district, but the forest lands are so bare of trees that the demand cannot always be supplied. A firewood store has been established at the hill station of Mahábaleshvar to supply residents and visitors. The price charged is 2s. 6d

(Rs. 1½) the *khandi* of 784 pounds. At Mahābaleshvar inferior rafters known as *raival*, that is building timber other than teak, fetch a fair price and are used in building and repairing the station bungalows. Of minor forest produce the chief is the myrobalan berry the fruit of the *hirda* or *Terminalia chebula*. Since 1879 the myrobalan has become a source of profit to Government. This tree is found in the evergreen Sahyādri forests. The fruit is gathered by the villagers and brought by them to Government stores where they are paid 1s. 3½d. to 1s. 9d. (10½ - 14 as.) the hundredweight. It is dried and sold by auction to merchants who export it largely to Europe where it is used in tanning and dyeing. During the four years ending 1882 about 1088 tons (3102 *khandis*) of myrobalaus were gathered at a cost of £2155 (Rs. 21,550), and sold at £4592 (Rs. 45,920), leaving a profit of £2437 (Rs. 24,370).¹ In 1883 hardly any myrobalaus were gathered, as the crop was wholly destroyed by locusts who eagerly devoured the *hirda* blossom.

The district has no special forest tribes. The villagers in the Sahyādri forests are Kunbis, Dhangars, Mhārs, and Dhavads. The first three live by wood-ash or *kumri* tillage and by keeping cattle; the Dhavads live by labour. The day's wages given to villagers employed in cutting timber vary from 3½d. to 4½d. (2 - 3 as.). At these rates teak rafters can be cut by the forest department at about 5s. to 6s. (Rs. 2½-3) the hundred and firewood at 1s. (8 as.) the *khandi* of 784 pounds.

Except in 1872 and 1878 when receipts were unusually low, during the thirteen years ending 1882-83, receipts have risen from £2261 (Rs. 22,610) in 1870-71 to £6010 (Rs. 60,100) in 1882-83, and charges from £1055 (Rs. 10,550) in 1870-71 to £5276 (Rs. 52,760) in 1882-83. For four years between 1878-79 and 1881-82 the forest department worked at a loss on account of the large establishment which was required to protect the forestlands and the small area which at present yields saleable timber. Since the 1876-77 famine the demand for timber has increased, the number of pieces of teak sold having risen from 18,119 in 1878-79 to 32,619 in 1882-83. There is also a good local demand for fuel. But in the present bare state of so much of the forest lands many years must pass before any considerable forest revenue can be expected. In 1882-83, in spite of the large establishment, the forest lands yielded a profit of £734 (Rs. 7340). The details of forest receipts and charges during the thirteen years ending 1882-83 are :

Chapter II.
Production.
FORESTS,
Timber Trade.

Forest Tribes.

Finance.

¹ The details are :

Satura Myrobalaus, 1870-1882.

YEAR.	Produce	Cost	Sale.	Profit.
	<i>Khandis</i>	£	£	£
1870	480	390	854	474
1880	1050	670	1162	466
1881	711	463	1105	637
1882	855	601	1401	800
Total	3102	2155	4592	2437

Chapter II.
Production.
FORESTS.
Finance.

Sátára Forests, 1870-71 - 1882-83.

YEAR.	Re- ceipts.	Charges	Reve- nue.	YEAR.	Re- ceipts.	Charges	Reve- nue.
	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
1870-71...	22,611	10,619	12,061	1877-78...	31,460	14,053	+15507
1871-72...	27,654	10,441	13,227	1878-79...	21,021	31,409	-9717
1872-73...	11,454	11,166	692	1879-80...	40,614	44,273	-3729
1873-74...	31,484	13,639	20,251	1880-81...	44,324	48,652	-2557
1874-75...	39,635	11,760	27,885	1881-82...	43,041	53,787	-7843
1875-76...	40,316	18,250	22,065	1882-83...	60,163	67,769	-7545
1876-77...	34,360	11,575	23,785				

FIELD TREES.

The cultivated parts of the district have but a thin sprinkling of trees. Most large villages and towns have mangoo groves near them, but the fields and hedgerows have few trees except occasional teak and *bábhul* near waste land. The only parts of the district where timber has been encouraged and cared for are along the roadsides, most of which are shaded by fine avenues of *bábhul* mangoo and fig.¹

DOMESTIC ANIMALS.

According to the Collector's 1882 stock returns the district farm stock included 246,921 oxen, 152,640 cows, 115,311 buffaloes, 13,390 horses, 425,374 sheep and goats, 439 asses, and a few pigs and mules.

Oxen.

The Oxen, returned at 246,921, are of two breeds, the local and the *khillári*. The *khillári* bullocks are said to come from the east. Both breeds are used for field purposes. The *khillári*, though the larger and more muscular animal, is somewhat delicate and does not live so long as the local bullock. A common *khillári* bullock will sell for £5 (Rs.50), in the cattle market of Mhasrad in Mán good ones sell for £10 (Rs.100), and in parts of the district a choice animal fetches as much as £20 (Rs.200). The tiny quick-running Surat bullocks are occasionally seen in light riding carts. Except a few from the Bhima valley oxen are seldom imported.

Cows and Buffaloes.

There is no special breed of Cows or of Buffaloes. It is said that Surat cows were imported a century ago. Cows and she-buffaloes are used for their milk only, except when necessity compels their use for field purposes. He-buffaloes and oxen are used for draught. The price of a good cow varies from £2 to £4 (Rs.20-40) and of a good she-buffalo from £3 to £4 (Rs.30-40). The skins of buffaloes, oxen, and cows are used by Chámbhárs and Dhors for making shoes, thongs, and water-bags. Buffalo meat is little eaten by Musalmáns; but Mhárs and Mángs, who have a right to the carcasses of dead buffaloes, eat almost every part of them. Large herds of buffaloes are often seen on the Sahyádris in charge of a single boy or girl. They are driven at night into enclosures hedged with rough posts generally five or six feet high. In other parts of the district the cows and buffaloes live either close to or inside of their owner's house.

Horses.

Few of the people own Horses. Except by chiefs and the wealthier land proprietors the animals ridden by the people of the district are seldom more than ponies. The valley of the Mán

¹ A list of Sátára forest trees is given in the Appendix.

used to be famous for its horses, but all interest in horse-breeding has died out. In 1878 Government set apart three stud horses for Sátára but little use was made of them, fifty mares were served and only six foals were produced. The Collector complained that the mares brought were unfit for breeding and that the higher classes were indifferent to horse-breeding. During the three years ending 1877-78 no chief or proprietor had made use of any of the Government horses. In 1883 the results were a little better. Of thirty-nine mares served ten were in foal. Up to 1878, to encourage horse-breeding, horse shows were held in February at Pingli about two miles south of Dahivadi, and in December at Mhasvad fifteen miles east of Dahivadi. The animals shown were unsatisfactory both in number and quality and these shows have been (1883) discontinued. A weekly cattle fair is held at Belaváde in Karád where a considerable number of horses and ponies are sold. A few animals are brought from the Bhima valley; none leave the district.

Sheep and Goats, returned at 425,347, are bred locally. Few sheep or goats either come into the district or leave it. The price of a sheep varies from about 2s. to 6s. (Rs. 1-3). They are chiefly reared by the Dhangars in the east of the district. These with the Sangars, a branch of the same caste, use the wool of their sheep in weaving *kambli*s or coarse blankets, which is one of the largest industries in the district. Sheep's milk is said to be drunk chiefly by shepherds and seldom by husbandmen, who rarely take it except as a cure for colds. Sir Bartle Frere, while Commissioner in Sátára in 1849, introduced some sheep from Khándesh, but the cross breed was too delicate, was never popular, and has died out. Goats are valued chiefly for their milk. One breed of goat, found all over the district, yields long hair which Dhangars work into country ropes. Surat goats are occasionally imported for their milk. Sheep and goats are pastured almost solely by Dhangars. During the rains they are kept in the east of the district feeding on waste numbers or on grass lands. As the dry season advances, the shepherds move west to the pastures on and near the Sahyádris. Sheep manure is highly valued by the holders of rich soil, who pay the owners of flocks either in money or grain to pen their animals on particular fields. Sheep and goats are lawful food to almost all Sátára Hindus, except Bráhmans, Sonárs, Guravs, and Sutárs. Some well-to-do Musalmáns and in rare cases Kunbis eat mutton daily. As a rule meat is eaten only on such great days as the *Dasara* in October and at marriages and other family festivities. Goats and sheep are occasionally offered to the gods. Sheep skins and goat skins are used for making ropes, thongs, and shoes, and goat skins for the sounding boards of various musical instruments, and their intestines for string. The usual mode of guarding sheep and goats at night is by a hedge of thorns, or by a long net stretched and supported by stakes driven into the ground, while men and dogs watch against thieves and wild beasts.

Pigs are kept for eating by Vaddars and Kaikádís. Donkeys are kept as pack animals by some Vánis and Kumbhárs and also by Vaddars. Mulos are used sparingly as pack animals, and camels are

Chapter II. Production.

DOMESTIC ANIMALS. *Horses.*

Sheep and Goats.

Chapter II.
Production.

rarely seen. Dogs abound in every village and are used for herding sheep. None are of good breed. Except Bráhmans, almost all classes rear hens. The eggs and more rarely the hens are sold in the local markets. Ducks and pigeons are occasionally kept and some Musalmáns rear geese.

WILD ANIMALS.

In the west near the Sahyádris chiefly in the Koyna valley and the hills of the Mala pass are found the Tiger, *Felis tigris, vágh*; the Panther, *Felis pardus, bíbla vágh*; the Bear, *Ursus labiatus, áseal*; the Sámbar, *Rusa aristotelis, sámbar*; the Spotted Deer, *Axis muenhntus, chittal*; the Ribbaced or Barking Deer, *Cervulus auræus, lhenkar*; the Hog Deer, *Axis porcinus, pára*; and the Bison, *Capreolus ganrus, gava*. In the east are the Hyena, *Hyena striata, taras*; the Wolf, *Canis pallipes, láudya*; the Fox, *Vulpes bengalensis, kholad*; the Leopard, *Felis jubata, chilla*; the Antelope or Black Buck, *Antelope bezoartica, kálvit*; and the Chinkára or Indian Gazelle, *Gazelle bennettii, málsand*. Common to both east and west are the Hare, *Lepus nigricollis, asa*; the Porcupine, *Eystria lenenra, sáyál*; the Moukey, *Presbytis entellus, vinar* or *mítal*; the Hog, *Sus indicus, dukar*; and the Wild Cat, comprising the Civet, *Viverra malaccensis, jaródi minjar*, and the Common Tree Cat, *Paradoxurus musanga, ul*. Neither tigers nor panthers are so numerous as to do much damage, though occasionally man-eating tigers appear, and, owing to their exceeding cunning and the large forests of the Koyna valley, are very difficult to destroy. Of late years bison have increased in the forests on the Mala pass hills, but they seldom come north of Helvík though they were formerly found in the neighbourhood of Mahábal-eshtar. A bull bison was shot on Mahábaleshtar in 1873. Sámbars have also increased in the Mala pass forests as the forest area is so large that it is nearly impossible to drive them out. They have almost ceased in the woodlands to the north of Helvík as the villagers of that tract have killed large numbers by netting. The nets are laid in the sámbar's runs and a line of men form, and, starting from the nets, beat the forest away from the nets. The sámbar, imagining that they are being driven to people armed with guns, break through the line of beaters and rush into the nets where they are killed by men hid near. Almost every village has these nets which are about twelve feet high and twenty feet long. Though the people kill does and fawns, the spread of reserved forests has been yearly increasing the number of sámbar. Bears are not numerous. They do no harm, and, except when they have young ones or are suddenly surprised, are never known to attack man. They feed on roots and berries and on white ants. Wild dogs kill many spotted and small deer, and the people say that they will hunt down and kill tigers. No case of a tiger being killed by wild dogs is known to have occurred in Sátára. In the east the antelope or black buck used to be common; but their numbers of late have greatly decreased. The best ground for black buck shooting is between Pusosávi in Khatáv and Kadegaon in Khánápur. A good many of the people have guns, which, when they are not using, they lend to Rámoshis and does and fawns are killed indiscriminately. The shikáris or hunters too, take many by nooses laid on the ground and also with the help of tame bucks. They fasten nooses to the horns of the tame bucks and let

them go. The wild bucks in fighting with the tame ones, entangle their horns in the nooses and are caught. The *chinkára* or Indian gazelle is found in small numbers in the hills about Mán. Wolves and hyenas are mostly found in the hills round Khánápur, and in the range between Phaltan and Khatáv. Even there they are scarce. Many licenses to keep guns have been granted for their destruction, but neither wolves nor hyenas are often shot. According to yearly returns of wild animals, during the eight years ending 1882, 294 persons were killed by wild animals, of whom twenty-three were killed by tigers, twenty-eight by other animals, and 243 by snakes; the number of cattle killed by wild animals was 661, of whom 589 were killed by tigers and leopards, and seventy-two by other wild animals and snakes. During the same eight years, of the wild animals killed for Government rewards thirty-four tigers were killed for £73 12s. (Rs. 736), ninety-three leopards for £82 10s. (Rs. 825), and 164,826 snakes for £1027 12s. (Rs. 10,276). The details of wild animals killed are: five tigers, seven leopards, and 12,506 snakes in 1875; four tigers, four leopards, and 9980 snakes in 1876; eight tigers, ten leopards, and 16,483 snakes in 1877; three tigers, eleven leopards, and 7535 snakes in 1878; two tigers, eleven leopards, and 15,645 snakes in 1879; one tiger, thirteen leopards, and 43,724 snakes in 1880; five tigers, twenty-one leopards, and 38,712 snakes in 1881; and six tigers, sixteen leopards, and 20,241 snakes in 1882.

The list of snakes given in the Poona Statistical Account applies to Sátára.

The Vena, Krishna, Koyna, and Várna have large pools that hold water throughout the year and are fairly stocked with fish. Rivers like the Mán and Yerla which dry during the hot weather have no fish of any considerable size. The best, or at least the most frequently eaten fish, are the *maral*, *malya*, *támbar*, *shingáda*, and *rámbar*. The chief fishing castes are the Bhois and Kolis, and Kunbis and Muhammadans fish for their own use. No class of men live solely on their earnings as fishermen. The eating of fish is not uncommon among Musalmáns and most low caste Hindus. Fish are caught by poisoning the water with the juice of the milkbush, by large nets which are floated in the stream, and by small hand-nets whose meshes are not more than three-quarters to one-eighth of an inch in circumference. Other modes of fishing, which are occasionally practised, are by turning the stream into a large basket or some other open receptacle, by throwing a dam across a stream, or by throwing up large quantities of water in which fish are also thrown up, and lastly by placing large earthen pots in the water and closing them when the fish enter. Fish are nearly always sold fresh, and from house to house; few are sold in the markets. In some places fish are preserved as sacred animals. In other places people fish where they please, though there seems to be an understanding that each village has a prior right to the fishing within its own limits and from its own river banks.

The following notes on the birds of the district are contributed by Mr. G. Vidal, C.S. as a supplement to Dr. Fairbank's Popular List of the Birds found in the Marátha country:

Chapter II.

Production.

WILD ANIMALS.

SNAKES.

FISH.

BIRDS.

Chapter II.
Production.
BIRDS.

GAME BIRDS. The common Sandgrouse, *Pterocles exustus*, is plentiful but *P. fasciatus* the Painted Grouse is rare. The abode of the Sandgrouse is in the east, and its food consists in great part of the seeds of the common thistle. The Painted Partridge, *Francolinus pictus*, is common in the south-east of the district, about Tásgaon and Jath, and is generally found in sugarcane. The common Gray Partridge, *Ortygornis pondicerianus*, is also found. Neither Gray Coturnix communis, nor Rain Quail *C. coromandelica*, are plentiful in the district, and they scarcely repay pursuit in the cold weather. In February and March after the *rabi* or late crops have been reaped, they take to the rivers and find shelter in the tamarisk bushes in the beds and on the banks of the larger streams. On the Nira and parts of the Krishna fair bags may be obtained. Rain Quail breed in September in the long grass of the meadows or *kurans* round the city of Sâtára; Gray Quail are believed not to breed in the district. Jungle Bush Quail, *Perdicola asiatica*, are common in all hills covered with scrub. The Indian Bustard, *Eupodotis edwardsi*, is occasionally but rarely seen, and the Lesser Florican, *Sypheotides auritus*, is also extremely scarce. Of Plovers the Courier, *Cursorius coromandelicus*, is very common in the eastern sub-divisions, while *Squatarola helvetica* and *Agialitis dubia* the Gray and Indian Ringed Plover are rare. The Stone Plover, *Cedionemus crepitans* or *indicus*, also known as the Bastard Florican, is common throughout the district. The large Stone Plover, *Scolopax recurvirostris*, not noticed in Dr. Fairbank's List, is found on the banks of the Nira and probably of other large rivers in the cold months, usually in parties of three. The Demoiselle Crane, *Anthropoides virgo*, is the only common crane in the Sâtára district. From December to March they are found in vast flocks near the Nira, Krishna, and Yerla rivers and on the large reservoir at Máyni. They are wary birds and difficult to approach except when feeding in the early morning in *kardai* or safflower of which they are particularly fond. The Phánsi Párdhis, to whose devices most birds fall an easy prey, are never able to entice the demoiselle crane into their nooses. They generally roost sitting in a long single line on a bare plain close to a river and guarded by sentinels on all sides. They seldom choose the same spot two nights running. Occasionally they feed at nights, especially during the early part of the cold weather when there are many cultivators in the fields by day. Their flight is remarkably strong, and they always call loudly on the wing. There are very few snipe grounds in the Sâtára district though the Common Snipe, *Gallinago scolopacinus* and the Jack Snipe, *Gallinago gallinula*, as well as the Painted Snipe, *Rhynchœa bengalensis*, are occasionally found. The best chance of a bag is near the Máyni, Pingli, and Shingnápur reservoirs. The Bald Coot, *Fulica atra*, is found all over the district. The Whitenecked Stork, *Dissura episcopa*, is very common, and the Black Stork, *Ciconia nigra*, is found in the large rivers in the cold season. Most of the herons and egrets mentioned in Dr. Fairbank's List, except the Ashy Egret, *Demi egretta gularis*, are found in the district. It is worthy of note that *Herodias garzetta*, does not, as stated by Dr. Jerdon, lose its dorsal train in the cold weather, although the Large Egret, *Herodias torra*

loses his. At the end of May the plumage of the large egret is splendid, a good specimen usually having forty or more long plumes. The Cattle Egret, *Bubulcus coromandus*, and the Pond Heron, *Ardeola grayi*, are handsome birds in their breeding plumage, the pond heron with its deep maroon train being completely transformed and scarcely recognizable. Besides the above, the little Green Bittern *Butorides javanica*, is common in all the Sátára rivers. The Chestnut Bittern, *Ardeetta cinnamomea*, is much rarer. The Pelican Ibis *Platalea leucorodia*, the Spoonbill *Tantalus Leucocephalus*, the White Ibis *Threskiornis melanocephalus*, and the Wartyheaded Ibis, *Iconotis papillosus*, are common in the larger Sátára rivers. The Shell Ibis, *Anastomus oscitans*, is a rarer bird. The Glossy Ibis, *Falci-nellus igneus* omitted from Mr. Fairbank's List, is also frequently seen. No geese visit the Sátára district. Of Ducks the Largo Whistling Teal, *Dendrocygna major*, is found on the Nira. The Ruddy Shieldrake, *Casarca rubila*, also known as the Bráhmáni Duck, *M. sárj*, is common on the Nira and Krishna. Of Ducks proper, the Shoveller *Spatula clypeata*, the Gadwall *Chaulelasmus streporus*, the Widgeon *Marcca penelope*, the Common Teal *Querquedula crocca*, and the Blue-winged or Garganey Teal, *Querquedula circa*, are found scattered throughout Sátára in favourable localities.

Of birds other than game birds the following may be noticed. The Scavenger Vulture, *Neophron ginginianus*, commonly called Pharo's Chicken, is common in Sátára. A pair breed every year at Vita in Khánápúr producing a single egg. Of the Falcon class, the Perigrine and Shahn Falcon, *Falco perigrinus* and *perigrinator* are very rare; while the Redheaded Merlin or Turumti, *Falco chiquera*, is fairly common all over Sátára. A nest with three young cyesses has been found towards the end of February in a tamarind tree overhanging the Krishna. The young birds were kept for some time, but they were extremely vicious and wild and took the first opportunity to escape. A Hawk Eagle, *Spirætus cirrhatu*s was obtained in a large grove near Sátára. Of the Harriers, the Pale Harrier *Circus mocrusus* is the common variety. At Jath, a hundred or more of these birds have been seen roosting together on a bare plain. *Haliastur indus*, the Maroonbacked or Bráhmáni Kite is decidedly uncommon. *Syrnium sinense* or *Bulaca ocellata*, the Mottled Wood Owl is the commonest of the large owls, and *Athene brama*, the *pingli*, is the commonest of the Owlets. *Bubo bengalensis*, the Rockhorned Owl, is also plentiful on all rivers. The hatred of crows to this, as indeed to all owls, is remarkable. A wounded owl may be followed for a mile or more, from tree to tree, entirely by the angry clamour of pursuing crows. The Hawk Owl, *Ninox scutellatus*, is not very uncommon along the banks of the larger Sátára streams. The Indian Roller, *Coracias indicus*, does not leave the district till late in the hot season. Several have been seen at the end of April. The Pied Kingfisher, *Ceryle rudis*, *M. machimár* or *disa*, is the commonest species in Sátára, and is a wonderfully familiar bird. It has been watched frequently at Wái diving fearlessly at the bathing steps among and within arm's reach of the bathers. *Halcyon smyrnensis* or *fuscus*, the Whitecrested Kingfisher is common throughout the district.

Chapter II.
Production.
Birds.

Chapter II.
Production.

BIRDS.

The Great Hornbill, *Dichoceros cavatus*, is occasionally seen in the Koyna valley and in the west of the district, but not in the plains. Sâtára people have an odd belief that the common Roseringed Paroquets, *Palæornis torquatus*, which build in holes in banyan or *pipal* trees, are better talkers than those which build in mango or any other trees. Of the Cuckoos the Koel, *Endynamis orientalis* or *honorata*, is very common. The people say that it never alights on the ground. They have an idea that its peculiar cry is a prayer for rain to fill the leaves with water, probably because the koel's note is much more frequent at the approach of the south-west rains than at other times. Mr. Fairbank has omitted from his list of Honey-suckers, *Cinnyris zeylonica*, the Amethyst-rumped Honey-sucker (Jerdon, 232). This bird is not uncommon in Sâtára gardens. A pair built their nest in September hanging to a slender twig of a creeper in the porch of one of the houses. Of the Muscicapidæ or Flycatchers, *Muscipeta paradisi*, the Paradise Flycatcher is called by hill Maráthás *bánpakhree* or the arrow bird and by Europeans at Mahábaleshvar the *dhobi* or washermen's bird. It is found occasionally throughout the east of Sâtára wherever there is a grove of large trees. It is very wandering in its habits. Specimens have been obtained in a state of transition from the chestnut to the white plumage. The Redwhiskered Bulbul, *Otocompsa fascicaudata*, replaces on the Sahyádris the common Madras Bulbul, *Pycnonotus hamorrhous*, which is found only in the plains, in the same way as the Bluewinged Rosyheaded Parrakeets replace the common Rosewinged species, *Palæornis torquatus*. It is worthy of note that birds of several allied species differ in the hills and in the plains, and that the hill varieties are always brighter coloured than the plain birds. *Irena puella*, the Fairy Blue Bird, has not been found in Sâtára. *Oriolus kundu*, the Indian Oriole, is found throughout the west of the district. The Blackheaded Oriole is rarely found to the east of the Sayhádri range though both species appear equally distributed in the Koyna valley and in the western Sahyádrí belt. The Southern Yellow Tit, *Machlolophus jerdoni*, is found occasionally twenty miles or more east of the Sahyádris.

CHAPTER III.

PEOPLE.

According to the 1881 census the population of the district was 1,062,350 or 212.98 to the square mile. Of these Hindus numbered 1,024,597 or 96.44 per cent; Musalmáns 36,712 or 3.45 per cent; Christians 886 or 0.08 per cent; Pársis 99; Sikhs 29; Jews 21; and Buddhists 6. The Buddhists were Chinese convicts now settled as gardeners at Mahábaleshvar. The percentage of males on the total population was 50.12 and of females 49.87. The corresponding returns for 1872 were a total of 1,062,121 or 221.09 to the square mile, of whom Hindus numbered 1,026,110 or 96.60 per cent; Musalmáns 35,034 or 3.29 per cent; Christians 880 or 0.08 per cent; Pársis 80; Sikhs 2; and Others 15. Compared with the 1872 returns the 1881 returns show an increase of 229 or 0.02 per cent.

Of 1,062,350 the whole population 1,018,931 or 95.91 per cent were born in the district. Of the 43,419 who were not born in the district, 14,931 were born in the Bombay Karnátak; 9558 in Kollápur; 4686 in Poona; 4425 in the Konkan districts; 3998 in Sholápur; 1137 in Gujarát; 760 in Bombay; 662 in the Rajputána States; 586 in the Nizám's country; 445 in Ahmadnagar; 267 in Goa, Diu, and Daman; 215 in Madras; 125 in Násik; 90 in Khándesh; 862 in other parts of India; and 669 outside of India.

Of 1,062,350 the total population, 1,005,499 (503,127 males, 502,372 females) or 94.64 per cent spoke Maráthi. Of the remaining 56,851 persons, 34,891 or 3.28 per cent spoke Hindustáni; 11,839 or 1.11 per cent spoke Kánarese; 4840 or 0.45 per cent spoke Gujaráti; 3552 or 0.33 per cent spoke Telugu; 925 or 0.08 per cent spoke Márwári; 396 or 0.03 per cent spoke English; 350 or 0.03 per cent spoke Portuguese-Konkani or Goanese; 26 spoke Pashtu; 21 spoke Tamil; 3 spoke Arabic; 6 spoke Chinese; 1 spoke French; and 1 spoke Sindhi. Except in Jath where the people speak both Kánarese and Maráthi, and in Tásgaon where the home-talk of many people is Kánarese, the language of the district is Maráthi. The only classes who are considered to speak correct or book Maráthi are the Bráhmaus, Prabhus, and Shenvis. Maráthas and low caste people especially Mhárs and Mángs use many technical expressions and special words which are not known to those who speak book Maráthi. Gujarátis and Márwáris use their own dialects though many of them also speak incorrect Maráthi.

The following tabular statement gives the number of each religious class according to sex at different ages, with, at each stage, the percentage on the total population of the same sex and religion.

Chapter III. People.

CENSUS DETAILS.
1872-1881.

Birth-place.

Language.

Age.

DISTRICTS.

Chapter III.
People.CENSUS DETAILS.
Age.

The columns referring to the total population omit religious distinctions, but show the difference of sex :

Satdra Population by Age, 1881.

AGE IN YEARS.	HINDUS.				MUSALMA'NS.				CHRISTIANS.			
	Males.	Percentage on Males.	Females.	Percentage on Females.	Males.	Percentage on Males.	Females.	Percentage on Females.	Males.	Percentage on Males.	Females.	Percentage on Females.
Up to 1 ...	13,038	2.71	13,584	2.05	510	2.70	470	2.60	10	1.60	0	3.10
1 to 4 ...	50,807	0.87	52,007	10.29	1753	0.40	1027	10.55	33	5.48	44	16.40
5 to 9 ...	78,504	15.30	72,523	14.18	2320	15.27	2381	11.13	45	7.47	31	10.01
10 to 14 ...	60,871	13.01	53,893	10.54	2140	13.20	1090	10.83	40	6.64	23	8.00
15 to 19 ...	36,780	7.16	34,019	6.03	1226	0.64	1093	0.01	48	7.04	20	10.21
20 to 24 ...	34,071	0.75	41,102	8.01	1234	0.03	1399	7.04	110	10.70	23	8.00
25 to 29 ...	45,162	8.70	47,003	0.38	1576	8.53	1846	9.01	121	20.07	50	12.67
30 to 34 ...	12,040	8.30	47,513	0.29	1014	8.74	1079	9.19	50	8.30	30	10.30
35 to 39 ...	32,458	0.32	31,453	6.15	1216	6.53	1118	0.12	46	7.64	18	6.23
40 to 44 ...	50,627	0.84	50,454	0.86	1805	10.20	1809	0.00	53	0.13	23	8.00
45 to 49 ...	22,708	4.42	25,001	5.02	860	4.70	1003	5.40	13	2.15	5	1.70
50 to 54 ...	10,007	2.06	11,403	2.23	378	2.04	433	2.37	16	2.40	7	2.46
55 to 59 ...	21,608	4.70	20,031	5.07	917	4.70	1103	6.04	9	1.40	0	2.11
Total ...	613,303		511,231		18,457		18,255		601		284	

AGE IN YEARS.	PARISH.				OTHERS.				TOTAL.			
	Males.	Percentage on Males.	Females.	Percentage on Females.	Males.	Percentage on Males.	Females.	Percentage on Females.	Males.	Percentage on Males.	Females.	Percentage on Females.
Up to 1 ...	3	4.83	2	5.40	1	2.44	2	13.33	14,462	2.71	14,073	2.65
1 to 4 ...	6	9.07	3	8.10	3	7.31	2	13.33	52,602	0.37	54,633	10.30
5 to 9 ...	6	14.51	3	8.10	2	4.87	1	0.00	81,470	15.29	75,135	14.18
10 to 14 ...	3	4.83	6	10.21	4	9.75	2	13.33	72,307	13.53	55,903	10.55
15 to 19 ...	4	6.45	...	...	2	4.87	2	13.33	78,053	7.14	35,148	0.63
20 to 24 ...	5	8.06	0	10.21	7	17.07	3	20.00	36,036	0.76	32,520	8.02
25 to 29 ...	7	11.29	4	10.81	4	9.75	4	26.66	46,860	8.79	40,653	9.37
30 to 34 ...	11	17.74	5	13.51	0	14.63	...	...	44,327	8.32	49,220	9.25
35 to 39 ...	6	8.00	3	8.10	9	21.93	...	...	81,735	0.33	32,562	0.18
40 to 44 ...	2	3.22	...	...	1	2.44	1	0.00	62,480	0.85	52,257	0.80
45 to 49 ...	4	6.45	3	8.10	...	...	...	...	23,594	4.43	26,702	5.04
50 to 54 ...	1	1.01	1	2.70	...	...	...	...	11,001	2.06	11,849	2.23
55 to 59 ...	3	3.22	1	2.70	2	4.87	...	...	25,633	4.70	30,141	5.63
Total ...	92		37		41		15		582,525		529,825	

Marriage.

The following table shows the proportion of the people of the district who are unmarried, married, and widowed :

Satdra Marriage Details, 1881.

	HINDUS.											
	Under Ten.		Ten to Fourteen.		Fifteen to Nineteen.		Twenty to Twenty-nine.		Thirty and Over.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Unmarried ...	140,886	123,211	59,361	14,847	20,189	889	13,314	827	5503	878	239,202	140,052
Married ...	2180	15,068	10,192	37,309	16,214	30,881	61,405	77,682	157,297	103,610	160,868	264,547
Widowed ...	123	434	408	1735	408	2240	2104	10,556	20,760	61,061	23,708	106,036
	MUSALMA'NS.											
	Under Ten.		Ten to Fourteen.		Fifteen to Nineteen.		Twenty to Twenty-nine.		Thirty and Over.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Unmarried ...	5000	4604	2186	901	771	75	674	83	845	145	8970	5811
Married ...	76	370	253	1030	485	971	2067	2723	5755	3045	8588	9065
Widowed ...	7	4	10	37	17	52	60	236	780	2035	592	3370

Sátára Marriage Details, 1881—continued.

	CHRISTIANS.											
	Under Ten.		Ten to Fourteen		Fifteen to Nineteen.		Twenty to Twenty-nine.		Thirty and Over.		Total.	
	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.
Unmarried ..	88	83	40	21	42	17	100	7	41	2	401	130
Married ...	...	1	...	2	3	12	47	51	133	58	183	124
Widowed ...	...	...	...	...	1	...	3	1	14	20	18	80
	OTHERS.											
	Under Ten.		Ten to Fourteen		Fifteen to Nineteen.		Twenty to Twenty-nine.		Thirty and Over.		Total.	
	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.
Unmarried ...	24	13	7	4	3	...	3	1	0	...	43	18
Married ...	...	..	...	..	3	...	20	16	34	7	67	27
Widowed ...	...	...	..	..	...	...	..	...	3	7	8	7

Chapter III.
People.
CENSUS DETAILS.
Marriage.

According to occupation the 1881 census returns divide the population into six classes:

Occupation.

I.—In Government Service, Learned Professions, Literature, and Arts, 18,469 or 1·73 per cent of the population.

II.—In House Service 6435 or 0·60 per cent.

III.—In Trade and Commerce 4349 or 0·40 per cent.

IV.—In Agriculture 374,950 or 35·29 per cent.

V.—In Crafts and Industries 55,009 or 6·11 per cent.

VI.—In Indefinite and Unproductive Occupations including Children, 593,138 or 55·83 per cent.

According to the 1881 census, twelve towns had more than 5000 and four of the twelve more than 10,000 people. Excluding these twelve towns, which together numbered 115,638 or 9·94 per cent of the population, the 946,712 inhabitants of Sátára were distributed over 1331 villages, giving an average of one village for every 3·74 square miles, and of 711·27 people to each village. Of the 1331 villages 110 had less than 100 people, 179 between 100 and 200, 410 between 200 and 500, 331 between 500 and 1000, 224 between 1000 and 2000, 49 between 2000 and 3000, and 28 between 3000 and 5000.

Villages.

According to the 1881 census, of 174,406 houses, 151,173 were occupied and 23,233 were empty. The total gave an average of 34·96 houses to the square mile, and the 151,173 occupied houses an average of 7·02 inmates to each house. Though all do not succeed every man is anxious to own a house. Sátára houses may be arranged under two divisions, immovable and movable. The immovable houses may be divided into four classes: Those with tiled roofs and walls of fire-baked bricks; those with tiled or thatched roofs and walls of sun-burnt bricks or mud; those with thatched roofs and wattled or grass walls; and those with flat earth roofs and generally walls of unburnt brick. The movable dwellings belong to the wandering tribes who carry them with them. They are of two chief kinds small tents or *páls* either of coarse cotton or of wool and small huts of bamboo or date matting. The dwellers in tents and mat huts suffer much from the heat and cold and still more from the rain. To escape the wet many of them stop during the whole rains near some village and build small huts of grass, leaves, and branches. First class houses are seldom found.

Houses.

Chapter III.

People.

Houses.

except in towns and large villages. A first class house consists of one or two open squares surrounded by rooms or verandas and one or two storeys high. Of the two open squares the first is where the men live, and the back is set apart for women. The rooms in the inner square are used for sleeping, sitting, cooking, dining, and as store-rooms. The rooms in the outer square are generally used as sitting rooms. The front room in the ground floor and in the upper storey, if there is an upper storey, are used as guest halls. In front of some houses is a veranda where servants wait and behind are bathing rooms and cattle sheds. Buildings like these are owned only by *ināmdárs* or holders of public grants, *jágirdárs* or land proprietors, and wealthy merchants. Almost all of them date from the times of Marátha rule. Houses of the second class, with tiled or thatched roofs and walls of fire-baked bricks, occur both in towns and in villages. The house consists of a front veranda and a central room with three or four other rooms, one of which is always set apart for cooking. If there is room in the veranda, the owner of the house makes it his office and place of business. As a rule the central room is used for dining and worshipping the house gods. Houses of this class have generally a cattle-shed either in front or behind them. Houses of the third class, with thatched roofs and wattled walls, are found chiefly in villages and in the hilly parts of the district inhabited by the poorer landholders and field labourers, and by the depressed or impure castes. The inside of a wattled hut is generally divided into two or three spaces by bamboo matting or by branches. Except when the number of the cattle is small and part of the house can be given to them, the poorer husbandman's cattle live in sheds or pens separate from the dwelling. The fourth class of flat earth-roofed houses called *dhábis*, are chiefly found in the east of the district. Owing to the weight of the earth roof they seldom have an upper storey.

The home of a well-to-do family is generally well stocked with brass and copper vessels, wooden boxes and tools, and bedding. If he is a high caste man he has silver drinking vessels and plates, articles of worship, and a *pānsupāri* or betel set including stands for *attar* of roses and other fragrant oils. He generally uses the silver ware on special occasions, such as marriage and other great days. For daily use he has copper and brass vessels and plates enough to meet his daily wants, he has also a set of big vessels enough to hold food for about two hundred persons. The ordinary wooden furniture in a rich Hindu house includes cots, boxes, and stools. Of late chairs, tables and cupboards have begun to be introduced. The elders prefer carpets, cushions, and quilted cloths to chairs and tables and metal pots to glassware. The furniture of a middle class family is the same as that of a rich family but is only enough for the use of the family. He may own a few spare dishes but not enough to lend to others or to use in giving a caste feast. The houses of the poorer landholders and field workers have few metal vessels, sometimes none except a drinking waterpot and a ladle. They cook in clay pots and use earthenware for all house purposes. The chief articles in the husbandman's house are his field tools. Besides tools the house gear if put to sale would seldom fetch more than £1 (Rs. 10).

Chapter III.
People.
Houses.

The daily food in a rich Hindu family includes rice, wheat, millet, pulse, vegetables, clarified butter, pepper, salt, and oil, and, in families to whom flesh-eating is lawful, fish, mutton, fowls, and eggs. The special dishes prepared in rich families are wheat cakes or *puris*, cakes stuffed with gram pulse and sugar called *polis*, gram balls called *kalis* or *bundis*, wheat balls or *churmás*, rice balls or *modaks*, sweet rice or *keshri bhát*, and curdled milk or *shrikhand*. The every-day food of a middle class family includes millet or rice, butter, pepper, salt, and oil. Their special dishes are nearly the same as those of the rich but inferior in quality. Those to whom they are lawful occasionally use fish and flesh. The daily food of the lower classes includes millet, Indian millet, *rála* *Panicum italicum*, vegetables, pepper, and salt, and they occasionally use rice, fish, and flesh. Rich and middle class families lay in a stock of the chief grains at the harvest time of each grain. Those who drink liquor also generally keep some in store. Dried fish comes from Goa, Vengurla, and Harnai by Chiplun. The supply of salt is from Bombay or Chiplun. Except in rich and middle class families who employ cooks the cooking is generally done by the women of the family. Even in well-to-do families the women of the house not only superintend the cooking but themselves prepare dishes which require special skill or little labour.

The style of dress of almost all Sátára Hindus is much the same. The differences are chiefly in material due to difference in wealth. A rich man's indoor dress includes a waistcloth and a shoulder-cloth, when he goes out he adds a waistcoat, a coat, a turban or headscarf, and shoes. If the home waistcloth is short, he puts on a larger and costlier one with or without a silk border. His wife's indoor and outdoor dress is a coloured robe and bodice, and she is careful to rub her brow with redpowder. The festive dress both of men and women is the same as their every-day dress only of finer or richer material. Women in full dress, sometimes in addition to the robe and bodice draw a shawl over the head. Widows, as a rule, do not wear the bodice, or a robe of any colour but red or white. The wearing of black is forbidden to widows. A boy in a rich family before he is girt with the thread dresses in a coat, a cap, and a pair of trousers. The wearing of caps is a fashion which has lately come from Bombay. His show dress is a rich pair of trousers, a silk or broadcloth coat, and a fine lace-bordered cap. After he is girt with the sacred thread, a boy, like his father, dresses in a coat, waistcoat, turban, and waistcloth. Up to three years old the dress of a rich man's daughter is the same as her brother's dress. After three she generally wears a bodice and petticoat and sometimes a robe. She wears the petticoat till her marriage and then dresses like her mother. Middle class men and women wear clothes of the same form as those worn by the rich but of cheaper quality. Among labourers and poor landholders the men wear a loincloth or a pair of short coarse cotton breeches, a waistcoat of the same material, a woollen blanket, and a long narrow headscarf. They sometimes put on trousers and long coats. On special occasions they wear a waistcloth, a white or coloured waistcoat, and a turban, and a second shorter waistcloth wound round the hips. The women dress in the robe and bodice. Marátha-

DRESS.

Chapter III.

People.

DRESS.

and Kunbi women differ from Bráhmaṇ and Váni women in not passing the skirt of the robe back between the feet. They are also, except on high days, much less careful to rub their brows with redpowder. At home the children of the poor, both boys and girls, wear no clothes till they are six or seven. After that a boy wears a loincloth and a girl a piece of cloth wrapt round the waist. After their marriage girls dress like their mothers and boys after eleven or twelve like their fathers.

COMMUNITIES.

¹The internal constitution of all villages whether Government or alienated is the same. Each village has a headman called *pátíl*, and in almost every case the office is hereditary and is held by a Marátha or a Kunbi. In some hilly parts of the district Mhár *pátíls* are found, while in other parts the headmen are occasionally Gaylis, Dhangars, Kásárs, or Musalmáns. Under the Marátha government the headman was responsible for the village revenues, and, on pain of being turned out of office, was frequently required to make good any deficiency in the collections from his own pocket or as he best could. He was also the head of the police. This system has so far been preserved that the revenue is still paid to Government through the headman, but he is no longer called on to make good deficiencies caused by the default of other villagers. It was the boast of Captain Grant Duff in the changes introduced in 1822 into the management of the state that he kept in its vigour the police influence of the *pátíl*, and Government have since continued the *pátíl* both as revenue and as police head. In many villages the hereditary right belongs to the heads of several branches of the same family, who may serve either in turns or at the same time. If the heads of more than one branch serve at the same time the police and revenue duties are usually performed by different persons. Under the old system, when the amount of each landholder's revenue payment was settled by the village community, the influence of the *pátíl* was more powerful than it is at present, and natives acquainted with the district agree in stating that the constant interference of superior authority has further diminished the headman's power. At the same time hereditary claims to serve are more rigidly respected under the British than under the Marátha government which often chose as officiator, the most powerful member of the *pátíl's* family whether he was the lineal head or not. The lands and allowances were hardly less secure than at present. Village headmen were formerly paid by assignments of land with or without a small additional allowance. In Government villages they now pay the full assessment on their land, and are paid on a fixed scale proportioned to the revenue they collect. In their police capacity *pátíls* have power to lock in the village office or *chávdi* persons committing petty assault or abuse within village limits, and in some cases they are empowered to punish the committing of petty nuisances. It is also the *pátíl's* duty to hold inquests and aid in the prevention and detection of crime. In civil disputes his power is chiefly confined to influence, but here and there civil functions have

been revived by his appointment as village *munsif* under the Deccan Agriculturists' Act. When rich he lends money on much the same terms as other creditors. His hospitality and the amount of lead he takes on social occasions vary greatly with his means and character. In many villages, owing to his ignorance of letters, the headman is almost wholly in the hands of the accountant.

Like the headman the village accountant or *kulkarni* is in almost every case an hereditary officer, the right of service running in families and the officiator being paid in the same way as among *pâtils*. It is the accountant's duty to do all the writing work of the village, and, as the headman can rarely read or write, the accountant is as often as not the more powerful of the two. It is he or some member of his family who usually does most of the petition writing for the village, and in consequence most *kulkarnis* have a richly deserved bad name for stirring strife. It often happens that a *kulkarni* has more than one village under his charge, and still oftener that a family has the hereditary right to serve in a group of villages and to depute different members to serve in rotation. The *chaugula* or assistant headman acts as the *pâtil's* and accountant's office-keeper. He has charge of the village office and of the writing materials and usually carries the records when they are taken out of the village. The other village servants are the village astrologer or Joshi and the family priest or Bhat, the priest of the village god or Gurav, the potter or Kumbhâr, the barber or Nhâvi, the carpenter or Sutâr, the blacksmith or Lohâr, the tailor or Shimpî, the shoemaker or Châmbhâr, the washerman or Parit, the tanner or Dhor, the watchman or Rakhvâldâr, the guide and messenger or Mhâr, and the sweeper or Mâng. Brâhmanas are most often both astrologers and family priests and frequently belong to the *kulkarni's* family. Though they hold land both in return for acting as astrologers and as family priests they often do little as astrologers as those duties are generally conducted by a few specialists. Still most village Brâhmanas can fix a lucky day for a marriage though they may not be able to cast a nativity. The family priest conducts marriages, funerals and other family rites. He holds land from Government at a reduced assessment and receives money and grain allowances from the villagers. The patron god or guardian of the village is generally served by an hereditary priest, who is usually not a Brâhman but a Gurav. Other gods who have temples in the villages are usually served by special Brâhman ministrants called *pujâris*. The blacksmith, carpenter, tailor, shoemaker, tanner, and barber work for the villagers, who generally reward their services by yearly payments of grain. They also hold Government quit-rent land. The watchmen are usually Râmoshis or Mângs, who, though as often as not professional thieves, are fairly trustworthy when on duty. Under the Marâtha government the watchmen used to be obliged to make good any stolen property which they failed to recover, and even now the villagers sometimes manage to extort compensation from them. They are paid partly in cash partly by rent-free lands and officiate in turns. Though not always trustworthy they sometimes prove valuable detectives. The Mhâr acts as a guide to travellers and as a Government messenger, and generally carries the revenue collec-

Chapter III.

. People.

COMMUNITIES.

Chapter III.
People.
COMMUNITIES.

tions to the sub-divisional treasury with or without the escort of the headman. He is also the general porter and boundary shower. He has a right to the carcasses of dead cattle, though Mángs often dispute the right to the skins. The Mhár holds Government land at a quit-rent. Mángs generally act as scavengers and watchmen. They are often strolling acrobats and are generally professional thieves. Of special servants may be mentioned the Sonár or goldsmith who also acts as assayer. He is seldom found except in large villages when he sometimes holds the office of accountant. There are also the Gosávi or ascetic and the non-Bráhmañ ministrant or *pujári* as mentioned above. The *náikardi* or the hereditary village surveyor is met with and his services are occasionally called for. He was formerly an important servant when the assessment was fixed by yearly appraisement.

In nearly all villages will be found Maráthás or Kunbis and Mhárs, and in a majority Mángs also; Rámoshis are rarer. The other castes are found in proportion to the size of the village. Such a thing as an exclusively Bráhmañ village, is believed not to occur in the district. The village grazing land is shared in common, and all but the impure castes may use the village well.

MOVEMENTS.

The scanty records of the period before the beginning of British rule furnish hardly any information regarding the movements of the people. It is probable that large numbers emigrated during the famine of 1792, which was occasioned by the scanty fall of rain and the political troubles of the time. The famine of 1803-04 is expressly stated to have been chiefly due to shoals of immigrants from the Northern Deccan where the failure of the late rains of 1803 was more complete than in Sátára. No fewer than 25,000 strangers are said to have flocked into the town of Wái. In the famine of 1824 people are said to have emigrated both towards Ahmadnagar and Kolhápur. In the recent severe famine of 1876-77 large numbers, both of the Kunbi and of the lower castes, went to Bombay and to the Berars. This movement was only the development, under a passing emergency, of a custom which for years has existed in the east of the district among the labouring classes, who rarely find local work either in the hot weather or in the early rains. Since the great development of trade and demand for labour in Bombay this movement in many cases has become yearly.¹ The hill men of the west, whose means of existence are often at least as precarious as in the east, to a smaller extent avail themselves of the Bombay labour market. They are afraid of staying long from home and generally prefer work close to their homes. In such cases, where the emigrant owns land, some one always remains behind to look after it, otherwise, as often as not, entire families move. Except earth and stone workers of the Vadár tribe, religious beggars, and strol-

¹ The 1881 census shows that 108,243 people born in Sátára were in that year found in different parts of the Bombay Presidency. The details are, Bombay City 45,404, Poona 22,232, Sholápur 12,365, Thána 6936, Belgaum 4403, Bijápur 3612, Koláha 3077, Ratnágiri 2905, Ahmadnagar 2318, Khándesh 1856, Násik 1274, Dhárwar 633, Surat 349, Ahmadabad 279, Kánara 189, Broach 165, Aden 107, Panch Maháls 59, and Kaira 50.

ling jugglers, musicians, and acrobats, there are few wandering tribes or travelling carriers in Sátára.

Bráhmans¹ include sixteen divisions with a strength of 48,362 or 4·7 per cent of the Hindu population. The details are:

Sátára Bráhmans, 1881.

DIVISION.	Males.	Females.	Total.	DIVISION.	Males.	Females.	Total.
Desasths ...	17,652	16,400	34,061	Konkanasths ...	4211	4148	8359
Devrukhas ...	88	84	172	Márwáris ...	45	20	65
Drávids ...	68	65	133	Falshás ...	31	22	53
Colaks ...	480	394	874	Saváshás ...	91	93	187
Gujarátis ...	126	0	135	Shenvis ...	455	420	876
Kanaujs ...	89	75	164	Telangs ...	53	15	68
Ránva ...	23	10	42	Tirgus ...	162	157	319
Karkhás ...	1444	1303	2337	Total ...	25,030	23,332	48,362
Kásts ...	12	5	18				

Desasths are returned as numbering 34,061 and as found in almost every village. The name probably means local or original rather than Bráhmans of the Deccan plain as opposed to Bráhmans of the hilly Konkan. Of their origin or of their arrival in the country they have no tradition. They are divided into Rigvedis and Yajurvedis who eat together but do not intermarry. There are also two other subdivisions, the Mádhyaandins and the Átharvans, the Mádhyaandins being the followers of a branch of the Yajurved and the Átharvans of the Atharv, the fourth of the four Veds. Átharvans are mostly found in the east of the district and Mádhyaandins scattered all over the district. Sátára Desasths are rather dark, but there is little difference in make or appearance between them and other local Bráhmans. They are neither hardworking nor enterprising, rather dirty in their habits, idle, and untidy, but good-tempered, hospitable, and generous. Almost all are hereditary priests or village accountants; most of the rest are in the service of Government as clerks and schoolmasters. Several Bráhmans of hereditary priest or village accountant families trade in grain or cloth or keep moneychanger's shops and more make their living as cultivators. Like other Bráhmans they have the custom, when a girl comes of age or is pregnant, of leading her through the streets in procession accompanied by women relations and friends and music. In the month of *Bhádrapad* or August-September, for luck, married women tie yellow threads round their necks. At the end of every family rejoicing, a birth, a thread-girding, or a marriage, they hire men to perform the *gondhal* dance. Their customs differ little from those of the Chitpávan Bráhmans given in the Poona Statistical Account. They send their boys to school and are well off enjoying quit-rent lands or *indáms* and yearly grants or *varshásans* either from Government or from the chiefs.

Devrukha's, from the Ratnágiri village of Devrukha, are returned as numbering 172 and as found over the whole district except in Jávli, Mán, Tásgaon, and Valva. Like Konkanaths or Chitpávans

Chapter III.

People.

BRÁHMANS.

Desasths.

Devrukhas.

¹ A large share of the Hindu caste details is compiled from materials supplied by Ráj Bahádúr Baláji Gangádhár Sáthe, District Deputy Collector.

Chapter III.

People.

BRÁHMANS.

Drávids.

they have come from the Konkan. They are somewhat darker than Konkanasths, hardworking, and orderly. They speak Maráthi, and, except a few moneylenders and Government servants, are landholders. They send their boys to school and are well-to-do.

Drávid Bráhmans are returned as numbering 133 and as found in Sátára, Karád, Pátan, and Tásgaon. They are said to have come from the Tamil districts of Madras during the Peshwa's supremacy (1714-1818). They are divided into Ayangárs and Kurkals, and the names of their two chief family stocks are Vishvámitra and Bháradváj. Persons bearing the same family name eat together but do not intermarry. The names in common use among men are Gopál, Rámchandra, Vyankatesh, and Ápa, and among women Minákshi, Párvati, and Lakshmi. They are rather dark-skinned and shave the face including the moustache. Their women tattoo their brows to the corners of their eyes. They speak Tamil at home and Maráthi abroad. They live in houses of the better sort one or two storeys high with walls of brick or stone and tiled roofs. They keep servants and own cattle. They are vegetarians and dress like Maráthha Bráhmans. Their women plait their hair into braids, use false hair, and deck their heads with flowers. They wear the full Maráthha robe and bodice, but give the bodice up as soon as they become mothers. Their ornaments are the same as those worn by Maráthha Bráhmans. They are orderly, hardworking, hospitable, and frugal. They have a considerable knowledge of the Veds and other Bráhmans consider them of pure descent. Their name is connected with the temple of Yeolleshvar near Sátára, which is richly endowed with donations by the Rájás of Sátára and is entirely managed by Drávid Bráhmans. Besides living as begging Bráhmans or *bhikshuks* they have taken to trade and husbandry. They are a religious people and are Shaivs by faith. They worship the ordinary Bráhmanic gods and goddesses. They go on pilgrimage to Benares and Rámeshvar, and their priests are their own Bráhmans. They believe in witchcraft and spirit possession and consult oracles. Their sacraments or *sanskáras* are nearly the same as those of Deshasth Bráhmans. They send their boys to school and are in easy circumstances.

Golaks.

Golaks, also called **Govardhans**, are returned as numbering 874 and as found over the whole district except in Pátan, Mán, and Válva. They are divided into Rand and Kund Golaks, the Rands being said to be the issue of a Bráhman and a Bráhman widow, and the Kunds the offspring of Bráhman parents in adultery. They hold a low place among Bráhmans, other Bráhmans neither eating nor marrying with them. They look and speak like Deshasths, and do not differ from Deshasths in house, food, or dress. They are hardworking, frugal, quiet, and orderly. They are husbandmen, moneychangers and lenders, astrologers and priests to Maráthás and other middle and low class Hindus. They worship the ordinary Bráhmanic gods and goddesses and keep the usual Hindu fasts and feasts. Their priests belong to their own caste, and they settle social disputes at meetings of their castemen. They send their boys to school and are a steady class.

Gujarát Bráhmans are returned as numbering 135 and as found over the whole district except in Jávli, Mán, and Khatáv. They are strict vegetarians and do not eat food cooked by Marátha Bráhmans, who in turn refuse to eat though they take water from Gujarát Bráhmans. The men dress like Marátha Bráhmans in the waistcloth, coat, turban, shouldercloth, and shoes. The women wear the petticoat, the open-backed bodice, and the robe falling from the hips without passing the skirt back between the feet. They are thrifty, hardworking, and hospitable, and either beg and officiate as priests at the houses of Gujarát Vánis or serve as writers. They are not settled in the district but return to Gujarát when they have put together some money. On the whole they are a steady class and free from debt.

Chapter III.
People.
BRÁHMANS.
Gujarátis.

Kanaujs are returned as numbering 164 and as found over the whole district except in Pátan. They are strongly made people and speak Hindustáni. They are vegetarians and great eaters. The men usually wear a waistcloth, a coat, a shouldercloth, a headscarf, and shoes, and the women a petticoat, robe, and backless bodice. They plait their hair in braids which they draw back and tie together at the back of the neck. They are clean, hardworking, and honest, being trusted soldiers and messengers. They act as priests to the local Pardeshi or Upper Indian castes. They are a religious people always bathing before they dine. They believe in witchcraft, sorcery, soothsaying, omens, and lucky and unlucky days, and consult oracles. They have a caste council and settle social disputes at meetings of the castemen. They send their boys to school and are a steady people.

Kanaujs.

Ká'nv Bráhmans are returned as numbering forty-two and as found in Sátára, Válva, Karád, Wái, Khánápur, and Koregaon. They are dark and dirty. They are vegetarians and live and dress like Deshasths. They are beggars, cooks, water-carriers, and a few are in the service of Government. They are Yajurvedis, worship all Bráhmanic gods and goddesses, keep the usual fasts and festivals, and go on pilgrimage to Pandharpur, Tuljápur, Benares, and Prayág or Allahabad. They believe in spirits and witches and have the same manners and customs as Deshasths. They do not allow widow marriage. They are bound together as a body and settle social disputes at caste meetings. They send their boys to school, and are a poor people.

Kánvs.

Karhá'da's are returned as numbering 2837 and as found over the whole district. They apparently take their name from the town of Karád at the holy meeting of the Krishna and Koyna, and probably represent one of the early Bráhman settlers who took up his abode at this holy spot. According to the Sahyádrí Khand the Karhá'dás are descended from asses' or camels' bones which a magician formed into a man and endowed with life. This story is apparently an ill-natured play on the words *kar* an ass and *hád* a bone. They are fair, intelligent, and short-tempered. They are priests, pleaders, landholders, moneychangers, and Government servants. Their manners and customs differ little from those of the Deshasths with whom and the Konkanasths they eat, and

Karhá'dás.

Chapter III.

People.

BRÁHMANS.

occasionally, but not generally, marry. Their household goddess is Durgádevi to whom apparently they formerly offered human sacrifices. The victim was generally a stranger, but the most pleasing victim was said to be a son-in-law. The death was caused by cutting the victim's throat or by poisoning him.¹ They send their boys to school and are well-to-do.

Kásts.

Kásts are returned as numbering eighteen and as found in Sátára and Pátan. They have no subdivisions, speak Maráthi, and look like Deshasth Bráhmans. They neither eat flesh nor drink liquor. They dress like Deshasths, and are hardworking, quiet, and orderly. They are husbandmen, traders, and Government servants. They call themselves Bráhmans, but are not allowed to join with Bráhmans in any ceremony. They are considered half-Maráthás and half-Bráhmans, and strict Deshasth and Konkanasth Bráhmans hold their touch unclean. They are a religious people, worship the usual Bráhmanic gods and goddesses, and believe in spirits and witchcraft. Their priests belong to their own class, and they make pilgrimages to Benares, Pandharpur, and Tuljápúr. They send their boys to school and are well-to-do.

Konkanasths.

Konkanasths or **CHITPÁVANS** are returned as numbering 8359 and as found all over the district. As their name shows they have come to Sátára from the Konkan where their original seat seems to have been Chiplun or Chitápolan, a form which seems the probable origin of their other name Chitpávan. According to the Sahyádrí Khand the Chitpávans are sprung from the shipwrecked bodies of foreigners which Parashurám, the destroyer of the Kshatriyas, raised to life. Probably most Konkanasths settled in the district during the sway of the Konkanasth Peshváas (1714-1818). They are divided into Rigvedis, Ashvaláyans, and Ápastambhs or Hiranyakeshis who dine together and intermarry. They are fair with fine features, often gray eyes, and generally delicate frames. They speak Maráthi and generally live in substantial houses with mud or tiled roofs. The men wear a waistcloth, turban, coat, waistcoat, shouldercloth, and shoes, and the women the full Maráthá robe and bodice. Children of both sexes go naked till they are five or six years old, and after that a boy wears a loincloth, and a girl a gown. They are vegetarians and their staple food is rice, millet, pulse, vegetables, and butter. They are intelligent, enterprising, hardworking, even-tempered, and hospitable, but exceedingly cunning and thrifty, always living within their income. They live by priestcraft, the law, and Government service. Some are moneylenders, shopkeepers, and cultivators. They worship Jotiba, Khandoba, Mhaseba, and Satváí, but their chief deities are Shiv, Vishnu, Ganpati, Vithoba, and Devi. According to the deities they hold in chief estimation they are classed as Sháivis, Vaishnavs, Gánpatyas, and Sháktis. Konkanasths have generally goddesses or Dóvis as their household deities and in their honour hold a yearly *gondhal* dance. They keep all Hindu fasts and festivals, and in almost every family is a priest called *upádhya* or *purohit* who officiates at their houses. The Chitpávans are noticeable among Western India Bráhmans for

¹ Sir John Malcolm, 1799 (Transactions Literary Society, Bombay (New Edition), III. 93-95. Compare under the name Carwarrees the account by Sir James Mackintosh (1811) *Life*, II. 83.

the extent to which the younger men have given up their old beliefs and passed under the influence of certain European ideas. They send their boys to school and are in easy circumstances.¹

Marwār Bráhmans are returned as numbering sixty-five and as found in Jávli, Sátára, and Tásgaon. They speak Márwári. The men wear the top-knot, moustache, whiskers, and beard. They generally live in hired houses and are strict vegetarians, and among vegetables refuse onions, garlic, radishes, carrots, and other root plants. They do not eat or drink from Gujarát or Maráthha Bráhmans. The men dress in a small tightly rolled Márwári turban, a long fine tight coat, a waistcloth, and shoes; and the women in a petticoat, an open-backed bodice, and a short upper robe which they use as a veil. They are extremely grasping and thrifty, but are quiet, orderly, and hospitable. They officiate as priests to their countrymen, and beg. They are not settled in the district and return to Márwár when they have made some money. They hold caste councils, send their boys to school, and are a steady class.

Palsha's, said by their rivals the Konkanastha to be Paláshin or Flesh-eaters but apparently from Palsavli village in Kalyán,² are returned as numbering fifty-three and as found in Khánápur, Koregaon, and Pátan. They have no subdivisions and are generally fair and middle-sized. Their home speech is Maráthi. They are hardworking, frugal, hospitable, and orderly, and earn their living as priests, astrologers, physicians, and beggars. They are vegetarians and live in middle class houses. The men dress like Deshasths in a waistcloth, coat, waistcoat, turban, and shoes. The women wear the full Maráthha robe and bodice, and deck their heads with flowers. They worship the usual Bráhmanic gods and goddesses, keep the regular fasts and feasts, and belong to the Vájasaneyya Mádhyandin branch of the Yajurved. Their family priests belong to their own caste and they go on pilgrimages to Benares, Pandharpur, Prayág, and Oudh. They hold caste councils and settle social disputes at meetings of castemen. They send their boys to school and are a steady class.

Sava'sha's are returned as numbering 187 and as found in Sátára, Válva, Tásgaon, Koregaon, and Karád. The story of their origin is that a Bráhman, who married a Chámbhár girl and was put out of caste, built a house with one hundred and twenty-five rooms and asked 125 Bráhmans to dine at his house, holding out to each the promise of a handsome gift and secrecy. The guests one by one came and were feasted each in a separate room. When they had done their meal all met, and when the rest of the caste heard of what had happened they were turned out. Their women are generally handsome, and the men intelligent and hardworking. They are moneylenders and changers. Their customs are like those of other Bráhmans, and their religious head is Mádhaváchárya. They send their boys to school and are well off.

Chapter III. People.

BRÁHMANS.
Mátricitris.

Palshás.

Saváshás.

¹ A detailed account of Chitpávan Bráhmans is given in the Poona Statistical Account.

² Details are given in the Thána Statistical Account where reasons are shewn for believing them to be of Gujarát origin.

Chapter III.

People.

BRÁHMANS.

Shenvis.

Shenvis are returned as numbering 875 and as found over the whole district except in Wái. They are considered to be one of the five Gaud or northern sects of Bráhmans and to have come from Northern India. They came to the district from the Konkan during the time of the first three Marátha kings (1664-1700) under whom and the Peshwás they held many important posts. They are fair, of middle height, orderly, intelligent, and hardworking. They are husbandmen and Government servants. Their family gods are Mangesh, Narsinh, and Shánta Durga. The religious ceremonies or *kuldharm* in honour of Mangesh and Narsinh are held on the Mondays of *Shrávan* or July-August, and those in honour of Shánta Durga on the fifth of the same month. On each of these occasions a man and his wife are feasted and presented with money gifts or *dakshinás*. Their other ceremonies are like those of Deshasth Bráhmans. Their social disputes are settled at meetings of the castemen, and intricate questions are referred to Átmanánd Sarasvati Svámi their high priest whose head-quarters are at Kavla in Goa. They send their boys to school and are generally well off.

Telangs.

Telangs are returned as numbering sixty-eight and as found over the whole district except in Khánápur, Mán, Pátan, and Tásgaon. They only occasionally visit the district, living either by begging or by the sale of sacred threads. They are very dark and have a name for cleverness and deep knowledge of the Veds. Among themselves they speak Telugu, and with others an extremely incorrect Maráthi. They do not own houses, and are great eaters especially of sour dishes. Both men and women dress like Marátha Bráhmans. They are a religious people worshipping the usual Bráhmanic gods and goddesses. They hold caste councils and settle social disputes at meetings of their castemen and of Marátha Bráhmans. They send their boys to school and are a poor people.

Tirguls.

Tirguls are returned as numbering 319 and as found over the whole district except in Jávli and Mán. They are said to be the issue of a Shudra father and a Bráhman mother. They are considered low not only on account of their supposed origin, but because they grow and deal in betel leaves in rearing which they have to kill small insects. Other Bráhmans do not eat or marry with them. They keep all Bráhman rites and ceremonies, and like Bráhmans wear the sacred thread. They are either Smárts or Bhágvats, worship the usual Bráhmanic gods and goddesses, and keep the ordinary Hindu fasts and festivals. They believe in witches and spirits and consult oracles. They have a caste council and settle social disputes at meetings of the castemen. They keep their boys at school till they can read and write. They are generally poor.

WRITERS.

Writers include two classes with a strength of 536. The details are:

Sádra Writers, 1881.

DIVISION.	Males.	Females.	Total.
Kárynath Prabhus...	168	152	320
Káráne Prabhus ..	44	152	196
Total ..	232	304	536

Ka'yasth Prabhus are returned as numbering 340 and as found over the whole district except in Pātan. They have no subdivisions and look like Marātha Brāhmans. They are generally fair, middle-sized, and regular featured. The men keep the topknot and moustache, but not the beard or whiskers, and the women wear the hair tied in a knot behind the head and deck their heads with flowers. Both men and women dress and speak like Marātha Brāhmans, and, unlike them, eat fish and flesh and drink liquor. They are neat, clean, hardworking, faithful, and loyal. They are writers and accountants and regard clerkship as their birthright. They worship the usual Brāhmanic gods and goddesses, and observe all their fasts and feasts. Their priests are Deshnasth Brāhmans whom they pay great respect. They settle social disputes at meetings of the castemen, send their boys to school, and are a steady class.

Pa'tāne Prabhus are returned as numbering 196 and as found in all subdivisions except Khānāpur, Koregaon, Mān, and Tāsgaon. They have lately come from their homes in Bombay and Thāna in search of work, and are not residents but return to their homes to marry their children. They are clerks and writers in Government service and are well-to-do. Their social and religious customs are the same as those of the Thāna Pātāne Prabhus, and they do not differ from their Thāna brethren in look, food, dress, or character.¹

Traders include seven classes with a strength of 39,638 or 3·86 per cent of the Hindu population. The details are :

Sātara Traders, 1881.

Division.	Males.	Females	Total.
Gujarāt Vānis ...	100	73	179
Jains ...	7788	7115	14,863
Koṁtis ...	85	71	159
Lingāyat Vānis ...	8711	8544	17,255
Mārāthā Vānis ...	1016	1028	2043
Mārwar Vānis ...	192	93	275
Tāmbolis ...	1344	1330	2674
Total ...	19,784	18,854	38,638

Gujarāt Vānis are returned as numbering 179 and as found over the whole district. They have castemen in the Konkan from whom they choose brides and bridegrooms and few go to Gujarāt to perform a marriage. They are generally fair, and their home speech is Gujarāti. They are vegetarians, abstaining from fish flesh and liquor. Except rich townsmen who live in two-storeyed brick-built houses, they generally live in one-storeyed houses. They are clean, even-tempered, hardworking, and less exacting and more popular than Mārwaris, but they are wanting in vigour and enterprise. They are traders, grocers, moneylenders, grain and cloth dealers, and sellers of butter, oil, and other miscellaneous articles. They are all Valabhi Vaishnavs that is followers of Valabhāchārya. Audich and other Gujarāt Brāhmans generally officiate at the

Chapter III. People.

WRITERS.
Ka'yasth Prabhus.

Pātāne Prabhus.

TRADERS.

Gujarāt Vānis.

¹ Details are given in the Poona Statistical Account.

Chapter III.

People.

TRADERS.

houses of all Gujarát Vánis. In their absence Konkanasth and Deshasth Bráhmans conduct their marriage, funeral, and other ceremonies. They do not allow widow marriage and practise polygamy, but not polyandry. Except unmarried children they burn their dead. All their social disputes are settled at caste meetings by the castemen. They send their boys to school, and are generally well-to-do.

Jains.

Jains,¹ or followers of Jin the Victorious, also called Shrávaks that is hearers, are returned as numbering 14,858. They form an important part of the population in Khánápur, Tásgaon, Válva, and other sub-divisions. They owe their influence to their landed interest, their industrious habits, and their regard for every variety of animal life. In appearance and dress Jains can scarcely be known from Kunbi landholders, and except a few who speak Kánarese, both at home and abroad they speak Maráthi. They are the hardest-working husbandmen in the district, making good use of every advantage of soil or situation. Except the well-to-do who employ labourers, the Jains, with the help of their women, perform every part of field work. At the same time tillage is a calling not recommended by their religion, as animal life consciously or unconsciously must be destroyed. On this account cultivating Jains formed a distinct class with a high priest of their own, who lives at Nandin, a village four miles from Unkli in Tásgaon. Though strict Jains disapprove of cultivators, they do not carry their objections to the length of refusing to dine with them. The Jains, being mostly tillers of the soil, do not take much interest in sending their boys to school. They are a well-to-do class.

Komtis.

Komtis² are returned as numbering 159 and as found in Sátára, Karád, Jávli, Khánápur, Pátan, and Tásgaon. They are natives of Telangan or the Telugu country, but they cannot tell when they came to Sátára. They have no history and no subdivisions. Their surnames are Utukhár, Keshavkhár, Polávár, Ohintavár, and Bachuvár. The names in common use among men are Poshatti, Shivaya, Rámaya, Krishnaya, and Rájaya; and among women Ganga, Shivbái, Bhágubái, and Janábái. They are dark, middle-sized, and spare, and their home-speech is Telugu. They own houses one or two storeys high and keep them neat and clean. They are vegetarians and their staple food is millet, rice, and vegetables. They are temperate in eating, good cooks, and fond of sour and pungent dishes. They drink a liquid preparation of hemp flowers, but not liquor, and smoke tobacco, hemp, and opium. The men dress like Bráhmans in a waistcloth, coat, turban, shouldercloth, and shoes, and the women in a robe and bodice. The women wear false hair and tie their

¹ Jain details are given in the Kolhápúr Statistical Account.

² As in Násik (Bombay Gazetteer, XVI. 59) the word Komti is used in Sátára of two distinct classes, a class of shopkeepers and a tribe of wandering beggars and charm-sellers. The application of the same name to two distinct classes suggests that the name is a place or district name. It seems possible that Komti is a shortened form of Komomethi, properly Kammametti, from the district Kammametti in the Nizám's country. Kámáthi like Komti is applied to more than one distinct class, and it seems possible that like Komti Kámáthi comes from Kammametti.

hair in a knot at the back of the head. They wear glass bangles and their ornaments are the same as those of Marátha Bráhmaṇs. They are a mild, honest, orderly, and hardworking people. Most of them are grocers, dealing in spices, salt, grain, butter, oil, molasses, and sugar. Their customs from birth to death are the same as those of the Sholápur Komtis.¹ They are bound together by a strong caste feeling and settle social disputes at caste meetings. They send their boys to school for a short time and are a poor people.

Lingáyat Vá'nis² are returned as numbering 17,255 and as found in all parts of the district, especially in Khánápur, Tásgaon, and Válva on the borders of the Kánarese country. They are divided into Pauchams, Shilvants, Tilvants, and Tirules. Of these the Panchams and Tirules eat together, though Panchams will not eat from Tirules. Some Shilvants eat from none of the other subdivisions. None of the four intermarry. They are dark and middle-sized. The men wear the top-knot and moustache but not the whiskers or beard. With some exceptions, both at home and abroad, they speak Maráthi. Except a few who live in large towns in well built houses, they generally live in small one-storeyed dwellings. They keep horses, cows, and buffaloes, and pay their servants 8s. to 10s. (Rs. 4-5) a month as wages. They are moderate eaters, and their staple food is rice, millet, pulse, and vegetables. They have a strong dislike to flesh, fish, and liquor, and consider all food polluted even by the touch of a Bráhmaṇ. The men dress in a waistcloth, turban, coat, and shoes, and the women in the full Marátha robe and bodice. Both men and women rub their brows with white cowdung ashes or *bhasm* instead of with sandal and redpowder, and tie a *ling* round their necks. The women tie the hair in a knot at the back of the head, and do not use false hair or deck their heads with flowers. They are generally even-tempered and hospitable, entertaining any guest that happens to come to their houses, especially if he is a Lingáyat. They are a mercantile people and follow various branches of trade. They deal in cloth, grain, oil, butter, molasses, and sugar, and are moneylenders husbandmen and labourers. As lenders they are less pushing than Márwáris. Difference of profession is admitted to make a great social difference, still it does not prevent them from intermarrying or dining together. They worship all the Bráhmaṇic gods and goddesses, and keep the usual fasts and festivals. But their chief god is Mahádev and they keep the fasts sacred to him with special care. They hold that no true believer can be impure, and therefore disregard the Bráhmaṇic rules of ceremonial impurity. A Jangam or Lingáyat priest officiates at their houses, and both a Bráhmaṇ and a Jangam attend their marriages. If a boy is born to a barren or to a daughter-stricken couple or if a boy recovers from severe sickness it is not unusual to devote him to serve in a Jangam monastery or *math*. All Lingáyats both men and women wear the *ling*. The *ling* is put round the babe's neck on the fifth day after birth by a

Chapter III.

People.

TRADERS.

Lingáyat Vánis.

¹ Komi details are given in the Sholápur Statistical Account.

² Lingáyat Váni details are given in the Sholápur Statistical Account.

Chapter III.

People.

TRADERS.

Lingdyat Vánis.

Jangam who hands it to the mother, by whom it is kept till the child is seven years old. The child then wears it with certain religious rites one of which is a caste feast. Their marriage customs and rites are the same as those of peasant Maráthás. They bury their dead and in all cases a tomb is raised on the spot with an inscription and a *ling* engraved on it. Many of them observe no mourning on the occasion of a death, nor do the women sit by themselves during their monthly sickness. The Lingáyats are careful to obey the orders of their spiritual heads who live in monasteries, of which there are three within Sátára limits, at Aundh, at Mahasuli in Karád, and at Nimsod in Khatáv. Their social disputes are settled by a meeting of the caste at which a Jangam presides and a majority of votes carries the point. The boys learn to read and write Maráthi and to cast accounts. They are a prosperous people.

Marátha Vánis.

Mara'tha Va'nis are returned as numbering 3243 and as found over the whole district. The men are middle-sized, dark, and stout, and the women are fair. Their home tongue is Maráthi, and they are traders, shopkeepers, and husbandmen. They eat fish and flesh and drink liquor. The men dress like Bráhmans, in a waistcloth, coat, shouldercloth, headscarf or turban, and shoes or sandals. The women dress in the full Marátha robe and bodice like Bráhman women, drawing the skirt of the robe back between the feet. They worship the usual Bráhmanic gods and goddesses, keep the ordinary fasts and feasts, and go on pilgrimages to Álandi, Benares, Jejuri, Pandharpur, and Tuljápúr. Their priests are Deshasth Bráhmans to whom they pay great respect. They hold caste councils, send their boys to school for a short time, and are a steady class, making enough to maintain themselves and their families.

Márwár Vánis.

Ma'rwár Va'nis are returned as numbering 275 and as found in ones and twos in every large village in the district. They speak Márwári at home and incorrect Maráthi abroad. They keep their houses clean, and paint the walls with bright fantastic colours. The men dress in a close fitting turban, a waistcloth, and coat, and the women wear the open-backed bodice, a petticoat, and a short robe drawn up from the petticoat band and falling like a veil over the head and face. Above the elbow and on the wrists they wear gold ornaments, but their chief ornaments are ivory bracelets. Their food is wheat, pulse, butter, oil, and sugar. They take much less care of their persons than of their houses. Their women, except on great occasions, are slovenly, but the men generally bathe daily. The features of the men are more strongly marked and they are sturdier and more active than Gujarát Vánis. The men shave the head leaving three patches of hair, a top-knot and a lock over each ear. They have a bad name for hard and unfair dealing. Besides lending money they deal in cloth, grain, pulse, oil, butter, and various other articles. In religion they are either Vaishnavs or Shrávaks. The midwife who generally belongs to the Marátha caste attends a lying-in woman for twelve days during which the mother is held impure. The midwife bathes the mother and child daily, and keeps cowdung cakes burning under the mother's cot. On the fifth day the mother worships the goddess Chhatti, and, on the

following morning, ties a golden image of Chhatti round the child's neck. On the twelfth day the house is cowdunged, the clothes of the mother and child are washed, and a few near women relations are asked to dine. The mother, after worshipping the planets, the sun, and the earth with flowers, becomes pure, and is at liberty to mix with the house people. On the same day an Upper Indian Bráhmañ priest gives the child a name and is paid 3d. (2 as.), and the women guests retire with a present of wet gram or *ghugris*. They marry their girls before they are fifteen, and hold a betrothal ceremony at which they present the girl with a rupee and a silver finger ring, and fill her lap with rice, a cocoanut, and betel leaves. After this the marriage may take place at any time and is generally held within a year or two. If the parents of the girl are poor the boy's father has to give the girl's father money. They build no marriage altar, get no waterpots from the potter's, plant no lucky post in the booth, and worship no sprays of lucky trees as marriage guardians. The two chief heads of expenditure in a Márvári marriage are caste dinners and ornaments. Except unweaned children they burn the dead, and if the deceased has died on an unlucky day they carry on the bier along with the deceased a dough human figure and burn it with the body. They believe that if a figure is not burnt, some one of the deceased's family will shortly die. The chief mourner does not shave his moustache, neither does he carry the fire in his hands, but it is taken by their caste barber in a copper vessel. After the body is burnt the mourners bathe, return home, and purify themselves by drinking cow's urine. The family of the deceased observe no mourning, and feast the caste on the twelfth day after death. They hold caste councils and settle social disputes at caste meetings. Their boys learn to read and write either at school or from their fathers at home. As a class they are well-to-do.

Támbolis, or Betel-sellers, are returned as numbering 2674 and as found over the whole district mostly in towns. They are said to have come into the district from the Karnátak ten or twelve generations ago. They are divided into Lingáyat, Marátha, and Musalmán Támbolis. The following particulars apply to the Lingáyat Támbolis. Their surnames are Dalve and Jeble. The names in common use among men are Bháu, Hari, Krishna, Máruti, Ráma, and Vithoba; and among women Bhágu, Chimna, Gaja, Kusa, Rakhmi, and Thaku. Their home speech is Maráthi and they look like peasant Maráthás. They live in neat and clean houses of the poorer sort generally one storey high with walls of brick and tiled roofs. Most of them keep cows and she-buffaloes, and almost all of them have ponies for bringing home packets of betel leaves from villages and gardens outside of the town. They are moderate eaters, and their staple food is millet, vegetables, pulse, and pungent and sour condiments. They do not eat fish or flesh, neither do they drink liquor. Their holiday dish is gram cakes or *puranpolis*. The men dress in a short waistcloth or *pancha*, a coat, waistcoat, headscarf or turban folded after the Gujarát Váni fashion, shouldercloth, and shoes, and the women in a robe and bodice

Chapter III.

People.

TRADERS.

Márvár Vánis.

Támbolis.

Chapter III.

People.

TRADERS.

Támbois.

worn like those of peasant Maráthás. The men wear gold earrings, finger rings, and a silver waistchain, and the women the black glass-bead necklace with a gold button, glass bangles, and silver or bell-metal toe-rings. They also wear gold and silver earrings and necklaces, and the well-to-do have rich clothes and ornaments for wearing on special occasions. As a class they are orderly and thrifty. They sell betel leaves, nuts, cement, tobacco, and the spices used in chewing packets of betel leaves, as cardamoms, cloves, nut-mace and nutmeg, catechu, musk, and saffron. They buy leaves at thirty-six *kavlis* or packets, each *kavli* containing five hundred leaves, for £1 4s. to £1 10s. (Rs. 12-15) and sell them retail making a profit of 6s. to 8s. (Rs. 3-4) on every thirty-six *kavlis*. Their women do not help them in their calling. Some are also husbandmen, and others house servants and labourers. They are a religious people devoted to the worship of Shiv. They worship all Hindu gods and goddesses and keep the regular fasts and festivals. They make pilgrimages to Jejuri and Pandharpur and believe Khandoba to be an incarnation of Shiv. Their priests are Jangams, but both Jangams and Bráhmans officiate at their ceremonies. They believe in witchcraft and spirits and consult oracles, and, although they think that the simple besmearing of the brow with ashes removes impurity, they hold a mother impure for twelve days after childbirth. For the first five days after childbirth the mother and child are daily rubbed with oil and turmeric, and, in the morning of the fifth day, the family Jangam ties a *ling* round the child's neck. In the evening the midwife worships the goddess Satvái in the mother's room, and the mother and child bow before it. On the afternoon of the twelfth day kinswomen, friends, and neighbours present the child with caps and jackets, and putting it into a cradle give it a name. The expenses for the first twelve days vary from 10s. to £1 10s. (Rs. 5-15). Among them the boy's father has to look for a wife for his son and if the girl's parents are poor the boy's father has to give the girl's father £5 to £10 (Rs. 50-100). The ceremony of betrothal or *sákharpuda* is not necessary. When betrothal is performed, both fathers exchange presents of clothes and the girl's father in addition has to feast the caste. Their marriage god is the branch of a *jámbhul* tree which they tie to the marriage hall along with a betelnut folded in a piece of yellow cloth. They rub the girl with turmeric and send what is over with music to the boy's. At the girl's, in addition to the marriage hall, they raise an earthen altar and place earthen pots which they bring from the potter's, and, after marking them with red green and yellow lines, set them round the altar. In the evening the boy is taken in procession to the temple of the village Máruṭi, followed by his sister carrying a plate with a lighted dough lamp, a pot containing cold water, covered with a cocoanut, rice, and a small wooden box containing red powder. From Máruṭi's temple the boy goes to the girl's and sits in the booth. In the booth the Bráhman priest makes a square of wheat grains, and, on this, the boy and girl sit facing each other. A piece of cloth is held between them and the Bráhman priest repeats marriage verses, and, at the end, throws

rice over their heads. The cloth is pulled to one side, the other guests throw grains of rice over their heads, and the boy and girl are husband and wife. The boy and girl are taken before the house gods, where they bow, and, after dining together from the same plate, are taken outside and seated in the booth. The Bráhmaṇ priest rubs their brows with redpowder, and sticks rice grains over the powder, and kinsfolk and friends, waving copper and silver coins round their heads, drop them into a dish laid in front. The money waved is made over to the musicians. Presents of clothes are exchanged, and, after a feast to the guests, the boy returns home with his bride in procession accompanied by relations, friends, neighbours, and music. A Támboli's wedding costs £20 to £40 (Rs. 200-400) of which 4s. to 6s. (Rs. 2-3) go to the Bráhmaṇ priest as his marriage fee. When a girl comes of age she is unclean for five days, during which she is fed on sweet dishes. On the morning of either the fifth or the seventh day she is bathed in warm water and her mother presents her with a new green robe and bodice and her husband with a new turban. The mother then fills the girl's lap with five kinds of fruit, and, when the rest of the household go to bed, she joins her husband. This costs £1 to £2 (Rs. 10-20). They bury their dead. If the deceased is a married woman, she is dressed in a green robe and bodice, her head is decked with flowers, her brow marked with redpowder, and either her daughter or her daughter-in-law waves a lighted lamp before her face. The chief mourner walks in front of the bier, while a Jangam blows a conch shell beside him. On the way to the burial ground the mourners halt, place a piece of bread on the spot, rest the bier, and the bearers change places and go on. At the burning ground they lower the body into the grave already dug by Mhárs, fill it, and after paying the Mhárs 1s. to 2s. 6d. (Rs. ½-1¼), bathe and return to the mourner's. On the third day the chief mourner goes to the burying ground, sprinkles cowdung on the grave, and lays a stone over it. Over this stone he sprinkles cow's dung and urine, and, throwing turmeric and redpowder over it, offers it rice mixed with curds. He goes to a short distance, and, after a crow has touched the rice, bathes and returns home. On the fifth day the family Jangam rubs ashes on the chief mourner's brow and he becomes pure. On the sixth day the caste is given a feast, and, on the tenth, rice balls or *daspind* are offered in the name of the deceased and thrown into a stream or water. The Jangam and Bráhmaṇ priests are presented with money and the funeral ceremonies are over. A Támboli's funeral costs £1 10s. to £2 (Rs. 15-20). They are bound together by a strong caste feeling and settle social disputes at meetings of the caste. The authority of caste daily grows weaker. They send their boys to school and keep them at school till they know to read and write a little and cast accounts. As Musalmáns and Maráthás have of late taken to betel leaf selling, the Lingáyat Támbolis have suffered from the competition and are not so well-to-do as they-used to be.

Husbandmen include two classes with a strength of 608,108 or 55.44 per cent of the Hindu population. The details are :

Chapter III.

People.

TRADERS.

Támbolis.

HUSBANDMEN,

Chapter III.

People.

HUSBANDMEN.

Satdra Husbandmen, 1881.

Division	Males	Females	Total
Kunbis ..	289,821	201,748	491,569
Malis ..	12,800	12,770	25,570
Total .	302,621	214,518	517,139

Kunbis.

Kunbis are returned as numbering 583,569 and as found over the whole district. They say that the founder of their caste was the sage Káshyap, and that they came into the district from Márwár, Jodhpur, and Udepur about thirty generations ago. They are said to have sprung from ninety-six clans. Among their surnames are Chaván, Gáikavád, Jádhar, Shinde, and Sirke. The names in common use among men are Govind, Parsu, Ráma, and Shidu, and among women, Bhágitri, Ganga, Gojra, Rakhma, and Uma. Sátara Kunbis are dark middle-sized and hardy, and their home tongue is Maráthi. Their practice of keeping cattle in their houses generally makes them dirty. Their house goods include field tools, metal and earthen vessels and pans, a grindstone, a handmill, and a pestle and mortar. They are moderate eaters and their staple food is millet, pulse, vegetables, fruit, roots, spices, oil, and butter, and, besides fish, fowls, eggs, sheep, and goats, they eat the flesh of the wild hog, deer, and hare. Besides water they drink milk, whey, and liquor, and smoke and chew tobacco. The men dress in a waistcloth, jacket, shawl, turban, and shoes, and while working in the fields in a loincloth and blanket. The women wear a robe and bodice, rub their brows with redpowder, and do not deck their hair with flowers. They are hardworking, temperate, hospitable, and among themselves honest and just. Most of them are husbandmen, and they are helped in their work by their women and children. They worship all Bráhmánic gods and goddesses and keep the usual fasts and feasts. The chief Kunbi holidays are the Hindu New Year's Day in April, *Akshatritiya* or the Undying Third in May, *Nágpanchmi* or the Cobra's Fifth in August, *Pola* or Bullock Day in August-September, *Dasara* in September, *Diváli* in October-November, *Champáshashthi* in December, *Sanhránt* on the 12th of January, the full-moon day of *Mágh* or February-March called *Navyáchipunav*, and *Shimga* or *Holi* in March. Their fast days are the four Mondays and Saturdays of *Shrávan* or July-August, *Navrátra* the first nine days of *Ashvin* or September-October the two *Ekádashis* or Elevenths of *Ashád* or July-August, *Hartalika* and *Rish Panchami* in August-September, and *Shivrátra* in February. Besides on these days some fast on all Mondays Saturdays Sundays and Tuesdays of the year. Their favourite gods are Bahiroba, Mhaskoba, and Vághoba, and their chief goddesses are Mariái, Mukái, Satvái, and Tukái whose images they have in their houses. They greatly respect Bráhmans and call them to officiate at their houses. Their religious teachers are Gosávis, whose advice or *updes* they take. They believe in spirits and witchcraft, and stand in great awe of ghosts and evil spirits. For her first confinement a young wife generally goes to her parents' house. When she is delivered, the midwife, who

generally belongs to the mother's family, sprinkles a little cold water over the babe's stomach, and cuts its navel cord. She puts the cord in an earthen jar along with the after-birth, a little turmeric and redpowder and rice, and buries it in a hole in the mother's room. The mother and child are bathed in warm water and laid on the cot, and, that they may not suffer from an attack of cold, a dish of live charcoal is placed under the cot. The child is fed by sucking cotton soaked in castor-oil and the mother is given assafoetida, butter, and pepper. To strengthen them, after childbirth women are also given *sunthavda* a tonic of dry ginger, gum, clarified butter, dry dates, dry cocoa-kernel, and the roots of the *saphet musti* *Curculigo alba*. For twelve days a lamp is kept burning near the mother and child. The laps of the midwife and of some married women are filled, and they are presented with turmeric and redpowder and retire. A Brāhman astrologer is called who refers to his almanac and finds out a name for the child, and retires with a present of either grain or money. But the child is not always called by the name chosen by the Brāhman. On the second day, if the family is well-to-do and the child is a boy, neighbour women and the wives of kinsmen and friends pour pots full of cold water on the road in front of the house, and, on the twelfth day, are treated to a feast, and presented with robes and bodices. On the third day the mother begins to suckle the child. For four days she is held impure, and, except the midwife, no one touches her. On the fifth the mother and child are bathed, the house is cowdunged, and all clothes are washed. On this day the mother eats nothing but dry cocoa-kernel and dates. In the evening close to the mother's head and feet two human pictures called *Balirāna* are drawn with soot or charcoal on the walls of the mother's room with their heads turned in opposite directions. In a corner of the room is placed a grindstone and on it a silver image of *Satvái* worth a penny or two, made by a local goldsmith. The midwife ties a red cotton cord or *náda* round it and lays before the image a lemon, a coil of thread, packets of redpowder and turmeric, pomegranate flowers, frankincense, camphor, five dates, five betelnuts, five halves of dry cocoa-kernel, a copper coin, betel leaves, parsley seeds, orris root or *vckhand*, a marking-nut, and a piece of black cord. By the side of the image of *Satvái* is laid the knife with which the navel cord was cut. In the same way the bathing spot and the figures of *Balirāna* are worshipped. Some lay a sword by the side of *Satvái* and some lay a pen, paper, and inkstand. Rice, *varan* or split pulse, vegetables, unstuffed cakes or *polis*, fried wheat cakes called *kānolás*, and, at the house of some, goat's flesh are laid before *Satvái*. Friends and relations are asked to a feast, and stay up the whole night, seated on small square blankets or *chaváles*, singing *lávnis* or ballads. A lamp of wheat flour, fed with oil or clarified butter, is kept burning near the image of *Satvái*. The child is not allowed to look at the lamp, as if it does not see the lamp straight it is sure to get a squint. On the sixth the offerings made to *Satvái* are not removed, and the mother and child are not bathed. The mother is fed with the food cooked on the fifth day, as it is believed that after the

Chapter III.

People.

HUSBANDMEN.

Kunbis.

Chapter III.

People.

HUSBANDMEN.

Kunbis.

Satvái ceremony the mother's eating stale food does not give the child stomach-ache. On the seventh day the midwife gathers the offerings and the image of Satvái in a cloth, and lays them near the bathing corner or *mori*. She bathes the child and rubs it with oil, and bathes the mother but without rubbing her with oil. After the bath the mother is given a little turmeric powder mixed with oil and water and one or two half cocoa-kernels. She warms herself with a chafing dish and is laid on the cot. On the eighth day the mother is given complete rest. On the ninth day the ground of the lying-in room is coated with cowdung, and the mother and child are rubbed with a mixture of turmeric and oil, and bathed. The mother is fed with ordinary food cooked in the house. On the tenth the mother loses all impurity. She is bathed from head to foot and her room is cleaned with cowdung. The child is bathed and laid in a basket. On the eleventh the child is bathed and for some time is laid in a basket. Rising early on the twelfth, the midwife cleans the room moving the cot outside, bathes the child, and lays it in a basket. She rubs the mother with fragrant ointments and bathes her and bringing back the cot tells her to lie on it. Turmeric powder, red powder, and red sugar are laid before the bathing spot or *mori* and it is washed. The mother takes her child and walks out of the house on a square blanket or *chaváls* or on a sheet. She then goes outside of the village to a *bábhul* or other tree under which are five stones the abode of the goddess Satvái. These she washes, lays flowers, powder packets, and thread coils or *náda pudis* before them, burns incense and marks her brow with ashes taken from the incense-burner. She bows to the goddess, saying 'The child is not mine but yours, kindly keep it healthy.' Unwidowed women or *saváshins* are asked to a feast of rice, split pulse, vegetables, and unstuffed cakes or *polis*. If the family lives in a town this feast is held in front of the house. On the thirteenth a wooden cradle is hung with a string six or seven feet long fastened either to the right or left side. About four or five in the evening five or six unwidowed women are given betel-leaves and whole-boiled gram or wheat. A stone pin used in pounding relishes or *chatnis* is washed, dressed in a child's cap and hood, and a gold or silver wire or *sari* is put round one of its ends. Under the cradle a white sheet is laid and folded four times, and round the four sides a square or *chauk* of wheat or rice is traced and a second sheet is spread over it. When all is ready the stone pin, which is called Gopya, is laid in the cradle, and the mother is seated under the cradle on the white sheet. After a short time Gopya is taken out of the cradle and the child is dressed in a cap and a hood or *kunchi*, and, to keep off the evil eye, its eyelids, left cheek, right hand, and left foot are touched with collyrium or lamp-black, and, while some of the women sing Rám's cradle song, the child is laid in the cradle. Boiled gram or wheat called *ghugris* are scattered along the side of the cradle, the cradle is rocked by the unwidowed women, and the child is generally given any name chosen by the Bráhman astrologer or by the married women guests if the astrologer's name does not suit their fancy. If a mother has lost several infants, she names the next child Dagad or Dhonda, that is stone apparently with the object of cheating the

evil spirits into the idea that the child is not valued and is not worth carrying off. If the baby cries much it is named after its father's father or mother, as it is supposed that their spirit has come into the child. After the child has been named the women kiss it and pray God to keep it in health. After naming the child they hand the guests the *ghugris* or whole-boiled gram and wheat, saying 'Take this gram and take our *bál* or babe to play.' Boys are married between fifteen and twenty-five and girls before they come of age. As a rule the proposals of marriage come from the boy's parents. Before accepting the offer the boy's father makes a full inquiry regarding the surname, family, and relations of the girl's father. When he is satisfied on those points the boy's father goes with friends and kinsfolk to the girl's, marks her brow with redpowder, touches her brow with a rupee, and lays the rupee in her hands. The girl is given a small robe, a bodice, and some ornaments, and her grandmother and her maternal uncle's wife are presented with two robes worth 5s. or 6s. (Rs. 2½-3) and called *ájichir* or grandmother's robe and *mávlunchir* or aunt's robe. The girl's father asks the boy's father and his kinsfolk, and his own friends and kinspeople, to a feast of cakes or *polis* either stuffed or unstuffed. When the feast is over a Bráhma is called to fix the marriage day and is paid by both fathers. If the girl's father is poor he takes £10 to £15 (Rs. 100-150) as her price; if he is rich he gives her £5 to £10 (Rs. 50-100) as her dowry. Before the marriage, in front of both the boy's and the girl's houses, a marriage porch is built and in the girl's marriage porch an earthen altar or *bahule* is set. Supplies of clothes, grain, oil, and other articles are also laid in. About a fortnight before the marriage the bride and bridegroom are rubbed with turmeric powder. Three or four unwidowed women grind this turmeric in a handmill to whose handle in a yellow cloth are tied a betelnut and three or four sprouted turmeric roots. In country parts except the headman and other *mánkaris* or honourables, most of the men of the village take part in the turmeric grinding, sitting four or five at a handmill. They sing the women's corn-grinding songs. On the day when the boy and girl are rubbed with turmeric, women bring to the houses gram in a platter and in return are given small balls of boiled wheat flour. During the two or three days after the boy has been rubbed with turmeric friends and kinspeople ask him to dine, and when he goes young girls sometimes go with him. If one of the friends is wealthy, he calls the boy and all the members of the boy's family to his house with musicians playing before them, feasts them on cakes or *polis*, and hangs flower garlands or *mundávals* round the boy's head. If the houses of the bride and bridegroom are in the same town or village the installing of their badge or marriage guardian called *devak* is held on the marriage day. If the boy and girl live in different places the worship is held two or three days before the marriage day. In installing the marriage guardian the first step is to worship the house gods. After the house gods are worshipped a near kinsman of the boy's father and his wife have the skirts of their garments tied together,

Chapter III.

People.

HUSBANDMEN.

Kunbis.

Chapter III.

People.

HUSBANDMEN.

Kunbis.

and, under a waistcloth held over their heads by four persons, go, preceded by musicians, to the village Māruti. The husband carries on his shoulder an axe or some other iron field tool and a rope twelve to fifteen feet long, and his wife walks close behind him carrying a platter with the family crest and an offering of food. Behind the pair walk four or five unwidowed women each carrying a brass water cup full of water. At Māruti's temple the Gurav or ministrant has a supply of sprigs of five trees, the mango, the *ruī* *Calitropis gigantea*, the *saundā* *Acacia suma*, the Indian fig or *vad*, and the *jāmbhul* *Syzigium jambolana*. The party bow before the god and lay sandal, flowers, frankincense, and food before him and the ministrant presents them with the five sprigs or *pāñch pālvis*. On their return to the house they tie the five sprigs to a pole in the marriage porch and along with the sprigs tie a cake or *poli* and the spiced gram relish called *besan* which is eaten with bread. On this day some ten to twenty friends and kinspeople are asked to a feast of unstuffed cakes. They sit on square blankets and after a service of betel withdraw. When the guests are gone the women of the house sit on the bare ground and eat. When a marriage party has to go to a distant village they travel in bullock carts with music. On reaching the boundary of the girl's village or town, water is fetched and poured on the boundary by a Koli of the place who is given a cocoanut and occasionally a turban worth 2s. (Re. 1). On entering the village, if he has not ridden the whole way, the bridegroom mounts a horse and goes to the village Māruti with music and halts there with his sisters or other young girls who are called *karavlis* or groom's maids. In the village the girl's father has provided a lodging or *jānvasghar* for the boy's party. In the evening from Māruti's temple the bridegroom's brother or other near relation, called the *vardhāva* or groom-sent, mounts a horse, and, with friends and music, goes to the bride's. On reaching the bride's her father asks him to dine, and, if he is rich, gives him a turban. When the groom-sent has taken some food the bride's father gives him, for the bridegroom, a tinsel chaplet, a turban, a red chintz overcoat, a pair of waistcloths, a pair of shoes, and a shouldercloth. The harbinger mounts his horse and starts for Māruti's temple with the bride's father and some of the bride's kinsmen who carry four or five *bodice*-banners or *dhvajās* tied to poles and held over his head, and followed by an unwidowed woman or *savāshin* with a cocoanut and betel leaves in a platter. As he goes the bride's brother pelts him with onions. At Māruti's temple the bride's father lays the platter with the dress before the bridegroom. A Brāhman priest who is in attendance tells the bridegroom to wash his eyes with water, loosens the brocaded end of the bridegroom's turban, and winds it twice or thrice round the bridegroom's neck. He sets up a betelnut Ganpati and tells the bridegroom to wash it and lay sandal-powder and flowers before it. After the bridegroom touches the new clothes with turmeric powder, marks the bridegroom's brow with sandal-powder, and gives him the clothes. If the bridegroom's old turban is of little value, it is given to the barber who is to lead his horse; if the turban is rich the barber is given a cocoanut. Betel leaves are handed to all

Chapter III.

People.

HUSBANDMEN,

Kunbis.

present and money is given to the Brāhman. The bridegroom's left cheek is touched with lamp-black. He lays before Māruti two betel leaves, a betelnut, and a copper coin and walks round him. He carries a dagger or poniard with a lemon stuck on its point. Before starting for the bride's a cocoanut is broken to keep off evil influences. The village Mhār stands before the bridegroom as if to stop him and is given a white turban or shouldercloth worth 6d. to 1s. (4-8 as.). When he reaches the bride's house, a Mhār woman comes with an iron lamp in a platter and waves it round his head saying 'May all your pains and troubles vanish and the riches of Bali be poured on you.' For this she is given a cheap bodice cloth. Near the door of the bride's house the wife of her maternal uncle waves round the bridegroom's head a lighted lamp of wheaten flour with two wheat flour balls at its sides and is given a bodice and a robe. This lamp-waving is called *varovāni* or the bridegroom-waving. The boy's party are seated on the marriage porch and the bridegroom is made to stand near the earth altar in the centre of which is placed a mango sprig stuck in a ball of mud and at each corner a coloured earthen pot called *vahi*. The bride is carried out of the house and set in front of the bridegroom facing him. The priest and some begging Brāhman come forward and divide into two parties. A cloth or *antarpāt* is held between the bride and bridegroom so that they cannot see each other's faces. They touch finger tips with the cloth between them. The two parties of Brāhman hand the guests turmeric or red-coloured rice or millet to throw on the heads of the bride and bridegroom. The two parties of priests in turn recite *mangalāsthaks* or lucky verses at the end of each verse throwing some coloured grains on the heads of the pair, and the guests like the Brāhman at the end of each verse throw coloured grains. When the verses are over the Brāhman clap their hands, all the guests clap their hands, and musicians raise a din of music. Shortly after the maternal uncles of the bride and bridegroom sit on stools with the bride and bridegroom on their knees and with their faces turned to each other. The priest tells the bride and bridegroom to fold their hands and touch finger tips while he winds a yellow thread round their necks. This ceremony is called *sutavna* or the thread-winding. While they are thus seated the girl-giving or *kanyādān* is performed by the bride's maternal uncle, or in his absence by her father. When he gives her away the uncle presents the girl with copper vessels according to his means. The priest muttering some verses cuts the yellow thread that was passed round the pair's necks and tells them to sit on the altar or *bahule*. The bride sits on the bridegroom's left. In front of the pair a burnt offering is made called *lājāham* of clarified butter pieces of wood and fried rice. A winnowing fan with rice, split pulso, wafer biscuits, fried rice cakes, and vermicelli is laid before the bridegroom. The priest suddenly puts his hand over one of the articles on the fan, and asks the bridegroom to say what he has hid. If the bridegroom guesses right the priest says that his patron has got an intelligent son-in-law; if he answers wrong he calls him a dull fellow. After this a low stool covered with wheat flour and with lines drawn on

Chapter III.

People.

HUSBANDMEN.

Kumbis.

it is set before the bride and bridegroom and they are told to say each other's name, money is given to the Brāhman, and he retires. On the same day, after the marriage is over, a party from the bride's go to the village Mānti, and, with the same rites as those described in the case of the bridegroom's party, bring and tie in the marriage porch the bride's father's *derak* or marriage guardian. After the bride's *derak* has been installed a party of the bride's kinswomen go in procession to the bridegroom, with platters full of fried rice cakes, and rice vermicelli or *sherya*. They are received with honour and are given turmeric and redpowder. They empty their platters and in return in one of them the bridegroom's kinswomen put 1s. to £1 (Rs. ½-10) in cash. This food-gift to the bridegroom is called *rukhrat*. Then some of the bride's near kinsmen with music go to ask kinsmen to dine, and bring them home with music, and in the same way the women of the bride's family bring kinswomen. The relations are feasted on unstuffed cakes or *polis*, rice, split pulse, *ālan* or boiled rice flour seasoned with spices, and fried rice cakes. Early next morning, with music and friends, the bride and bridegroom seated on a horse, the bride in front, are taken to a river or garden, and, after retiring, have their feet rubbed with wet turmeric powder and oiled redpowder, and return with music.¹ About ten the boy and girl are bathed on low stools in the booth. Round the bathing-place are set four or five *lāmbiyās* or copper drinking pots with a white thread passed round their necks. At the time of bathing the bridegroom is seated on a low stool and the bride on another low stool or a large platter. While bathing they fill their mouths with water and blow it over each other's faces. The boy holds a betelnut in his hand and the girl using both her hands tries to force it out; then the girl holds the nut and the boy tries to force it out with his left hand. If the boy fails the guests jeer at him calling him *bulga* or impotent. When the bathing is over the bridegroom tries to lift the bride by his left hand and set her at his left side while the bride tries to prevent him lifting her from the ground. These straggles greatly amuse the guests and relations. The boy and girl are then dressed and their brows are rubbed with redpowder and their bodies with turmeric. They are given a dish of *sherya*, that is milk, clarified butter, rice vermicelli, and raw sugar, and feed each other. After dinner they sit on the altar in the booth. In the evening the bride's father gives a caste feast and on one of the days the boy's father treats the caste to rice, split pulse, vegetables, and unstuffed cakes or *polis*. On this day, or if this is not a lucky day on the next, the bride's lap is filled. The priest folds a waistcloth four times, covers it with rice or wheat grains, and tells the bride and the bridegroom to sit on it. While the priest chants verses the bridegroom fills the bride's lap with five half cocoa-kernels, five dates, five sprouted turmeric roots, five betelnuts, a quarter of a pound of rice, a comb, a small casket, and a variously coloured cord. The bridegroom's father presents the

¹ The reason of the procession music and turmeric rubbing is to keep off spirits which at such times are specially troublesome.

bride with the richest robe he can afford and the guests present the fathers of the bride and bridegroom with clothes or cash from 1s. (8 as.) upwards. These presents are called *dher*. After this the twelve *balutedārs* or village servants come in, and, according to his means, the boy's father gives their wives bodicecloths or cash. If he is rich he gives the headman or *pātil* a turban. In the evening the bride's and the bridegroom's skirts are tied together, and they walk to the bridegroom's house or lodging. After lamplight the bridegroom's mother with a band of kinspeople walks towards the bride's on cloths spread by the village washerman, and at the same time the bride's mother starts with a band of friends to visit the boy's mother. When the parties meet they stop ten or fifteen paces from each other. A waistcloth is held in front of each party and they begin throwing redpowder on one another. They jest with one another showing in front of the cloth a ladle, a rolling-pin, a dog, or a cat. While this is going on the bridegroom and his mother pretend to be offended and leave the party. The bride's father and mother follow them and appease them with presents. Then the two parties move on to the bride's where the bridegroom's mother is seated in the booth on a three-legged stool. Round her are arranged four or five metal drinking pots or *tāmbiyās* with a thread passed round their necks, and the boy and girl are seated on her lap. The bride's father gives a robe to the bridegroom's mother and the bridegroom's father gives a robe to the bride's mother. This interchange of robes is called *potjhākni* or stomacher. While the bridegroom's mother is seated on her stool the *jhāl* or handing ceremony is performed. A bamboo basket or round metal dish, with a comb, a looking glass, a casket, a rolling-pin, five sweet things, and five wheat flour lamps is set on the bridegroom's mother's head, and four or five women stand about her and sing the *jhāl* song which runs: 'The bridegroom has reached the village boundary, I will worship the boundary and win the bridegroom.' Meanwhile a kinsman of the bridegroom's runs away with the basket or dish to the bridegroom's and is pursued and pelted with onions by the bride's people. The bride's father mother and other near relations hold the bride seated on their crossed hands and set her on her husband's lap and then on the laps of his father mother and other near relations. At the time of handing her over the girl's relations with sobs and tears say: 'Up to this she was ours, now she is yours.' This ceremony is seldom over till the morning cock-crow, and, after it is over, sometimes as late as five they sit to a feast. When the feast is over the bride and bridegroom are led into the god-house and bow before the images. As he bows the bridegroom steals one of the gods and refuses to give it up till the bride's father makes him a present. All then go to the bridegroom's. In the evening the bridegroom's father gives betel leaves with nuts to the guests and bids them goodby. If the bridegroom belongs to another village, the guests who belong to his village accompany him home. When they reach the village the bride and bridegroom are taken to the temple of the village Māruti. In the evening about seven or eight the bride and bridegroom are seated

Chapter III.

People.

HUSBANDMEN.

Kunbis.

Chapter III.

People.

HUSBANDMEN.

Kunbis.

on a horse and led to his house with a procession, music, and if they can afford them fireworks. In the house a dish with cocoanuts saffron and betel leaves is waved round the imago of Khandoba, a ceremony which is called the lifting of Khandoba's *tali* or plate. After the plate-waving comes the *jhenda nâchme* or flag-dance when one man sets the bride on his back and another sets the bridegroom on his back and they dance. Sometimes the bride sits on the bridegroom's back and a man dances with both on his back. After the dance the bridegroom, holding the full box of a seed drill in his hand, sprinkles grain on the ground and along with the bride who carries resin in her hand goes to the god room. At the door of the god room they find the boy's sister who refuses to let them pass till they promise to give their first daughter in marriage to her son. They agree though the promise is almost never kept, and pass in, and laying a betelnut and a copper coin before them, bow to the house gods. The girl is considered the goddess of wealth and her brow is marked with redpowder. Some wheat with a piece of gold in it is heaped between the bride and bridegroom, and they are told to divide the heap. If the bride gets the gold in her half she is applauded and it is taken as an omen that the rule in the house will be hers. On the next or some other lucky day the bride and bridegroom are bathed and the turmeric is taken off. If she can afford it the boy's mother for a fortnight longer feeds them on boiled rice and clarified butter.

When a girl comes of age her feet are rubbed with turmeric powder moistened with water and her brow with redpowder with or without oil; and she is fed on *varan* or split pulse cooked in water with turmeric powder, and salt, rice, vegetables, and unstuffed cakes or *polis*. If her father-in-law is rich the girl is for four days seated in a gaily dressed frame called a *mukhar* probably from *makkhâlâya* or a place of sacrifice. On the fifth she and her husband are bathed and while they bathe music is played. She is dressed in a green robe and a green bodice, and her hands are adorned with fresh green glass bangles. Her father, if rich enough, gives her husband a waistcloth and turban and to his mother a robe and a bodice, and beds, a carpet, a set of betel dishes, and a *samai* or metal lamp for her and her husband's use. Some unwidowed women with relations are asked to feast on cakes or *polis* and the girl and her husband are made to feed each other from the same dish.

When a woman is pregnant for the first time, her food longings are satisfied, and a special feast called *dohalejevan* or the longing dinner is held in the fifth or in the seventh month of her pregnancy. She is presented with a green robe and a green bodice, or a bodice only if her husband is poor, and some ten or fifteen unwidowed women are asked to dine with her. Lamps are placed by her side and the feast is made as grand as the giver can afford. To guard against the danger of miscarriage from violent movements or a sudden fright, a pregnant woman is made to sit in a sailing boat and a cart, is shown funeral processions, is made to cross the leather rope attached to the bag in a bullock draw-well, and to cross the boundaries of a village or a town.

Chapter III

People.

HUSBANDMEN.

Kunbis.

When a Kunbi is at the point of death he is lifted from his bed and laid on a blanket and his son rests the dying head on his lap. After death the body is bathed in water heated on a hearth set in front of the house. To carry the body a ladder-like bier is made of two poles six or seven feet long with three or four small cross pieces. Two new earthen pots, a large one for water and a small one for fire, redpowder, betel leaves, and a cloth about seven and a half feet long are brought from the market or village cloth shop. Word is sent to the village Mhār who carries cowdung cakes and fireweed to the burning ground which is generally on the river bank. The body is washed with warm water on a plank placed before the front door. Except the face the body is covered with a new waistcloth and a cord is passed several times round the body to secure the cloth firmly. Betel leaves and *gulāl* or redpowder are sprinkled over it, and a basil leaf is put in the mouth and some rice, a copper coin, and the quarter of a cake are laid beside the body. Four of the dead person's kinsmen bear the body, and the son bathes and walks in front carrying the firepot on a triangular frame fastened to a sling. Before setting out he is warned not to look back. About half-way to the burning ground at a place called the *visāvyāchi jāga* or rest-place the party stops and the bearers set the bier on the ground and change places. They throw away the rice the copper coin and the quarter of a cake which were laid on the bier beside the body and pick up a stone which is usually called the life-stone or *jiv-khada*. When they reach the burning ground they raise a pile of four layers of cowdung cakes. They then take off the waistcloth, cut the thread tied round the waist, and loosen the leincloth. The body is laid on the pyre and is covered with other layers of cakes. When the mouth is being covered the son pours a little water into it. The son sets fire to the pyre, bathes, brings water in the large earthen pot, and stands at the head of the pyre. Another person comes and with a small stone makes a hole in the earthen pot. As the water spouts from the pot, the son goes five times round the pyre and at the end throws the pot on the ground at the head of the pyre, and calls aloud beating his mouth with the back of his hand. He then goes and sits among the other men without touching them. After a short time the sound made by the bursting of the skull is heard and the chief mourner and others, at least the four bearers, bathe. The stone with which the earthen pot was pierced is kept with great care somewhere in the burning place. On their return to the house of mourning the funeral party are given *nimb* leaves to eat; or they go to a temple and then to their houses. The mourners do not cook but are fed on that day by a relation or a friend with food prepared at his house.

In the evening after the funeral a lighted lamp is set on the spot where the dead breathed his last. Flour is strewn round the lamp and the lamp is covered with a basket. Next morning the basket is moved and the flour is examined. If a human footprint appears on the flour the dead person is believed to be re-born as a human being; and if the footprint is that of a bird or beast, the spirit of the person is believed to have entered that beast or bird.

Chapter III.

People.

HUSBANDMEN.

Kunbis.

Next morning the son, with some friends and relations, goes to the burning ground with three small earthen pots with their mouths covered with three small wheaten cakes and three *pimpal* leaves. He places the small pots in a winnowing basket and fills them with milk cow-urine and honey or sugar and lays some cowdung in the basket. On reaching the rest-place the son lays on the ground a cake with a little raw sugar. He goes on to the burning ground and from the spot where the body was burnt, he takes the ashes except one bone which he puts aside, and throws them into the nearest river. If he is rich he gathers the bones and afterwards takes them to a holy river. After removing the ashes the son sprinkles the spot with cowdung and cowurine and places the two pots with two cakes one where the head lay and the other where the feet lay. When the ash-gathering or *rakhsávidhne* is over the son and the other mourners bathe and return home. On the third day the bearers' shoulders are rubbed with oil, and they are given dry cocoa-kernel to eat. On the tenth all the household bathe and wash their clothes in the river; and the son shaves his moustache and bathes. While a Bráhman repeats verses the son washes with cow-urine, the life-stone or *jiv-khuda* and the bone he kept, prepares ten balls and three little banners made of three ochre-coloured cloths each tied to a stick. The Bráhman is given some money, shoes, and sometimes even a cow, presents which are supposed to help the dead on his way to heaven. After preparing the offering balls the son sits at a distance that crows may come and eat them. If a crow touches them soon after they have been laid out, the dead is supposed to have died with no unfulfilled wish. If crows do not touch the balls the son and his relations promise to fulfil the dead person's wish, and, when the promise is given, the crows are believed to fall on the offering and eat it. After this is over the son and the other mourners bathe and return home. On the thirteenth day the priest is given money and provisions, and a feast of unstuffed cakes or *polis*, rice, and split pulse is given to friends and relations in honour of the dead. Some food is put in a platter and the platter is kept aside that crows may eat out of it. In the evening one of his near relations ties a small white turban round the son's head and takes him with the other mourners and generally some of the villagers to Máruṭi's temple where the son lays a copper coin and a betelnut before the god. Every month a man is asked to dine in the name of the dead, and, after five months and a half, a feast of unstuffed cakes or *polis* is given to the near relations of the dead. In the dark half of *Bhádrapad* or August-September the spirit of the dead is worshipped on the day of the fortnight which corresponds with the death day. When an unwidowed woman or *saváshin* dies the body on the bier is sprinkled with redpowder, betel leaves, and scented powders. Her forehead is rubbed with vermilion and her body with oiled turmeric powder. Some turmeric powder is taken from her body and rubbed on her husband. On her way to the burning ground she is asked to look back, and allow her husband to marry again.

When a death occurs in a family, the close relations of the same family stock remain ceremonially impure or *sutaki* for ten days and

distant relations of the same stock for three days. Though widow marriage is allowed, a remarried woman is not allowed to perform religious rites along with her husband, and her husband is not allowed to make offerings to the dead. If a widower marries a maid he is not prevented from making offerings. A remarried widow is less honoured than other women. Kunbis are bound together by a strong caste feeling and settle social disputes at their caste council or *panch*. The guilty are fined and the fine money is used in good works or in a caste dinner. Their *guru* or teacher has no voice in social disputes. Some of them send their children to school keeping their boys at school five or six years and their girls one or two.

Maráthas¹ are found all over the district. The 1881 census includes them under Kunbis from whom they do not form a separate caste. Some Marátha families may have a larger strain of northern or Rajput blood than the Kunbis. But this is not always the case. The distinction between Kunbis and Maráthas is almost entirely social, the Marátha as a rule being better off, and preferring war or service as a constable or a messenger to husbandry. The Sátara Maráthas seem to have no historic or legendary evidence as to when or from where they came into the district. Though somewhat fairer in colour and more refined in manners Maráthas as a class cannot be distinguished from Kunbis with whom all eat and the poorer marry.

All Maráthas have surnames some of them true or clan surnames, others false surnames, that is divisions of clan surnames generally called after places or callings. In most cases families who are known by a place or calling surname know or can find out to what clan surname they belong. The Marátha clan surnames are interesting as they include the names, and, in some cases, apparently preserve the true or un-Sanskritised forms of the names, of many of the early Deccan Hindu dynasties of whom all trace has passed from the Deccan caste lists. Among these dynastic names are Cholke perhaps the original form of Chálukya for long (560-1190) the rulers of the Deccan and Karnátak; Kadam which seems to be the same as Kadamb the name of dynasties who at different times ruled all the Karnátak, Kolhápur, and Goa (500-1200); More who probably represent the Mauryas a branch of the great North Indian family who were ruling in the Konkan and Deccan in the sixth century; Sálunke, which seems to belong to late comers perhaps followers of the Solanki kings of Gñjarát (943-1240); Shelár, which seems to preserve the original name of the Siláhár family who ruled in the Konkan and West Deccan from about 850 to 1275; and Yádav whose most famous Deccan family was of Devgiri or Daulatabad, who were in power, and, during much of the time supreme, in the Deccan from about 1150 till the Musalmán conquest in 1294. As far as is known the Devgiri Yádavs passed from the south northwards, and it is possible they were not northerners but southerners Kurnbars or other shepherds, who, under Bráhmañ influence, adopted the great northern shepherd name of Yádav.

Chapter III. People.

HUSBANDMEN.
Kunbis.

Maráthas.

¹ Details of the origin and history of the name Marátha and a list of Marátha surnames and marriage guardians or *devakís* are given in the Kolhápur Statistical Account.

apter III.
People.

URABANDERS.
Maráthas.

The preservation of these old dynastic names suggests the hope that an enquiry into the strength and distribution of these clans may throw light on the strength of the northern element in the Maráthas. This hope seems idle. Almost all the leading tribal surnames Chalku, More, Povár, Shelár, and Yádav are found besides among Kunbis, who do not appreciably differ from Maráthas in race, among Dhangars, Kalis, Mális (who are Kunbis), Mhás, Mángs, Rimoshis, and several wandering tribes, as Beldárs, Bharádis, Bhorpis, Ghisádis, and Kuikádis, classes which seem to be but slightly connected. The existence of the same clan name in most middle and low-class Deccan Hindus may be due to the fact that these clans or tribes came into the Deccan as nations or communities complete enough to spread a fresh layer of people over the whole country. The case of the Vanjáris whose great bands formerly included many classes of craftsmen and who still have Lohárs and Mhás among them shows that this is not impossible. At the same time the evidence against sameness of surname proving sameness of tribe or race is so strong as to make such widespread immigrations improbable. The case of the Uchhlás or slit-pockets of Poona, all of whom are either Gáikvads or Jádavs, is an extreme proof that sameness of surname by no means implies sameness of tribe or race. Uchhlás are recruited from all except the impure classes. They are joined, besides by Maráthas and Kúnáthas, by Bráhmans, Márwári Vanis, and Musalmáns, and all recruits, whatever their caste, are adopted either into the Gáikvád or into the Jádav clan.¹ The evidence presented by the case of the Uchhlás is supported in a less extreme form by the general Deccan practice of calling a chief's retainers by the chief's surname. Taken together with the case of the Uchhlás, who supply almost the last living trace of the old system of recruiting the predatory tribes, this practice seems to show that to have a northern surname is no proof of a northern origin or even of a strain of northern blood. The possession of northern surnames probably usually arose, like the possession of the Norman names of Gordon and Campbell by the Scotch Keltic highlanders, from the practice of followers taking or being given the name of their chief.²

Except the *deshmukhs* or district officers, the heads of villages and *inamdárs* or grant holders who live in good houses two or more storeys high with walls of brick and tiled roofs, most Maráthas live in poor one-storeyed dwellings. The well-to-do strictly enforce the women seclusion system called *gashá* that is curtain or *Maráthi mola* that is Maráthi custom. It is uncertain whether women seclusion was borrowed from the Musalmáns or is a remnant of the old Kshatriya rule of *antaspur* or inner apartment. Maráthas eat flesh and drink liquor and their boys are girt with the sacred thread on or shortly before the marriage day. Maráthi women, as a rule, do not pass the skirt of their robe back between the feet especially on festive occasions. Except the

¹ Uchhla details are given in the Poona Statistical Account.

² In his own country a Maráthi chief's retainers where they are known may be called by their own surnames. Among strangers retainers are called by their chief's surname. Mr. Y. M. Kolkar, Assistant Commissioner S. D.

difference caused by their practice of not allowing their women to appear in public the Marāṭha family customs at birth, coming of age, pregnancy, and death differ little from those described under Kunbis. The marriage ceremonies of the two classes have several notable points of difference. Among Marāṭhas marriage preparations begin on a lucky day chosen by the village astrologer or *grām joshi* and kinspeople are invited. A short time before the marriage, the boy is girt with the sacred thread, and, except that the Brāhman repeats classical Sanskrit texts instead of Vedic texts, the Marāṭha thread-girding is the same as the Brāhman thread-girding.¹ The first of the marriage ceremonies is the turmeric rubbing which is performed with the same details at the houses both of the boy and of the girl. Turmeric is mixed sometimes with water and sometimes with milk and rubbed on the girl by her female relations and what is over is sent with music to the boy's. At the boy's a married woman traces a quartz square in the marriage hall, and in front of the square, sets a low wooden stool on which the boy is seated. Five or more other married women surround him and the Brāhman priest places a waterpot in the middle of the square, fills the waterpot with water, and drops into it a copper coin and a betelnut. On the mouth of the pot is laid a piece of cocoa-kernel and five betelnuts. The priest sets a betelnut Ganpati near the waterpot, lays sandal paste, flowers, vermilion, burnt frankincense, and sweetmeats both before the waterpot Varun and the betelnut Ganpati and prays them to be kindly. The married women with a dish of turmeric, redpowder, and rice grains, rub turmeric over the boy's body, mark his brow with redpowder, and stick grains of rice on the powder. The boy is dressed and a flower garland or *mundāval* is tied round his head. He lays a cocoanut before his family goddess or *kuldevi*, bows before her, and starts for the girl's home with the priest, kinsfolk, and friends and musicians. When they reach the girl's village boundary, or more often the temple of Māruti which is generally close outside of the village, they stop and perform the *simanti* or boundary ceremony. They are met by the girl's party at the temple. With the help of his priest the girl's father lays sandal flowers and sugar before the waterpot Varun and the betelnut Ganpati and presents the boy with clothes and ornaments. Betel is served to the boy's friends and kinspeople and the priests are dismissed with money presents. As the lucky moment draws near, a kinsman of the girl, called the *vardhāvā* or bride-sent, visits the boy's party and asks them to come, and they start for the girl's. The boy is seated on horseback with a dagger in his right hand, before him walk the musicians, and after him his friends and relations. On reaching the girl's house the boy is taken to a ready-made place in the marriage hall where the male guests take their seats, and is seated on a low wooden stool near the marriage altar. The women go into the house, remove their veils and take their seats on carpets in the women's hall, apart from the marriage hall, where, except the old priests of both

Chapter III.

People.

HUSBANDMEN.

Marāṭhas.

¹ At the thread-girding of the late Mahārāja of Kolhāpur, thirty poor Brāhman boys were girt with the sacred thread at the state expense and by the same priests in the same hall, the rites performed being nearly the same.

Chapter III.

People.

HUSBANDMEN.

Maráthas.

the boy and the girl and occasionally the fathers of the couple, no male members are admitted, not even the men servants except on business, who stand at a distance and do not allow any male stranger to come in. At a lucky moment, the girl, closely veiled from head to foot and helped by her women servants and friends, is made to stand on a low stool before the boy face to face near the marriage altar and a yellow sheet marked with the lucky cross or *nandi* is held between them by the priests, who repeat verses and throw yellow rice at the couple, crying *Sávdhán* or Beware. At the lucky moment, the astrologer claps his hands and guns are fired; the priests draw aside the curtain, the musicians redouble their noise, and the priests and the women guests throw yellow rice over the pair.

A short time before the lucky moment, one of the priests hands a little yellow rice to the men guests in the hall, and when the pair are wedded another priest gathers it from the men guests in a dish and pours it over the heads of the pair. The girl's maternal uncle or some other near male relation takes the girl's right hand and gives it to the boy who clasps it fast in both his hands. The priest lays both his hands over those of the boy and the girl and mutters verses. The girl's father lays sandal, flowers, rice, burnt frankincense, and sweetmeats before the betelnut Ganpati and the waterpot Varun, and pours water from the waterpot over the clasped hands of the boy and the girl, and this completes the girl-giving or *kanyádán*. The boy lets the girl's hand go and the priest knots together the hems of their clothes. The sacrificial fire is lit and fed with clarified butter, sesame seed, cotton stalks, and *palas* or other sacred wood. The couple leave their seats and perform the *saptipadi* or seven steps by walking seven times from right to left round the fire. They worship the family gods and the marriage is over. Next day a feast is held at the girl's house. On the morning of the feast, a few young or newly married pairs are asked to the girl's house and play in the hall the usual games of betelnut hide and seek and of turmeric-throwing. Goats and sheep are brought in, and each of the pairs is made to show their skill with the sword. The bridegroom and bride first chop off the heads of two goats and the other pairs follow them, any one who with one blow cuts the goat's head clean off being loudly applauded. On the morning of the day on which the boy is to leave for his parents' house with his wife, the boy's mother performs the ceremony of seeing the girl's face or *sumukh*. Accompanied by kinswomen and friends and the family priest and music the boy's mother goes to the girl's bringing bamboo baskets with sesame and gram balls, betelnuts, cocoakernels, dates, a robe and a bodice, ornaments including the lucky marriage necklace or *mangalsutra*, and sweetmeats and fruit. At the girl's the family priest worships the waterpot Varun and the betelnut Ganpati, and the boy's mother dresses the girl in the clothes she has brought, puts on the ornaments, ties the marriage string round her neck, and sweetens her mouth with sugar. Then comes the basket or *jhál*, that is the handing ceremony. A piece of cloth is spread in a bamboo basket, and nine dates, nine pieces of cocoa-kernel, and nine lumps of turmeric, a handful of rice and

cooked food are put in the basket. The priest worships the basket and the boy and girl walk five times round it from right to left. The basket is set on the heads of the nearest relations of the boy and the girl and the ceremony is over. The boy, accompanied by his relations and friends, starts with his wife for his father's house and the marriage is over. Among the rich a marriage costs £50 to £100 (Rs. 500-1000), among the middle class £10 to £20 (Rs. 100-200), and among the poor £3 to £6 (Rs. 30-60). Except infants and the very poor, Marāthās burn the dead, and the chief mourners are held impure for ten days. They worship the usual Brāhmanic gods and goddesses, and their favourite deities are Bhavāni, Khandoba, and Vithoba. In honour of Bhavāni every ceremony ends with a *gondhal* dance. They keep the regular Brāhmanic fasts and feasts. Social disputes are settled at caste meetings, and breaches of caste rules are punished by a fine which generally takes the form of a caste dinner. Some of them send their boys to school, but as a class they are not well-to-do.

Mālis, or Gardeners, are returned as numbering 24,539 and as found over the whole district. They have no subdivisions. The names in common use among men are Āpa, Dhondi, Hari, Morn, and Rāma; and among women Bhima, Koyna, Krishna, and Rādha. They look and speak like Marāthā Kunbis and do not differ from them in house, food, or dress. The only distinguishing marks of Māli women are a red level line on the brow and a thick silver neck ornament called *sari*. Mālis are hardworking, good tempered, hospitable, and thrifty. They are gardeners, husbandmen, and in Government service, and their women help them both in tilling and in selling fruit, flowers, and vegetables. Like Marāthās they keep the usual Brāhmanic fasts and feasts. Their priests are Deshasth Brāhmanas who officiate at their houses. They have a spiritual teacher or *guru* who lives at Mungi Paithan and visits them once every two years. They make pilgrimages to Alandi, Jojuri, Pandharpur, and Tuljāpur and believe in spirits and witchcraft. Their customs are the same as those of peasant Marāthās. They allow widow marriage, and practise polygamy but not polyandry, hold caste councils, send their boys to school, and as a class are better off than Kunbis.

Craftsmen include twenty-three classes with a strength of 98,018 or 9.55 per cent of the Hindu population. The details are :

Sātāra Craftsmen, 1881.

DIVISION.	Males.	Females.	Total.	DIVISION.	Males.	Females.	Total.
Beldārs ...	397	218	715	Pātharvats ...	80	92	171
Buruds ...	551	509	1060	Pattokars ...	61	82	143
Chikambhārs ...	8270	7835	16,105	Rangāris ...	16	10	26
Ghisdās ...	124	110	234	Rāuls ...	110	84	203
Kanjāris ...	2	...	2	Sālis ...	1765	1683	3448
Kāranjars ...	301	303	604	Sangars ...	1478	1350	2828
Kāsārs ...	1536	1549	3085	Shimpis ...	4015	4719	8734
Ko-btis ...	4438	4194	8632	Sonārs ...	4190	4035	8225
Kumbhārs ...	6331	5987	12,318	Sutārs ...	6805	6238	13,043
Lohārs ...	2031	2362	4393	Tells ...	4819	4650	9469
Lonāris ...	1082	1037	2119	Vadārs ...	1197	1180	2377
Otāris ...	114	122	236				
					50,206	47,712	98,018

Chapter III.

People.

HUSBANDMEN.

Marāthās.

Mālis.

CRAFTSMEN.

Chapter III.

People.

CRAFTSMEN.

Beldars.

Beldars, or Quarrymen, are returned as numbering 715 and as found over the whole district. They have no history or tradition of their arrival in the district or of any former home. They have no subdivisions. Their surnames are Chavhan, Mohite, Povar, Salunko, and Sindo, and people bearing the same surname do not intermarry. They are dark, dirty, and strong. They speak incorrect Marathi and live in poor houses. Their house goods include metal and earthen vessels, blankets, and quilts all worth about £3 (Rs. 30). Their staple food consists of millet, pulse, and vegetables, and they eat fish and flesh and drink liquor. A family of five spends about 14s. (Rs. 7) on food a month and about the same amount on dress in the year. They are stone-cutters, bricklayers, limo-makers, and water carriers. They dig wells and ponds and also rear asses, bullocks and buffaloes. Their women do not help them in their work. They worship the usual Brahman and local gods and goddesses, and their family deities are Bahiroba, Jotiba of Ratnagiri, Khandoba of Jejuri, and the cholera goddess Mariji. Their priests are ordinary Deshasth Brahmans, and their religious teachers or *gurus* are Gosavis. They observe the regular Hindu fasts and feasts and go on pilgrimages to Jejuri, Pandharpur, and Tuljapur. They marry their boys before they are twenty and their girls before they are twelve. Their *davak* or wedding guardian is a mango or *umbar* *Ficus glomerata* pest fixed in the booth, to which are tied a piece of cloth containing a little red rice, a packet of betelnut and leaves, a turmeric root, and *saundal* leaves. The family washerwoman seats the boy in a square and rubs him with turmeric powder. She hands him a betel packet and asks him to bow before the house gods. A mutton feast is held in the evening when relations and friends are feasted. The boy is carried in procession to the girl's accompanied by men and women relations and music, and followed by his sister with a lighted dough lamp in her hands. When he reaches the girl's house a lemon and a cocoanut are waved round his head and cast on one side. The boy is bathed in warm water, dressed in new clothes, and, sitting with his wife near the sacrificial fire feeds it with butter, with the help of the priest. The priest then chants the marriage verses and at the end throws rice grains over their heads and the boy and girl are husband and wife. The hems of their garments are knotted together and after they have bowed before the house gods their garments are again untied. The boy and girl feed one another, and their parents exchange presents of clothes and ornaments and the priest retires. A feast is held and the boy returns in procession to his house with his wife. They allow widow marriage practise polygamy and either bury or burn the dead. The Beldars are bound together by a strong caste feeling and settle social disputes at mass meetings of the adult male members of the caste. They do not send their boys to school and are badly off.

Buruds.

Buruds, or Bamboo Workers, are returned as numbering 1060 and as found over the whole district. They cannot tell when or why they came into the district or why they are considered a degraded class. They have no subdivisions and claim no relationship with any other tribe. They are dirty and hardworking, but not so

robust or strongly made as the Mhārs and Māngs. They rank higher than them and their touch is held not so polluting. They speak Maráthi and generally live inside of the village in miserable huts, and earn a living by making bamboo baskets, winnowing fans, birds' cages, children's cradles, and sieves. They dress like Maráthās and their staple food is grain, salt, chillies, and oil. They give dinners of meat, pulse cakes, and liquor on occasions of birth, marriage, death, and readmission into caste. Their women cook and they dine with their full dress on in plates which they bring along with them. Sometimes the guests sit singing till daybreak. A man earns 3*d.* to 1*s.* (2-8 *as.*) and a woman 1½*d.* to 4½*d.* (1-3 *as.*) a day. Their monthly charges vary from 6*d.* to 4*s.* (Rs. ½-2). When they name their children they distribute to the guests molasses or *gul* and betel packets and feast castewomen when a girl comes of age. They marry their children between eight and twelve spending £3 to £4 (Rs. 30-40) over the marriage, and their boys at twelve to twenty-five spending £5 to £6 (Rs. 50-60). They practise polygamy and allow widow marriage. They either bury or burn the dead spending about £1 (Rs. 10) and feast their castefellows, when a Jangam is asked to dine. Their favourite gods are Jotiba, Khandoba, and Vithoba, and they also worship their ancestors. They have images of their gods in their houses, they seldom turn ascetics, but make pilgrimages to Pandharpur and Ratnágiri. Their priests are ordinary Bráhmans whom they consult as to the child's name and for a lucky day for a marriage, and pay 1½*d.* (1 *a.*) at a birth, 2*s.* (Rs. 1) at a marriage, and 6*d.* (4 *as.*) at a death. The priest suffers no degradation for associating with them and they observe the usual Bráhmanic fasts and feasts. They have no headman and employ an older to settle social disputes. A Burud's shadow does not now-a-days pollute a high caste man. The Buruds are sending their boys to school. Some have succeeded in getting into Government service, while others go to Poona and Bombay in search of work. They are careful in money matters generally spending money in food, clothes, ornaments, and building houses. They are a declining race. Except in Sátara and other large towns where they are fairly off, they are generally very poor.

Chámhbhārs, or Leather Workers, are returned as numbering 16,105 and as found over the whole district. They have no tradition of their arrival in the district or of any earlier home. They are divided into local Kunbi Chámhbhārs, Dhors, Mochis, and Pardeshi-Chámhbhārs who do not eat together or intermarry. Except that their habits are extremely dirty there is nothing to mark them from other low caste Hindus. Mochis and Pardeshis are found in large towns and the Pardeshis as their name implies seem to have come from Northern India. Local Kunbi Chámhbhārs consider themselves and are held by others the highest class of leather workers. The Mochis make shoes, boots, and other leather articles. The village Chámhbhār in return for his services receives a contribution in grain from every landholder. It is his duty every year to present a pair of shoes to the village headman and the accountant or *kulkarni*. In some places they hold state grant or *inām* and are found as cultivators. It is also their business to hold torches on the occasion of a

Chapter III.

People.

CRAFTSMEN.

*Buruds.**Chámhbhārs.*

Chapter III.

People.

CRAFTSMEN.

Cauldhers.

marringent the house of the *pātil* and of other respectable villagers. They mend the leather appliances used in husbandry and cobbler shoes. They live in poor huts outside of villages and their house gear consists of earthen wooden and metal pots. Their clothes are waistcloths, woollen blankets, turbans, waistcoats, robes, and bodices. Their daily food is grain, salt, chillies, and oil. They eat flesh but unlike *Mhārs* not the flesh of dead cattle, and drink liquor. They give dinners on occasions of births marriages and deaths when dishes of mutton and pulso cakes are prepared. The food is generally cooked by women and eaten by the men without taking off any of their clothes, the guests bringing their own plates. Liquor is sometimes given and the guests sometimes sit singing the whole night. Among them a man earns 3*d.* to 1*s.* (2-8 *as.*) and a woman 1½*d.* to 6½*d.* (1-4½ *as.*) a day. The monthly expenses of a poor man are about 8*s.* (Rs. 4) and those of a fairly well-to-do person £1 (Rs. 10). When they name their children they distribute molasses or *gul* and betel packets, and feast castewomen when a girl comes of age. At the betrothal the parents of the boy present the girl with clothes and ornaments. Boys in well-to-do families are married before they are sixteen and girls before they are eight, but they generally marry their girls between eight and sixteen and their boys between sixteen and twenty-five or thirty. They present the boy and girl and their parents with clothes, and feast relations and friends. Their marriage ceremonies and rites are like those of *Mhārs*. They allow widow marriage and practise polygamy. A girl's wedding costs £2 to £1 (Rs. 20-40) and a boy's £5 to £6 (Rs. 50-60). They either bury or burn their dead, but a child under two is always buried. When they bury the body is laid in the grave with the turban and other clothes on, and the chief mourner, followed by the others of the party, throws over the corpse a handful of earth and closes the grave. When they burn, the chief mourner sets fire to the pile, walks thrice round it with an earthen water jar on his shoulders, in which a small hole has been pierced, dashes it on the ground, and beats his mouth with the palm of his hand. The funeral party bathes and return to the mourner's house and separate. Next day the spot where the deceased was buried is levelled, or if the body was burnt the ashes are thrown into water. On the tenth day rice or wheat balls are prepared and some of them are offered to the spirit of the deceased and thrown into the water and others are left to the crows. The funeral expenses, including a feast to relations and friends, do not exceed £1 (Rs. 10). Their favourite gods are *Khandoba*, *Jotiba*, and *Vithoba*, whose images they have in their houses. They worship dead ancestors and snakes, and go on pilgrimage to *Ālandi* and *Pandharpur*. They also worship *Muhammadan* saints, and have no holymen or *sādhus* of their own. Their priests are ordinary *Deshashth Brāhmans*. They are paid 1½*d.* (1 *a.*) at a birth, 9*d.* to 2*s.* (Rs. ½-1) at a marriage, and 6*d.* (4 *as.*) at a death. The *Brāhman* who officiates does not suffer degradation for associating with them. They keep the usual Hindu fasts and feasts. They have no headman and an old and intelligent member of the caste is always consulted in social disputes. Adultery and eating with people of lower caste

is punished with expulsion. A Chámbhár's shadow is not now-a-days thought unbearable by the higher classes. Some send their boys to school and have gained Government situations. Some go to Poona and Bombay and other places in search of work. The Mochis and Pardeshis are fairly off, but the Dhors and villago Chámbhárs do little more than earn a living.

Ghisa'dis, or Tinkers, are returned as numbering 243, and as found over the whole district except in Khánápur, Mán, and Válva. They have no tradition of their origin or of their arrival in the district. They have no subdivisions and claim no relationship with other tribes. Their surnames are Chaván, Padvalkar, Povár, and Sálhuke. They are dirty, extravagant and hardworking, and in house, dress, and food resemble cultivating Maráthás. They are strong and robust and sharpen knives, clean sword blades, and make sword sheaths and iron tools. They earn 1½d. to 1s. (1-8 as.) a day and their monthly expenses vary from 8s. to £1 (Rs. 4-10). They marry their girls between eight and twelve and their boys between twelve and twenty-five. They spend £3 to £4 (Rs. 30-40) on a girl's marriage and £5 to £6 (Rs. 50-60) on a boy's. They allow widow marriage and polygamy. They bury their dead, spending about £1 (Rs. 10). Their family god is Khundoba of Jejuri but they worship all Bráhmánic and local gods and goddesses and have images of their gods in their houses. They go on pilgrimage to Jejuri, Pandharpur, and Tuljápur, and keep the usual Hindu fasts and feasts. Their priests are the ordinary Maráthá Bráhmanas whom they greatly respect. They pay their priests 1½d. (1 a.) at a birth, 2s. (Rs. 1) at a marriage, and 6d. (4 as.) at a death. One of their elders settles their social disputes. Some of them send their boys to school and a few have succeeded in gaining Government employment; others go to Poona, Bombay, and other places in search of work. They are a poor class and sunk in debts.

Kanja'ris, or Weaving Brushmakers, are returned as numbering two but others seem to have been entered under some other head as they are found in Sátára, Karád, Khánápur, Mán, and Tásgaon. They have no tradition of their origin or of their arrival in the district, and have no connection with any other tribe. Their surnames are Bhayás, Ghoyar, Mulaya, and Sankat; and families bearing the same surname do not intermarry. Their names are either Hindú or Muhammadan, the men's Babáji, Bhán, Guln, Iláji, and Sultán; and the women's Chuniya, Ganga, Punji, Multáni, and Juli. They look like Mhárs and Mángs, are dark and middle sized, and the men wear short or long beards and moustaches. They speak both Maráthi and Hindustáni and wander in gangs of twenty or twenty-five. Like Kolhátis they change camp every fifteen days and carry their goods on donkeys. They live in tents and except earthen pots have no furniture. Their staple food is millet bread and vegetables, but they eat fish and flesh, drink liquor, and smoke hemp. The men dress in short trousers, a waistcoat, a shouldercloth, a Maráthá turban, and shoes. The women wear the Maráthá robe and bodico, tie the hair in a knot behind the head, and do not deck their heads with flowers or use false hair. The men gain their living by begging, and making ropes and weavers' brushes,

Chapter III.

People.

CRAFTSMEN.

Ghisa'dis.

Kanja'ris.

Chapter III.

People.

CARRONS.

Kanjiris.

and the women are heggars and thieves but not prostitutes. They are notorious thieves and are always under the eye of the police. They consider themselves higher than Chāmbhārs, Dheds, Māngs, Mhārs, or Mū-ahmāns, and say they do not eat from their hands. Their gods are Thakur and Nāl Sāheb, and they have no images in their houses. They do not ask Brāhmins to officiate at their houses, have no religious head, and undertake no pilgrimages. For a woman's first confinement they build a new hut, and the confined woman engages no midwife, herself cuts the child's navel-cord and buries it in the hut in a hole along with the after-birth. For five days the mother and child bathe in hot water and in the evening of the fifth they name the child and treat castemen to liquor worth 2s. (Rs. 1). When a marriage is settled the boy's father gives the castemen 5s. (Rs. 2½) and the girl's father 3s. (Rs. 1½), and it is spent in treating the caste to liquor. They make marriage booths at both the boy's and the girl's houses and tie bunches of mango leaves to a bamboo post. In the evening they treat the castemen to a dinner of mutton and pulse cakes. On the morning of the marriage day, at their homes, the boy and girl are rubbed with turmeric, and in the evening the boy is seated on horseback and taken in procession to the girl's. Here the boy and girl are made to stand side by side and an elderly casteman throws unhusked rice on their heads and they are husband and wife. The guests are given a dinner of rice and curries and the day's proceedings are over. On the fifth day the boy is seated on the shoulders of the girl's father and the girl on those of the boy's father and they go round the booth five times. A wheat bread and molasses dinner is given, and the two families exchange clothes, the boy walks with his bride to her new home, and the marriage ceremony is over. Kanjiris allow widow marriage and practise polygamy but know nothing of polyandry. The married are burnt and the unmarried buried. After death hot water is poured over the body and it is laid on a bier, covered with a sheet and with redpowder. It is carried to the burning ground and is either buried or burnt. They observe no mourning except feasting the caste on the third and seventh day on rice and pulse. They have a headman called Mukha who settles social disputes at caste meetings. They do not send their boys to school and are very poor.

Kāranjkars.

Kāranjkars, or Fountain Makers, also called Dalsingars and Jingars, apparently Saddle-makers, are returned as numbering 604 and as found all over the district except in Jārli. They say they came into the district from Bijāpur during the time of Aurangzeb, and that the founder of their caste was Muktnadov. The men are dark with regular features, and wear the topknot and moustache, but neither the beard nor whiskers. The women are good-looking, tie the hair in a knot behind the head, rub redpowder on their brows, and deck their heads with flowers. Their home speech is Marāṭhi, they live in middle class houses, eat fish and flesh, drink liquor, and dress like Marāṭha Brāhmins. They are clean, neat, orderly, hardworking and intolligent, and follow almost all callings. They make lances, guns, swords, saddle-cloths, marringo head ornaments, metal pots, and fans, bind books, lacquer bed-posts

and walking sticks, and make and mend padlocks and watches. They worship the usual Bráhmānic and local gods and goddesses and their family gods are Ambábái of Tuljāpur, Kālubái of Sháhpur in Sátára, and Khandoba of Jejuri. Their priests are Marátha Bráhmāns whom they greatly respect. On the fifth day after the birth of a child they lay sandal, turmeric, vermilion, flowers, burnt incense and sweetmeat before the goddess Satvái and offer her cooked food. On the seventh they again worship the goddess Satvái and offer her wet gram. Their tenth and twelfth day ceremonies are the same as those of Deshasth Bráhmāns. They gird a boy with the sacred thread before he is ten. They marry their girls before they are ten and their boys before they are twenty-five. They burn their dead, hold caste councils, send their boys to school, and are a poor but steady class.

Ka'sa'rs, or Bangle Makers, are returned as numbering 3085 and as found over the whole district. They are divided into Kására and Bángads who eat together and intermarry. They are fair, middle sized, and thin. They speak Maráthi and most of them live in houses of the better sort, one or two storeys high, with brick walls and tiled roofs. Their staple food is millet, rice, and vegetables, and they deny that they eat fish or flesh or drink liquor. They also declare they eat from the hands of no one but Bráhmāns. They dress like Bráhmāns except that some of them fold their turbans like Maráthás. They are hardworking, thrifty, and orderly. They make and sell brass and copper vessels and put glass bangles on women's wrists. Some of them sell needles, thread, and miscellaneous articles, small wooden and tin boxes, glass and wooden beads, combs, dolls, and looking glasses. Others are moneylenders, cultivators, and Government servants. They worship the usual local and Bráhmānic gods and goddesses, and observe the regular fasts and festivals, and never dine without bowing before their house images. Their priests are ordinary Maráthā Bráhmāns whom they highly respect. A woman goes to her father's for her first confinement. The goddess Satvái is worshipped on the fifth day after a birth and her image is tied round the child's neck. The mother and child are impure for ten days. On the twelfth some elderly woman names the child. Boys have their hair cut with scissors before they are one year old, and are girt with the sacred thread before they are eight. They marry their girls before they are ten and their boys before they are twenty-five. They allow widow marriage, practise polygamy, and except children who are buried burn the dead, and mourn ten days. They settle social disputes at caste meetings and readmit those who have been put out of caste on paying a fine, which is spent in a caste feast. They send their boys to school but take them away as soon as they have learnt to read and write a little and a fair knowledge of arithmetic. Such of them as deal in pots are generally well-to-do and live in houses of the better sort; those who deal in bangles are poorer.

Koshtis, or Weavers, are returned as numbering 8632 and as found over the whole district. They are believed to have originally come from Paithān and are divided into Marátha Koshtis and

Chapter III.

People.

CRAFTSMEN.
Kádrarjars.

Kádrars.

Koshtis.

Chapter III.

People.

CRAFTSMEN.

Koshtis.

Lingáyat Koshtis who neither eat together nor intermarry. They are dark, middle-sized, and weak, and speak Maráthi. Their houses are poor, and, besides a couple of handlooms, their house goods include some earthen and a few metal vessels. The Lingáyat Koshtis are strict vegetarians, and the Maráthā Koshtis eat fish and fosh and drink liquor. Both classes dress like Maráthā Kumbis. The Lingáyats wear the *ling* but not openly, hiding it in their turbans or waistcloth, or leaving it in some safe place in the house. The *ling* is given them by Jangams who are their priests and are worshipped by Koshtis on marriage occasions. They are sober thrifty and hardworking. They are weavers, a few cultivators, and others day-labourers, and are helped in their work by their women. The Lingáyat Koshtis worship Shiv only, while the Maráthās worship the usual local and Bráhmaṇ gods and goddesses and keep the regular fasts and feasts. The priests of the Maráthās are Bráhmaṇs who conduct their marriages, while at the marriages of Lingáyat Koshtis both Bráhmaṇs and Jangams officiate although the Jangams only are their priests. The customs of the Maráthās are the same of those of Maráthā Kumbis. The Lingáyats bury their dead and observe no mourning, while the Maráthās burn their dead and they hold mourners impure for ten days. They have no headman and settle social disputes at caste meetings. Koshtis send their boys to school till they can read and write a little Maráthi. Their craft is falling owing to the competition of machine-made cloth and the Koshtis have taken to tillage and day labour. They are a falling people.

Kumbhārs.

Kumbhārs, or Potters, are returned as numbering 12,321 and as found over the whole district. They say the founder of their caste was the sage Kumbh. They have no subdivisions. They look like cultivating Maráthās, and cannot be told from them except for their dirty mud-stained clothes. Their home tongue is Maráthi and they live in poor houses. Their staple food is millet, rice, and vegetables, and they occasionally eat fish and flesh and drink liquor rather freely. They dress like cultivating Maráthās and are hard-working, thrifty, hospitable, and orderly. They make tiles, bricks, and earthen pots and figures of men and animals. Though their appliances are most simple, they are expert in making neat and partially ornamented articles. All the members of the family help in the work. In villages the potters are included in the village staff and provide the villagers with earthen pots for which they are paid in grain at harvest time. In some villages they still hold land. They worship the usual local and Bráhmaṇ gods and goddesses and their family deities are Mahádev of Singnápúr and Jagadamba whose shrine is in the old fort of Sātára. They keep the regular Hindu fasts and festivals and their priests are village Bráhmaṇs whom they greatly respect. Among them a girl's father has to look out for a husband for his daughter. When one is found, a day before the marriage the boy and girl are rubbed with turmeric at their homes. The married women with music go to the waste lands and bring mango, *jámbhul*, and fig leaves and tie them to a post in the booth. On the marriage day at both houses relations are feasted

on mutton, and the boy is seated on a horse and taken in procession to the girl's. On his way he alights at the village Mārnti's when five men pelt him with balls of wheat flour. He bows before the god, goes to the girl's house, and stands at the entrance of the booth. A relative of the girl's comes out, waves a coconut round his head, and dashes it on the ground. The boy alights, goes into the booth, and bathes. The Brāhman priest spreads half a pound of rice in the booth and on the rice sets five betel packets. Over each packet he places a copper, a piece of dry cocoa-kernel, and a turmeric root. The boy and girl stand on each side of the square facing each other and two near relations hold a cloth or *nundichashela* between them with three turmeric streaks traced in the middle of it. Red rice grains are handed round among the guests and the priest repeats the marriage verses, and at the end the guests throw the rice grains over the boy's and girl's heads, and they are husband and wife. The boy and girl now sit down and the girl's father washes the boy's feet. The priest ties together the hems of the boy's and girl's clothes and they are seated on the altar. Marriage brow-horns or *bāshings* are tied round their brows, and the girl's father presents the boy with a metal waterpot, a cup, and a dish. A Bhāt generally of the Marāthā caste, recites verses and at the end along with the guests throws rice grains over the boy's and girl's heads. Presents of clothes are exchanged between the two houses and a dinner by the girl's parents ends the day. Next day a winnowing fan is filled with a couple of coconuts, a pound of rice, fourteen dough lamps, and an equal number of wafer biscuits, betelnuts, turmeric roots, and pieces of cocoa-kernel, and twenty-five betel leaves, and, while the priest repeats verses, the fan is laid on the heads of the boy and girl and their near relatives. The priest retires with his marriage fee of 2s. 6d. (Rs. 1½) and the guests are treated to a dinner. The boy returns home with his bride in a procession and a dinner is held. Next day the boy and girl are bathed and while bathing splash one another with turmeric water and rub each other with turmeric paste. Female guests also throw turmeric water, powder, and water mixed with filth and mud. A feast ends the marriage festivities. Except that they burn *vārding* or prickly pear under the mother's cot and give her *kātbl* to increase her milk their birth customs are the same as those of the Marāthās. On the fifth day they worship the goddess Satvāi and kill a goat in her name. On the seventh they repeat the worship but offer no goat. On the twelfth they cradle the child, name it, slaughter a goat, and feast castemen. They either bury or burn the dead, and, except that the daughter or daughter-in-law waves a lighted lamp round the deceased's face at the time of laying the body on the bier, their customs do not differ from those of Marāthās. The chief mourner does not get his moustache shaved and each member of the funeral party lays five pebbles on the spot where they halt while carrying the body to the burning ground. They have a headman called *mhetrya* who settles social disputes at caste meetings. They do not send their boys to school and are poor.

Lohars, or Blacksmiths, are returned as numbering 5193 and as found over the whole district. They say they came into the

Chapter III.

People.

CHAFTSMEN.

Kumbhars.

Lohars.

Chapter III.

People.

CRAFTSMEN.

Lohárs.

district about ten generations ago but from where they cannot tell. Their surnames are Jádhav, Kávra, Magdum, Nikam, and Povár, and families bearing the same surname eat together but do not intermarry. The names in common use among men are Bábáji, Bálya, Govinda, Niru, and Santa; and among women Bhágu, Jana, Koyni, and Lakshumi. They look like Kunbis, are dark, strong, robust, and regular featured. They speak Maráthi and live in middle class houses. Their staple food is millet and vegetables. They occasionally eat fish and flesh, and when they can afford it drink to excess. Both men and women dress like Maráthás, are hard-working, and work as blacksmiths and repair field tools. They earn 6d. to 1s. (*as.* 4-8) a day. They worship the ordinary Bráhmanic and local gods and goddesses and their family deities are Bhaváni, Khandoba, and Vithoba. Their priests are the ordinary village Bráhmans who officiate at their houses. They wear the sacred thread, but perform no ceremony at the time of putting it on. Their marriage customs are the same as those of Kunbis, and they pay their priests 2s. to 4s. (*Rs.* 1-2) for conducting their marriages. Except children they burn their dead and hold the deceased's family unclean for ten days. They allow widow marriage, practise polygamy, know nothing of polyandry, and believe in spirits and witchcraft. They settle social disputes at caste meetings. They do not send their boys to school and are scarcely able to maintain themselves and their families.

Lona'ris.

Lona'ris, or Cement Makers, are returned as numbering 2119 and as found over the whole district except in Pátan. They have no subdivisions; some of their surnames are Chavre, Dháne, Gite, Kále, and Rángat; and families bearing the same surname do not intermarry. They do not differ from Maráthás in appearance, speech, dwelling, food, or dress, and are dirty but hardworking. They make cement, sell charcoal and firewood, and serve as day labourers. They are helped in their work by their women and children. Their priests are Deshasth Bráhmans, and their family deities are Ái Bhaváni of Tuljápúr, Khandoba of Jejuri, and Bráhma-náth and Yallama of the Karnátak. They worship the regular local and Bráhmanic gods and goddesses, keep the usual fasts and feasts, and in no way differ in religion from Kunbis. Except that at the time of marriage the boy and girl are made to stand in bamboo baskets, their customs are the same as those of Maráthás. Lona'ris are badly off hardly able to maintain themselves and their families. They do not send their boys to school.

Oldris.

Ota'ris, or Casters, are returned as numbering 236 and as found all over the district. They have no divisions, look like Maráthás and speak Maráthi. They live in ordinary middle sized houses with walls of brick and tiled roofs. Their staple food is millet and vegetables and occasionally rice, fish, mutton, and liquor. Both men and women dress like Maráthás. They are hardworking, making and selling brass pots, jingling bells, toe rings, and images of Hindu gods and of animals. Their women help them in their calling. They worship the usual local and Bráhmanic gods and goddesses, and their family deities are Ambábái of Aundh, Jotiba of Ratnágiri, Khandoba

of Jojuri, and Sidhoba of Mhasvad. Their priests are village Bráhmans to whom they pay great respect. They keep the ordinary fasts and festivals and make pilgrimages to Alandi, Benares, Jejuri, Násik, Pandharpur, and Tuljápúr. They believe in sorcery, witchcraft, soothsaying, omens, and lucky and unlucky days, and consult oracles. They are bound together as a body, and send their boys to school. Their calling is well paid and they earn enough to keep themselves and their families in comfort.

Pa'tharvats, or Stone Dressers, are returned as numbering 191 and as found over the whole district except in Karád and Koregaon. They have no divisions. They are dark and strong. They speak Maráthi and live in houses with brick walls and tiled roofs. Their staple food is millet, pulse, and vegetables, and they eat fish and flesh and drink liquor. Both men and women dress like Kunbis. The woman's ornaments are for the neck the gold-buttoned necklace or *mangalsutra* worth 16s. (Rs. 8) and the *vajratik* worth £2 (Rs. 20), for the hands silver wristlets or *gots* worth £1 (Rs. 10), and for the feet silver anklets or *todás* worth £5 to £10 (Rs. 50-100) and too rings worth 16s. (Rs. 8). They are hardworking orderly and hospitable. They are stone masons and make stone images of gods animals and men. They make grindstones, rollers, and hand-mills. Their women do not help them in their work. They worship the usual local and Bráhmanic gods and goddesses, and keep the regular fasts and festivals. Their family deities are Bhaváni Khandoba and Vithoba, and their priests who conduct their marriage and death ceremonies belong to their own caste. They believe in sorcery, witchcraft, soothsaying, omens, and lucky and unlucky days, and consult oracles. They marry their girls before they are sixteen, and their boys before they are twenty-five. Among them the boy's father has to look out for a wife for his son. When he finds a fitting girl both the boy's and girl's fathers go to the village astrologer who compares the horoscopes and approves of the match if he thinks it will be lucky. If the girl's father is well-to-do, he performs his daughter's marriage at his own expense. If he is unable to bear the marriage charges, the boy's father pays him £4 to £5 (Rs. 40-50) as the price of the girl and persuades him to accept the offer. When both fathers agree, on a lucky day the boy's father with one or two friends visits the girl's house and presents her with a green robe and bodice and sometimes with a pair of silver chains if his means allow. The girl's father welcomes the guests and they are seated. The girl is dressed in the suit of clothes presented to her by the boy's father, and bows before him. The boy's father marks her brow with vermilion and lays a coconut in her hands. She bows before the house gods, guests, and elders, and a feast to the guests ends the betrothal or *mágni*. Betel is served to the guests and they leave. Booths are raised before the houses of both the boy and girl and the village astrologer or Joshi names a lucky day for the marriage. A day or two before the marriage, an axe and five tree-leaves or *páñch pálvís*, the leaves of the *ámha* *Mangifera indica*, the *umbar* *Ficus glomerata*, the *saundad* *Prosopis spicigera*, the *Syzigium jambolanum*, and the *rui* *Calotropis*.gi. a booth-post called the first post or *muhurtmedh*, as

Chapter III.

People.

CRAFTSMEN.

Pa'tharvats.

Chapter III.

People.

CRAFTSMEN.

Pátharvats.

guardian or *devak* and worshipped with the usual offerings of turmeric paste, rice, betel, and cooked food. The boy and girl each at their homes, are seated on a low stool placed in a wheat square marked by the priest, and rubbed with turmeric by a lucky married girl who is named by the priest. They are then bathed and their brows are hung with a network of flowers and the turmeric rubbing ends with a feast called *haldiche jevan* or the turmeric feast to friends and kinsfolk. Next morning sandal, flowers, and wheat cakes are set before the family gods and the family-god worship or *devakárya* is complete. Invitations are sent to friends and relations. The bridegroom is dressed in rich clothes and taken on horseback to the bride's with music and friends. He halts on his way at the temple of the village Mánti, bows to the god, lays before him a copper and betel packet, again bows and asks his blessing. The girl's people meet him at the temple and present him with a turban or waistcloth. The bridegroom mounts his horse and rides to the girl's with music and friends and kinsmen. When he reaches the booth, a lemon and coconut are waved round his head and thrown on one side. He is then allowed to dismount and taken to a low stool set in a wheat square marked by the priest. As the lucky moment draws near, the bride comes out and stands facing the bridegroom, the priests hold a curtain marked with the lucky cross or *nandi* between them, and repeat marriage verses. The astrologer tells the lucky moment, the priests remove the curtain, the guests throw red rice over the couple's heads, and they are husband and wife. The pair then walk into the house, bow before the house gods, and are fed from the same dish of sweet food. When the meal is over they are seated on the raised altar or *bahule*, and their clothes are knotted together. Music plays and the priest marks their brows with vermilion and sticks rice grains on it. The other guests follow each waving a copper coin and throwing it in a dish placed at the foot of the altar. At last the *shens* or grain-sticking ceremony is over, the bridegroom's party are treated to a dinner, and retire for the night. Next day the robe ceremony or *sadda* is performed at the bride's, when their fathers-in-law present the pair with suits of clothes and ornaments, and the couple go to the bridegroom's house with music and friends. The marriage guardians are bowed out and a feast and a return feast at the houses of the bridegroom and the bride complete the ceremony. *Pátharvats* allow child and widow marriage, practise polygamy, and know nothing of polyandry. At a widow marriage, the suitor gives the widow a robe and bodice for herself and a turban and £2 10s. (Rs. 25) in cash for her father. On a lucky night the priest visits her house and conducts the ceremony about one hundred yards outside of the house in the presence of five or six men friends of the couple. The couple are seated on low stools in a wheat square marked by the priest, their brows are marked with vermilion, and rice grains are stuck on it, and they bow before the priest. The widow puts on toe-rings or *jodvis* but she is not allowed to wear the lucky necklace or *mangalsutra*. Married women are not allowed to see her for three days, after which a feast to friends and relations completes the ceremony. When a girl comes of age, she sits apart

for three days, and on the fourth is bathed, and her lap filled with rice and a cocoanut. On the seventh or tenth day, she is dressed in a new robe and bodice, her brow is decked with flowers, and rice cocoanut betel and fruit are laid in her lap. Friends and kinsfolk are treated to a dinner and the age-coming ceremony is over. Women as a rule go to their parents for their first confinement. When a woman is brought to bed a midwife is called in. She digs a bath-hole or *nhāni* in the lying-in room, cuts the child's navel-cord, puts it in an earthen vessel, and buries it in the bath-hole. The mother and child are daily bathed in warm water, rubbed with turmeric and oil, and laid on a cot, under which a firepot is set and sweet fennel or *badishop* and Ligasticum *njwæn* or *oura* are burnt in the firepot. On the fifth night an embossed gold or silver image of Sāvāi is laid on a lowstool in the lying-in room, and flowers, turmeric paste, vermilion, cocon-kernels, betel, burnt frankincense, and cooked rice, pulso, and vegetables are set before the low stool. The mother with the child in her arms bows before the goddess and next day the image is tied round the child's neck. On the twelfth the mother's impurity is over, the house is cowdunged and the mother's clothes are washed, new bangles are put round her wrists and she is dressed in a new robe and bodice. Women neighbours and friends meet at the mother's, lay rice and a cocoanut in her lap, present the child with a hood or *hunchi*, sing songs, and cradle and name the child. The guests are treated to a dinner; betel and boiled gram are served to them, and they withdraw. They burn or bury their dead and mourn ten days. The dead is bathed in warm water, dressed in a white sheet, and laid on a bier. If the deceased is a married woman she is dressed in a green robe and bodice. A roll of betel and a piece of gold are put into the dead mouth, the body is tied fast to the bier and covered with a white sheet, redpowder and betel leaves are thrown over the bier, and some married girl of the house, either a daughter or a daughter-in-law, waves lights round the dead, and with a low bow withdraws. The corpse-bearers tie a copper and a small cake to the hem of the shroud, lift the bier, and follow the chief mourner who takes the lead carrying the firepot hung from a string. On their way to the funeral ground, the mourners halt, throw the copper coin and the bread that were tied in the shroud to one side of the road, change places, lift the bier, and walk straight to some stream or river where they burn or bury the dead according to the chief mourner's means. The chief mourner has his head except the topknot and his face shaved. The funeral rites are over and the mourners bathe and go home. On the third day they gather the ashes of the dead and throw them into the river or stream. The chief mourner washes the spot where the dead was burned or buried with cowdung, sets a stone in the name of the dead at the place, lays sandal paste, flowers, vermilion, rice, burnt frankincense, and food before the stone and withdraws a little to see whether the crows touch the food. At last he bathes and returns home, and a caste feast ends the ceremony. Pātharvats do not ask Deshasth Brāhmans to their houses, but priests of their own class conduct their ceremonies, and receive a pair of shoes and 2s. (Ro. 1) in cash at every death rite. When a woman dies in

Chapter III.

People.

CRAFTSMEN.

Pātharvats.

Chapter III.

People..

CRAFTSMEN.

childbed, she receives every mark of honour which a married woman ought to have. While she is being carried to the funeral ground, a man closely follows the corpse-bearers strewing the path with *rāla* *Panicum italicum* seed that the spirit of the dead may not return and haunt the living. Pátharvats have a caste council and a headman called Mhetre, and settle social disputes at caste meetings. Breaches of social rules are punished with fines which take the form of caste feasts. They send their boys to school but do not keep them long at school or take to new pursuits. They are a steady class.

Patvekars.

Patvekars, or Tassel Makers, are returned as numbering 146 and as found only in Pátan and Sátára. They say they came originally from Gujarát about two hundred years ago in search of work. They have no divisions. Their surnames are Kabáde, Kutáre, Povár, Shálgar, and Shirákar. The names of their family stocks are Bháradváj, Gautam, Káshyap, and Náradik, and families of the same surname and stock cannot intermarry. The names of the men are Bobása, Lakshumansa, Mániksa, and Tukarámsa; and of the women Bhágirthi, Chandra, Koyna, and Yamuna. They look like high caste Hindus, the men keeping the top-knot and moustache but not the beard. Their home tongue is Gujaráti, but with others they speak Maráthi. They live in houses of the better sort, one or two storeys high, and own metal pots, cots, boxes, and bedding. They keep servants and have cows, bullocks, ponies, and goats. Their staple food is rice, pulse, and vegetables, and they are fond of sour and pungent dishes. They say they eat mutton once a year on the *Dasara* in September-October, and on no other occasion. They drink liquor. The men dress in a waistcloth, a coat, a turban or a cap, and a pair of shoes, and the women in a full Maráthi robe and bodice, and mark their brows with redpowder. They do not wear false hair, and their girls deck their heads with flowers. They are a hardworking, simple, quiet, and hospitable people. They are silk workers, make and dye silk threads for necklaces and jewelry and horse and palanquin trappings, and go hawking them from village to village. They worship all the usual local and Bráhmanic gods and goddesses and their chief family goddess is the Jagadamba of Tuljápur to whom they make vows. Their family priests are village Bráhmans and their religious teacher is a Bráhman named Gopálnáth. They allow widow marriage, practise polygamy, and burn the dead. They hold caste councils and settle social disputes at caste meetings. They send their boys to school and are a steady people.

Rangáris.

Rangáris, or Dyers, are returned as numbering thirty-five and as found in Karád, Khánápur, Sátára, Tásgaon, and Válva. They have no divisions, speak Maráthi, are fair and good-looking, clean in their habits, sober, and hardworking. They do not differ from Maráthás in house, food, or dress. They prepare colours and print and dye cloth, and their women help in their work. They allow widow marriage and polygamy. Their family gods are Bahiroba, Khandoba, and Vithoba, and their priests are ordinary Maráthi Bráhmans. They hold caste councils. They send their boys to school but keep them at school only for a short time. They are a prosperous class.

Ra'uls, or **Tapo Makers**, are returned as numbering 203 and as found over the whole district except in Jávli, Koregnon, and Mán. They have no divisions. Their surnames are Chaturbluj, Ghág, Jádhav, Povár, and Sankpál, and persons bearing the same surname do not intermarry. The names in common use among men are Ambarináth, Káshináth, Raghunáth, and Rangnáth; and among women Bhágu, Gauga, Koyna, and Rakhma. They are hardworking, frugal, and respectful. Begging is their hereditary calling, but they weave strips of coarse cloth, tapo, and sacking. They are bound together by a strong caste-feeling, send their boys to school, and are poor.¹

Sális, or **Weavers**, are returned as numbering 3468 and as found over the whole district. They say that according to their sacred books the founder of their caste was Sumant who was born from the mouth of Parmeshvar or the Supreme Being. One day Parmeshvar asked Sumant to give him a piece of cloth to wear. As Sumant had none, the Almighty prayed to the minor gods who became instruments of weaving and for this reason weaving tools have the names of gods and sages. Sális are divided into Lingáyat and Maráthá Sakul or Good-familied Sális. The Maráthás are dark, of middle stature and ordinary strength, and their home tongue is Maráthi. They live in houses one or two storeys high with walls of brick and tiled roofs. Their staple food is millet, but they eat fish and flesh and drink liquor. Both men and women dress like Maráthás and are patient hardworking and orderly. Their hereditary calling is weaving and dealing in cotton and woollen cloths such as waistcloths and blankets. Their family gods are Bhaváni of Tuljápur, Khandoba of Páli, and Mahádev of Singnápúr. Their priests are the ordinary village Bráhmans, and their marriage and other customs and rites do not differ from those of the Poona Sális.² They have no headman and settle social disputes at caste meetings. They send their boys to school for a short time. Their craft is falling and they are in straitened circumstances.

Sangars, or **Wool-weavers**, are returned as numbering 2837 and as found over the whole district. They have no divisions, speak Maráthi, and look like Kunbis. They live in houses with walls of brick and tiled roofs. Their houses contain nothing except a few metal and clay pots, a couple of blankets, and a cot or two. They eat fish and flesh and drink liquor. Their staple food is millet vegetables and pulse. Both men and women dress like Maráthás. They are hardworking, frugal, and hospitable but dirty. Their hereditary calling is weaving and selling blankets. They worship the usual local and Bráhmanic gods and goddesses, and their family deities are Bhaváni of Tuljápur and Khandoba of Jejuri and Páli. Their family priests are the ordinary village Bráhmans. They believe in spirits and witchcraft. Their religious teachers are Jangams who officiate at their houses along with village Bráhmans. They worship the goddess Satvái on the fifth day after childbirth and

Chapter III. People.

CRAFTSMEN.
Ra'uls.

Sális.

Sangars.

¹ Details of Ra'ul customs are given in the Poona Statistical Account.

² Details of Sális are given in the Poona Statistical Account.

Chapter III.

People.

CRAFTSMEN.

Sangars.

name the child on the twelfth. Among them a boy's father has to look out for a wife for his son, and when one is found, both the boy's and girl's fathers learn from the village astrologer whether the stars favour the match. If the astrologer says the stars favour the match, the boy's father presents the girl with a new green robe and bodice, a rupee, and a cocoanut, and rubs her brow with redpowder. A dinner to castemen is given at the joint expense of both the fathers. From a day to three years after comes the marriage. Booths are built in front of both houses, and the boy and girl are rubbed with turmeric at their houses. Their marriage guardian or *devak* is the five-tree leaves or *pāñch pālvis*, the mango, *umbar*, *saundad*, *jāmbhul*, and *rui*. On the marriage day, while on his way to the girl's, the boy goes to the village temple, lays his dagger before the god, and swears that he may forsake his dagger but never his wife. He lays a packet of betel before the god, and taking back the dagger goes in procession to the girl's, and takes his stand before the door of the booth. One of the girl's kinsmen waves a lemon and a cocoanut round the boy's head and the boy dismounts and walks into the booth. The boy and girl are then bathed and, dressing in new clothes, stand facing each other. Behind them stand their maternal uncles with knives daggers or other weapons in their hands; the Brāhman priest repeats marriage verses, and, at the end, along with the guests throws rice over the boy's and girl's heads. The hems of their clothes are knotted together and the boy and girl are taken before the house gods. While bowing before the gods, the boy robs an image and hides it about his person, and does not give it back until his mother-in-law gives him a new waistcloth. The boy and girl dine in front of the house gods, and go and take their seats on an earthen altar raised in a corner of the booth. The brows of the couple are rubbed with red-powder and turmeric on which rice grains are stuck and in the evening proceedings end with a feast. A day or two after, the boy goes back in procession to his house with his bride, musicians, and relatives and friends, and, after a feast, the guests retire. When a girl comes of age they seat her by herself for four days and on the fifth fill her lap with fruit and present her with a new green robe and bodice. Sangars allow widow marriage and polygamy. They either bury or burn their dead, their funeral priests being Jangams. They hold the family of the deceased impure for three days, and, on the morning of the fourth, they sip cow's urine and are pure. They hold caste councils, send their boys to school for a short time, and are a poor class.

Shimpis.

Shimpis, or Tailors, are returned as numbering 9664 and as found over the whole district. They are divided into Jain Shimpis and Nāmdev Shimpis. The Jain Shimpis get their name from their religion and the Nāmdevs from the poet and saint Nāmdev.¹ The Jain Shimpis are a small body found in Karād, Tāsgaon, and Vālva,

¹ Nāmdev, one of the oldest Marāṭha poets, seems to have lived in the fourteenth century. He belonged to the Vārkarī *panth* or day-keeping sect, and was a great worshipper of Vithoba of Pandharpur. Details are given in the Ahmadnagar Statistical Account.

who do not eat or marry with the Námdevs. The home tongue of the Jains is Gujaráti and of the Námdevs Maráthi. They are clean and neat and their women are dark thin and regular-featured. The men wear the topknot and moustache but neither whiskers nor the beard. They live in houses with walls of brick and tiled roofs. Námdev Shimpis eat fish and flesh and drink liquor, but the Jains are strict vegetarians. Both dress like Bráhmans, the men in waistcloth, coat, turban, and shoes, and the women in the full Maráthi robe and bodice. They are hardworking, sober, and hospitable. They sew and sell cloth and lend money on interest. Their women help them in sewing clothes and in some of the larger towns a few have begun to make use of sewing machines. Their manners and customs are the same as those of the Poona Jain and Námdev Shimpis. Except children they burn their dead. The Jains worship Párasnáth, and the Námdevs worship the usual local and Bráhmanic gods and goddesses and their priests are the ordinary village Bráhmans. Their chief god is Vithoba of Pandharpur and they make periodical pilgrimages to his temple. They dine either in silk or woollen waistcloths and settle social disputes at caste meetings. They send their boys to school and are a well-to-do class.

Sona'rs, or Goldsmiths, are returned as numbering 8231 and as found in all towns and large villages. Some have come into the district from Gujarát, the Bombay Karnatak, and Madras, and others belong to the district. These divisions neither eat together nor intermarry. There is nothing remarkable in their appearance. The men wear the topknot and moustache and no beard. The home tongue of the different Sonárs is the language of their country, but with others all speak incorrect Maráthi. They have a slang language known to themselves only which they use in presence of their customers. Most live in one-storeyed houses with walls of brick and stone. They generally have no servants in their houses but in their shops are helped by men of their own caste. Their ordinary food is millet, rice, pulse, and vegetables, and when they can afford them fish, flesh, and liquor. They take their meals between ten and twelve in the morning and seven and ten in the evening. With them as with other castes the opportunities for feasts are holidays, marriages, and other family ceremonies, and the arrival of important guests. On such occasions their chief dishes are cakes or balls, and their feasts cost £2 10s. to £3 (Rs. 25-30) the hundred guests. They dress like Maráthi Bráhmans and only a few have a store of such rich clothes as silk robes and shawls. They are neat, clean, hardworking, and skilful. They work in gold and silver and also set gems and other precious stones. They are proverbially dishonest. It is the general belief that gold or silver passing through a goldsmith's hands not only loses weight but becomes mixed with base metal. The men work from six to twelve and again from two to eight. The women do nothing but home work. Boys up to eight go to school, and after eight work in their fathers' shops. Their tools cost them 12s. to £5 (Rs. 6-50) and they earn 16s. to £2 (Rs. 8-20) a month. Many are taking to other than their hereditary calling. Some are writers and others

Chapter III.

People.

CRAFTSMEN.

Shimpis.

Sondrs.

Chapter III.

People.

CRAFTSMEN.

Sondra.

petty moneylenders, and moneychangers. Their calling depends on the prosperity of the people and since the 1876-77 famine, the Sâtára goldsmiths have had less than their former amount of employment. Even skilful workmen find it difficult to keep themselves in comfort. They are either Shaivs or Vaishnavs and have images of their gods in their houses. Their priests generally belong to their own caste, but when a priest of their own caste is not available they employ Deshasth or other Bráhmans. Of late the Sonárs who term themselves Mukhmási Bráhmans, or Bráhmans sprung from the mouth of Brahma, have taken to commit to memory the sacred verses used in religious ceremonies, but they know them and pronounce them so badly that they do not openly repeat them in presence of Bráhmans. Their customs differ little from those of Bráhmans. They settle social disputes either at caste meetings or by a reference to a council of caste elders. They send their boys to school and are fairly off.

Sutárs.

Sutárs, or Carpenters, are returned as numbering 11,043 and as found over the whole district. They have no divisions. They rank with or higher than Kunbis and are fairer and cleaner than Kunbis but less robust. In villages they repair field tools and are paid by the villagers in grain at harvest time. As carpenters and wood-carvers the town Sutárs are good workers and are easily trained to handle European tools. Their day's wages vary from 1s. to 3s. (Rs. $\frac{1}{2}$ -1 $\frac{1}{2}$). The women do not help the men in their work. Their staple food is millet, pulse, and vegetables, and they do not eat fish or flesh or drink liquor. The men wear the waistcloth and coat, and the turban folded either in the Marátha or the Bráhman fashion. They gird their boys with the sacred thread, the ceremony being performed by one of their own caste called *guru* or teacher. They practise polygamy and forbid widow marriage. Except unweaned children whom they bury they burn their dead. Their family deities are Bhaváni, Khandoba, and Vithoba, and they keep the usual Hindu fasts and festivals. Their priests are Marátha Bráhmans whom they consult as to the lucky moment for naming and marrying their children. They settle social disputes at caste meetings. They send their boys to school but take them away after they have learnt a little reading and writing. They are fairly off, especially town carpenters.

Telis.

Telis, or Oilmen, are returned as numbering 9499 and as found over the whole district. They are divided into Lingáyats and Marátha Telis who do not eat together or intermarry but do not differ much from each other in work, dress, or customs. As a rule Telis are dark well-built and robust, but dirty in their habits. They speak Maráthi. They live in houses with walls of brick and tiled roofs and own metal and earthen vessels. Their staple food is millet pulse and vegetables. They dress like Maráthás, and are hard-working, hospitable, quiet, and well-behaved. They press sesame, dry cocoa-kernel, and sometimes hemp seed, and sell oil and oil-cakes. The Lingáyats worship Mahádev only and their priests are Jangams; the Maráthás worship all the usual local and Bráhmanic gods and goddesses and keep the regular fasts and festivals,

and employ as priests the ordinary village Bráhmans. Except that the Lingáyats hold no cloth or *antarpát* between the bride and bridegroom at the time of marriage, their marriages are the same as those of Kunbis. Both Lingáyat and Marátha Telis hold a girl impure for four days after she comes of age, and do not touch her till she has bathed on the morning of the fifth day. Both practise widow marriage and polygamy. Unlike the Maráthas they bury their dead, and consider themselves impure for ten days. They settle social disputes at caste meetings. They turn out any one proved to have broken their social rules but let him back on paying a fine. They do not send their boys to school or take to new pursuits, but are fairly off.

Vadárs, or Earth Diggers, are returned as numbering 2388 and as found over the whole district except in Jávli. They are divided into Máti or Earth and Dagad or Stone Vadárs, who eat together but do not intermarry. Both Earth and Stone Vadárs are dark, strong, robust, and hardworking, but ignorant and given to drink. They have no fixed dwellings and gather wherever they hear of work. The Dagad or Stone Vadárs who quarry and break stones for building are said to have been the great hill-fort builders. They also make grind-stones. The Máti or Earth Vadárs work in earth and dig ponds and wells. Both classes live in rude huts of mats and sticks, and eat almost anything, being notably fond of mice and rats. When they have nothing else to eat, they go rat-hunting in the fields. Their home tongue is Telugu, but with others they speak a corrupt Maráthi. The men of both classes wear a loincloth, a waistcloth, and a tattered turban, and the women the robe and bodice. Their chief deities are Bhaváni and Khandoba, and they consult Bráhmans only for a name for their children and for a lucky day for their weddings. They practise widow marriage and polygamy. They have a caste council and settle social disputes at caste meetings. They do not send their boys to school. Of late years Vadárs of both classes have found constant and highly paid employment at the great Nira water works and on the new Deccan railways. At both water and railway works Vadárs have proved the most valuable class of local workmen. They work by the piece, and both men and women are surprisingly effective. Most of their earnings go in drink.

Musicians include three classes with a strength of 11,909 or 1·16 per cent of the Hindu population. The details are :

Sátara Musicians, 1881.

DIVISION.	Males.	Females	Total.
Ghadsis ...	309	800	609
Guravs ...	4920	4770	9690
Holárs ...	813	789	1601
Total ...	6042	5867	11,909

Ghadsis, or Musicians, are returned as numbering 609 and as found in large towns chiefly in the east of the district. They have no tradition of their origin or of any former settlement, and are considered

Chapter III.

People.

CRAFTSMEN.

Telis.

Vadárs.

MUSICIANS.

Ghadsis.

Chapter III.

People.

MUSICIANS.
Ghadsis.

the earliest people in the district. They have no subdivisions and claim no relationship with any other tribe. They are darker than Kunbis, middle sized, and look more like Mángs and other low caste Hindus than Kunbis. The men wear the topknot, moustache, and sometimes whiskers, but not the beard. They speak Maráthi. Their staple food is millet, salt, chillies, and oil, and their dinner parties consist of meat, pulse cakes, and liquor. They eat without taking off any of their clothes, and, after dinner, sit singing the whole night. They dress like Maráthás, are lazy, extravagant, and fond of pleasure, and amuse their patrons with their songs and music. They are renowned singers and players and perform at the houses of Bráhmans and other Hindus. Though their shadow is not now thought to defile, high caste Hindus do not so freely ask them to their houses as they ask Guravs. The hereditary calling of all seems to have been music, but many have taken to agriculture, day labour, and other means of subsistence. They paint their bodies red and black and beg by acting as Bahurups or men of many faces or characters. As labourers men earn 3*d.* to 1*s.* (2-8*as.*) a day and women 1½*d.* to 4½*d.* (1-3*as.*). Their monthly expenses vary from 8*s.* to £1 (Rs. 4-10). They marry their girls between eight and twelve and their boys between twelve and twenty-five. They spend £3 to £4 (Rs. 30-40) on the marriage of a girl and £4 to £6 (Rs. 40-60) on the marriage of a boy. They allow their widows to marry and the men practise polygamy. They either bury or burn their dead spending about £1 (Rs. 10) on a funeral. They worship all the usual local and Bráhmanic gods and goddesses, chiefly Bahiroba and Khandoba, and they keep all the regular fasts and festivals. Their priests are ordinary Maráthá Bráhmans whom they pay 1½*d.* (1*a.*) at a naming, 2*s.* (Rs. 1) at a marriage, and 6*d.* (4*as.*) at a funeral. Child marriage, polygamy, and widow marriage are allowed and practised; polyandry is unknown. Their social and religious customs are the same as Maráthá-Kunbi customs. They have a caste council and settle social disputes at caste meetings. They send their boys to school and are a steady people.

Guravs.

Guravs, or Priests, are returned as numbering 9699 and as found in ones and twos in towns and large villages. They have no tradition or memory of their arrival in the district or of any former settlement. They have no divisions and speak Maráthi. They generally live in small one-storeyed houses close to the temple where they act as ministrants. Their staple food is millet, rice, pulse, and vegetables, and they say they neither eat fish nor flesh nor drink liquor. They dress either like Maráthá Bráhmans or cultivating Kunbis. They are musicians and attend to and clean the temples of the village gods and have the hereditary right to the offerings made to them. They supply *bel* and *tulsi* leaves and flowers to the chief villagers for the worship of their house gods. They make and sell leaf cups and plates and play music on marriage and other occasions at the houses of Bráhmans and other villagers, except at the houses of Mhárs, Mángs, and other low caste people. A few hold small grant or *inám* lands. They worship Máruti, Shiv, and other village gods, keep the usual Hindu fasts and feasts, and make pilgrimages. When a Gurav woman is brought to bed, a midwife is

called in and is paid 3*d.* (2 *as.*) if the child is a boy and half a cocoanut if it is a girl. The midwife cuts the child's navel-cord, bathes both the mother and the child with warm water rubbing them with turmeric paste and oil, and lays them on a cot under which a firepot is laid to guard against cold. The mother's impurity lasts ten days. On the fifth night an embossed gold image of Satvāi is set on a low stool in the lying-in room and turmeric paste, vermilion, five betel leaves and nuts, boiled gram or *glugris*, and sweetmeats are laid before the goddess. The mother bows before the goddess with the child in her arms and asks her blessing. Next day the embossed image is tied round the child's neck and the child if a girl is named on the twelfth and if a boy on the thirteenth. The house is crowded on the naming day and friends and kinspeople are asked to the house. The mother is dressed in a new green robe and bodice, new bangles are put round her wrists, and rice and a cocoanut are laid in her lap. Women neighbours and friends present the mother with bodices and the child with heads or *lunchis*, and namo and cradle the child, amidst cradle-songs or *pālnās* sung in honour of Rām or Krishna, ending with the chorus 'Sleep my darling sleep.'¹ The guests are treated either to a dinner or to betel and withdraw with handfuls of boiled gram or *glugris*. Guravs marry their boys between ten and twenty-five and their girls before they come of age. Their marriages are preceded by betrothals, when, on a lucky day named by the village astrologer, the boy's father with a few of his friends visits the girl's house and presents her with a green robe and bodice and a pair of silver chains or *sāṅkhlis* worth £2 10*s.* to £3 (Rs. 25-30). The guests are welcomed to a seat on the veranda by the girl's father and such of his friends as he has asked to the house. The girl puts on the new clothes, the priest attends, and the boy's father marks the girl's brow with vermilion. The girl then bows before the house gods, the guests, and her elders, and the betrothal or *māgni* ends with a feast to the boy's father and his friends. The fathers go to the local astrologer and he names the lucky day for the marriage. Booths are raised before the boy's and girl's houses and invitations are sent to friends and kinsfolk. At the house of each of the pair, an *umbar* *Ficus glomerata* post is fixed in one of the corners of the booth, molasses and betel are laid before the post, and a turmeric root and betelnut are tied to it in a piece of yellow cloth. Two or three days before the marriage, the girl is rubbed with turmeric at her house by five lucky married women named by the priest, who take what remains of the turmeric to the boy with music and rub him with it and bathe him in warm water, while musicians play and the married women of the boy's house sing songs. A feast called the turmeric feast or *haldiche jevan* completes the turmeric rubbing, and the women of the girl's house return with presents of betel. A raised altar is prepared in the girl's wedding booth and new earthen vessels brought from the potter's are placed at its corners. On the marriage day the bride goes with music and a band of friends

Chapter III.

People.

MUSICIANS.

Guravs.

¹ The Marāthi is: *Jō jō, re nij lālā, jō jō.*

Chapter III.

People.

MUSICIANS.

Guravs.

to the village Márti, bows before the god, and, laying before him a betel packet and a copper, asks his blessing and returns home. The bridegroom goes on horseback to the bride's with music and friends, and is welcomed at her house by the girl's father. As the lucky moment draws near, the priest prepares a square spot, sets two low stools in it, and makes the bridegroom and bride stand facing each other on the stools; a yellow sheet is held between the pair and marriage verses are repeated by the priest who, at the lucky moment, draws aside the curtain, throws red rice over the couple, while the musicians raise a din of music. The hems of the pair's garments are knotted together, and they walk into the house, bow before the house gods and elders, and are made to eat from the same dish. Then the *sáda* or robe ceremony is performed, and the party of the bridegroom and the caste people are treated to a dinner. Lastly the bridegroom takes the bride to his house with music and friends and feasts and return feasts at the houses of the boy and girl end the ceremony. At every marriage the priest receives a turban and 4s. to 6s. (Rs. 2-3) in cash and the whole marriage expenses generally amount to £10 to £30 (Rs. 100-300). Among Guravs child marriage and polygamy are allowed and polyandry is unknown. A girl sits apart for three days on coming of age, she is bathed on the fourth and her lap is filled with rice and fruit. A gaily decked wooden frame is made and the girl is seated in it for the first sixteen days while the musicians are asked to the house to play drums and pipes. Her female friends and relations present the girl with sweet dishes and clothes, and her father and father-in-law present her each with a robe and bodice. The girl's father treats his son-in-law to a dinner and presents him with clothes and bedding. The couple are seated together on low wooden stools, the women neighbours meet at the house, and lay rice and cocoanuts in the lap of the girl, and the puberty ceremony is over. Guravs burn their dead and mourn ten days. After death the body is seated leaning against a wall, water is heated, and a bier is made. The dead is bathed in warm water, shrouded in a clean white sheet, and laid on the bier. A piece of gold and a roll of betel leaves are put into the dead mouth, and flowers, betel leaves, and redpowder are thrown over the body. A married girl, generally the deceased's daughter or daughter-in-law, waves a light about the face of the dead, four of the mourners take up the bier, and the chief mourner leads them with the earthen firepot in his hand, hung from a string. Before reaching the burning ground they halt to rest, the bearers set down the bier, and each picks five stones and instead lays a copper on the ground. The bearers then change places, lift the bier, and, with the chief mourner in front, walk to the burning ground. The pile is ready and the dead is laid on it. The priest repeats texts and the chief mourner places five wheat flour balls on the body, two on the face two on the two arms and one on the chest, and lights the pile. As soon as the skull bursts, the chief mourner fills an earthen pot, and, carrying it on his shoulder, walks three times round the pile. At the end of each turn another man walks with him and pierces the pot with a stone called the lifestone or *ashma* so that the

water gushes out. When three turns are made and the pot is thrice pierced, the chief mourner throws it over his back and beats his mouth with his right palm. The priest is given 3*d.* (2 *as.*) and the funeral party bathe and return home. The family of the dead are impure for ten days and cleanse themselves by drinking water brought from the priest's. On the third day the chief mourner goes to the burning ground, gathers the ashes, and throws them into some river or stream. He cowlungs the burning place, sets the lifestone on it, and lays before the stone sandal, vermilion, flowers, turmeric, burnt frankincense, and cooked rice mixed with clarified butter. The chief mourner has his face and head except the topknot shaved and the caste people including the bearers are feasted on the thirteenth if the dead has a son or on the twelfth if he has no son. The priest conducts the death ceremony and receives clothes, a pair of shoes, and 4*s.* to 6*s.* (Rs. 2-3) in cash. Guravs hold that persons dying with their wishes unfulfilled become spirits and haunt the living. They believe in witchcraft soothsaying and evil spirits. When a woman dies in childbed, while she is being taken to the burning ground, nails are driven into the threshold, a lemon charmed by a magician is buried under it and a man follows the body strewing *rāla* seeds, that the spirit may not come back and trouble the people of the house. Guravs have a caste council and settle social disputes at meetings of the elders. A few send their boys to school, but they take to no new pursuits and are badly off.

Holars, literally Field Men, are returned as numbering 1601 and as found over the whole district except in Jāvli. They have no story of their origin and no memory of any former settlement. Their Kánarese name and its apparent derivation from *hol* (K.) the ground seem to show that they are one of the early local tribes. They have no subdivisions and claim no relationship with any other tribe. They are the same as Mhárs with whom they eat and marry. They speak Maráthi, and live in houses with mud walls and tiled roofs. Their house goods include earthen, wooden, and metal pots. Their staple food is millet, salt, chillies, and oil, but they eat the flesh of almost all animals including the cow and excluding the pig. Like Mhárs they eat the flesh of cattle who are found dead. In honour of birth, marriage, and death they give dinners of meat, pulse cakes, and liquor. Their women cook, and the guests dine off plates which they bring with them and without taking off any of their clothes. Liquor is sometimes served and the guests sit singing the whole night. Their dress is the same as that of Knnbis. They are a quiet and orderly people, are excellent musicians and songsters, and play on pipes and drums. They make shoes and bridles and as labourers the men earn 3*d.* to 1*s.* (2-8 *as.*) and the women 1½*d.* to 4½*d.* (1-3 *as.*) a day. The monthly expenses of a family of five vary from 8*s.* to £1 (Rs. 4-10). Their favourite gods are Jotiba, Khandoba, and Vithoba whose images they keep in their houses. They worship their deceased ancestors and make pilgrimages to Pandharpur and Ratnágiri in the South Konkan. They have no ascetics among them. Their priests are the ordinary village Bráhmans who are paid 1½*d.* (1 *a.*) at a birth 2*s.* (Rs. 1) at a marriage, and 6*d.* (4 *as.*) at a death. The Bráhman who

Chapter III.

People.

MUSICIANS.

Guravs.

Holárs.

Chapter III.

People.

MUSICIANS.

Holders.

conducts their ceremonies, standing outside of their houses does not suffer degradation for associating with them. They keep all the usual Hindu fasts and feasts. When they name their children they distribute molasses or *gul*, and when a girl comes of age they distribute packets of betelnut and leaves among friends and kinsfolk, and feast castewomen. They marry their girls between eight and twelve, and their boys between twelve and twenty-five. A girl's marriage costs £3 to £4 (Rs. 30-40) and a boy's £5 to £6 (Rs. 50-60). They practise widow marriage and polygamy. They bury their dead, spending about £1 (Rs. 10) on the funeral. They have no headman and leave the settlement of disputes to some of their elders. Adultery and eating with a low caste man are punished with loss of caste, but the offender is let back on paying a fine which generally takes the form of liquor. A Holár's shadow is not now thought to pollute the higher classes. A few send their boys to school and are a miserable class.

SERVANTS.

Servants include two classes with a strength of 21,891 or 2·13 per cent of the Hindu population. The details are :

Siddra Servants, 1881.

DIVISION.	Males.	Females.	Total.
Nhavis	7077	7174	14,251
Parits	8811	8820	7640
Total ...	10,888	11,003	21,891

Nhavis.

Nhavis, or Barbers, are returned as numbering 14,251 and as found over the whole district. Playing on their name they say they are born from Mahádev's navel or *navábhí*. According to another account they have sprung from a Bráhma father and a Kunbi woman who was not his wife. They have no divisions and their surnames are Gáikavád, Jádhav, Mohite, Povár, and Shirke. They look like Kunbis and their home tongue is Maráthi. They live in middle class houses generally one-storeyed with walls of brick and tiled roofs. Their staple food is millet, pulse, and vegetables, and they eat fish and flesh, and drink liquor. Both men and women dress like Kunbis. As a class they are intelligent, fond of gossip, and proverbially cunning, as the proverb says The barber and the crow.¹ They shave, hold torches at weddings and before great men, and play the drum or *chaughada* and the clarion or *sanai*. In almost every village a Nhavi holds grant lands. As surgeons they bleed both by cupping and applying leeches, and their women act as midwives. Their family gods are Jotiba of Ratnágiri and Khandoba of Jejuri. Their manners and customs are the same as those of Kunbis. They are bound together by a strong caste feeling and settle social disputes at caste meetings. They do not send their boys to school and are a steady people.

Parits.

Parits, or Washermen, are returned as numbering 7640 and as found over the whole district. They are divided into Kámáthi, Knabi, and Pardeshi Parits who neither eat together nor intermarry.

¹ The Maráthi runs, *Nhavi dhi Káru*.

Chapter III.

People.

SERVANTS.

Parits.

KĀMĀTHI PARITS say they came to the district from the Nizām's country more than two generations ago. They have no divisions and their surnames are Alakonda, Angirvaru, Bilkor, Kotgirvaru, and Pipalgavvaru; families bearing the same surname eat together but do not intermarry. The names in ordinary use among men are Bālu, Dāvu, Iraiya, Kedāri, Lingu, Manhāji, and Rāmaya; and among women Bhagamma, Ganga, Lingi, Narsamma, Shiva, and Vyakamma. Their home speech is Telugu, but with others they speak Marāthi or Hindustāni. A Kāmāthi Parit is easily known by his custom of wearing a gold earring in the left ear, and a Kāmāthi washerwoman by her peculiar way of wearing the robe. The robe in front is gathered into scanty puckers and is passed back between the legs being drawn tightly over the shins and tucked in at the waist behind. The upper end of the robe is passed round the waist and is drawn over the breast and head. They are dark and strong and live either in houses one storey high with tiled roofs or in thatched huts. Their houses are well kept and contain goods, along with the appliances of their calling, worth about £10 (Rs. 100). Their staple food is millet, split pulse, and vegetables. They are also fond of fish and flesh and sometimes add these two dishes to their daily food. The only sweet dish they know is the gram cake or *puran poli* and this they use on ceremonial occasions. They offer goats and cocks to their gods and feast on the flesh of the sacrificed animals. They drink liquor. The men dress like Marāthās in a waistcloth, coat, shouldercloth, Marāthā turban and shoes, and the women in the robe and bodice. The men's ornaments are earrings worth 10s. to £1 (Rs. 5-10), silver finger rings worth 4s. (Rs. 2), and a silver waist girdle worth £3 (Rs. 30). The women's ornaments are a nosering worth £1 (Rs. 10), earrings worth £3 (Rs. 30), the lucky necklace or *mangalsutra* worth 6s. to 16s. (Rs. 3-8), silver bracelets worth £1 (Rs. 10), and toe-rings of bell-metal worth 6d. (4 as.) Kāmāthi Parits are neat, clean, hard-working, thrifty, and orderly. They work as washermen and earn £1 10s. to £2 (Rs. 15-20) a month out of which they spend 10s. to 16s. (Rs. 5-8) on charcoal soda and soap. The women and children help the men in their work. They have two sets of gods, one including Narsoba and Yallamma their family deities who are kept in a wooden shrine, and the other including Atmasamma, Bālamma, Bangar, Maissamma, and Pochamma, who are placed in a niche or *devli* in a wall in the house. Their priests are village Brāhmins. They are not particular about keeping fasts, only a few fasting on the *Ekādashis* or lunar elevenths of each month. Their religious head, a man of their own caste, lives at Haidarabad and occasionally visits his disciples. An elderly woman of the family acts as midwife and buries the navel-cord and after-birth in a hole in the mother's room, over which the mother and child are bathed regularly for twelve days and rubbed with turmeric powder and oil. On the fifth day an image of the goddess Satvāi and an earthen water jar are worshipped near the bathing pit, and five pieces of dry cocoa-kernel, red powder, turmeric, and betel and cooked food are offered. The mother is held impure full eleven days. On the twelfth all the house people are bathed, and their clothes

Chapter III.

People.

SERVANTS.

Parits.

washed, the house is cowdunged and cow's urine drunk. Near female relations gather at the mother's house, cradle and name the child, and the guests retire with presents of boiled wheat and gram. In the evening castemen are treated to liquor. Except that they marry their children sitting side by side on rice and that their maternal uncles stand behind holding in their hands sickles or weeding hoes, their marriages are the same as those of Kunbis. Their marriages cost about £15 (Rs. 150). They allow widow marriage, the whole expense, about £4 (Rs. 40), being paid by the widow's husband. They bury their dead, mourn ten days, and spend £2 to £2 10s. (Rs. 20-25) on the funeral. On the third day they level the spot where the deceased was buried and mark it with a red stone. On the twelfth the caste is given a dinner. Kāmāthi Parits hold caste councils, send their boys to school, and are better off than Kunbi Parits.

KUNBI PARITS have no divisions, speak Marāthi, and differ in no respect from Kunbis. They live in huts with thatched roofs and their staple food is millet, pulse, and vegetables. They eat fish and the flesh of goats, sheep, hare, deer, and fowls, and drink liquor. The village washerman is generally a Kunbi and is locally known as Parit. He washes for all the villagers except Mhārs and Māngs and other impure castes, and the men are helped in their work by their women. Besides by cleaning clothes, Parits sometimes earn their living by labour. They are found in every village and are paid in grain. Their favourite deities are Bahiroba, Bhavāni, and Khandoba, and they also worship deceased ancestors. Their priests are the ordinary village Brāhmans and they keep the usual Hindu fasts and feasts. Their customs are the same as Kunbi customs, they either bury or burn their dead and allow widow marriage. They settle social disputes at caste meetings. They do not send their boys to school and are poor and in debt.

Of PARDESHI or BUNDELE DHOBIS one family is found in Sātāra in the service of Europeans. They say they came from Upper India, but in appearance and speech differ little from Marāthās. The names in common use among men are Krishna, Rāma, Lakshuman, Nārāyan, and Sakharām; and among women Jānki, Lakshumi, Mohana, Munys, and Rādha. In house, food, dress, and religion they differ little from Marāthā Kunbis. They are washermen and follow no other calling. They marry their girls before they are sixteen or eighteen and their boys before they are twenty-five. They burn their dead, mourn ten days, hold caste councils, send their boys to school, and like Marāthā or Kunbi Parits are poor.

Shepherds and Cattle-keepers include two classes with a strength of 41,866 or 4.08 per cent of the Hindu population. The details are :

Sātāra Shepherds, 1881.

DIVISION.	Males.	Females.	Total.
Dhangars	20,814	20,723	41,547
Gavills	170	149	319
Total	20,984	20,872	41,866

SHEPHERDS.

Dhangars.

Dhangars, literally Cowmen, are returned as numbering 41,547 and as found chiefly in the Jāvli and Pātan hills and uplands. They

have no tradition of their coming to the district and no memory of any former settlement. They are darker than Kunbis, tall and athletic. Many of Shiváji's infantry were Sátára Dhangars. Still though good soldiers they are a quiet orderly tribe. Most of them have their head-quarters in the east of the district, keep sheep and deal in wool. In the fair months they travel long distances westward to the hills many going on to the Konkan. They come back before the end of the hot weather when most of them make their way to the east, as, during the rains, the raw damp of the western hills is fatal to sheep. During the fair season as they graze over the country the landholders, for the sake of the manure, often pay them to pen their flocks in the fields. They have dogs of a better breed than the ordinary village dog. As a class Dhangars are noted for their dirty slovenly habits. Though most of those whose head-quarters are in the east and who keep their flocks in the east during the rainy season are shepherds, cow and buffalo-keeping Dhangars on the western hills are not uncommon. Cow-keeping Dhangars chiefly earn their living by the sale of clarified butter. Some among them also are husbandmen. Some settled Dhangars are fairly off but as a class they are poor. From the time their boys are five years of age they are generally employed in watching the cattle. They eat flesh and drink liquor. Their clothing is scanty, the men wearing a turban, a waistcloth, and a blanket, together costing about 6s. (Rs. 3) a year. Their marriage ceremonies and rites are nearly the same as those of Kunbis. Their chief gods are Khandoba and Mhasoba; Biroba is their tutelary house god and his image is buried with the bodies of the well-to-do. They do not worship their house gods daily, only on Saturdays and Sundays. Social disputes are settled by the members of three families: the Gavandes, Mánes, and Rágjes. If one of them is not at hand, he is sent for and the dispute stands over till he comes. Breaches of caste rules are punished by making the offender give a caste feast. The Dhangars never send their boys to school and take to no new callings.

Gavlis, or Cowkeepers, are returned as numbering 319 and as found over the whole district. They rank higher than Kunbis, and are clean, orderly, shrewd, honest, and skilful in treating cattle diseases, and in breeding cows and buffaloes. Their customs do not differ from Kunbi customs and they keep the usual Hindu fasts and feasts. They hold caste councils, send their boys to school, and are fairly off.¹

Fishers include two classes with a strength of 7068 or 0·76 per cent of the Hindu population. The details are:

Sátára Fishers, 1881.

DIVISION.	Males.	Females.	Total.
Bhois	1048	1035	2078
Kolis	2030	2090	4990
Total	3978	3095	7068

Bhois, or Fishers, are returned as numbering 2078 and as found over the whole district. They are dark, good-looking, sturdy, and

Chapter III.

People.

SHEPHERDS.

Dhangars.

Gavlis.

FISHERS.

Bhois.

¹ Details of Gavli customs are given in the Poona Statistical Account.

Chapter III.

People.

FISHERS.

hardworking. Most of them make their living by catching fish. One of their chief former occupations was carrying palanquins and litters, but, with the opening of roads, litters have nearly disappeared and they have taken to agriculture, fishing, and labour. They now profess to look down on palanquin carrying. They eat fish and flesh and drink liquor. They rank below Kolis, but do not differ from them in marriage and other customs. They hold caste councils, do not send their boys to school, and are a poor people.¹

Kolis.

Kolis, or Ferrymen, are returned as numbering 4990 and as found in almost every village, especially in Jávli, Pátan, and parts of Wái. All Sátára Kolis are water-fillers or *pánbharis*. They seem to be different from the Poona and Ahmadnagar hill Kolis, the origin of whose name is doubtful. Besides Pánbharis, they are called Chumli Kolis from wearing a twisted cloth on their head when they carry a waterpot. They are said to associate and occasionally to eat with Kunbis. In several of the chief hill forts, Sinhgad, Torna, and Rájgad, men of this tribe formerly had the duty of guarding the approaches to the fort. They are quiet people ranking among village servants and get the grain in return for bringing water. Unlike the Kolis of Khed and Junnar in Poona, they do not join in gang robberies or become outlaws. They are the same as Marátha Kunbis to look at, but they do not generally eat in the same row with Marátha Kunbis and they marry among themselves only. They make the cement which is eaten with betel and a few of them catch fish. As a class they are a fine, good-looking, robust, and well made people. They are now quiet, orderly, settled, and hardworking. Besides fishing they work ferries along the Krishna and in the rainy months show great daring in securing timber floated down when the river is in flood. They grow melons in river beds with much skill and are found in every village as water fillers or *pánbharis*; some are husbandmen and others cement dealers. They generally live in thatched huts, eat fish and flesh, and drink liquor. Their social and religious customs are like those of Kunbis. They usually bury the dead, and the chief mourner is held impure for ten days. Their favourite gods are Biroba and Khandoba, and their priests are Bráhmans whom they greatly respect. They hold caste councils, and do not send their boys to school. In some villages they hold grant or *inám* lands in return for their services as water carriers. As a class they are poor.

LABOURERS.

The bulk of the unskilled labour of the district is done by the poorer Kunbis, Dhangars, Vadárs, Rámoshis, and Mhárs. Besides these, two small classes, who are chiefly labourers, Pardeshis and Thákurs have a strength of 1603. The details are:

Sátára Labourers, 1881.

Division.	Males.	Females.	Total.
Pardeshis ...	617	573	1190
Thákurs ...	207	206	413
Total ...	824	779	1603

¹ Details of Koli customs are given in the Poona and Ahmadnagar Statistical Accounts.

Pardeshis,¹ or Outsiders that is Upper India Men, are returned as numbering 1190 and as found over the whole district. They are tall strong and well made, the men wearing the topknot and moustache and sometimes the beard and whiskers. Their home tongue is Hindustáni, and they are sober thrifty and proud. They are priests to their own people, watchmen, messengers, shopkeepers, petty traders, and labourers. They own no dwellings, and their staple food is wheat, butter, pulse, and vegetables. The men dress in a short waistcloth, jacket, cap, and sometimes a turban folded in Marátha fashion, and pointed shoes. They are Smárts, worship the usual Bráhmanic deities and keep the regular fasts and feasts. Few of them bring their families with them. As a class they are well-to-do.

Thá'kurs,² or Chiefs, are returned as numbering 413 and as found over the whole district except in Sátára sub-division. They say the founder of their tribe was one Gangarám Bhat and have no tradition of coming into the district or of any former settlement. Their surnames are Chaván, Gáikvád, More, Povár, and Sinde. The men's names are Ganu, Lakshuman, Mahádu, and Ráma, and the women's Bhima, Kondi, Lakshumi, and Rukhmi. Except that they are darker skinned, in appearance, dwelling, food, and dress they do not differ from Kunbis. Their home speech is Maráthi. They are a quiet, hardworking, thrifty, and hospitable people, and are husbandmen, labourers, and messengers. They rank below Kunbis, and eat with them but not in the same row. They marry among themselves. They are among the village staff of *balutedárs* or servants. Among the Kunbis, when the father goes to see the boy or girl before marriage, he takes the village Thákur with him. The Thákur is also sometimes sent when the father does not himself go. The Thákur is used as a messenger and calls the name of the giver at marriages when presents or *áhers* are made, and when the present is a turban helps the bridegroom to put it on. On the thirteenth day after a death, when friends bring in the mourning turban or *dukhavta*, the Thákur helps the chief mourner to put it on, and is given a copper and betelnut with four leaves. Their family gods are Bahiroba and Khandoba, and their ceremonies are conducted by their own castemen and not by Bráhmans. On the fifth day after the birth of a child they worship the goddess Satváí, and offer her redpowder, lampblack, cocoa-kernel, betel, and millet bread, pulse, and vegetables. In the evening near relations and castemen are feasted on bread and pulse sauce, and on the following morning the goddess Satváí, which is generally a

Chapter III.

People.

LABOURERS.

*Pardeshis.**Thákurs.*

¹ Details of Pardeshi customs are given in the Sholápur Statistical Account.

² The name Thákur properly belongs to Gujarát Rajputs. In Násik it is used of three classes the writers who in Gujarát are known as Brahmakshatris, a class of carpenters from Gujarát, and the hill tribe who are most numerous in Thána and Kolába, and are also found in Poona Ahmednagar and Khándesh. The Násik use of the word Thákur to two classes who claim a part Gujarát Rajput origin favours the late Dr. J. Wilson's view that the Thána hill Thákurs got their name because they were at some time joined and led by Gujarát Rajput outlaws. As they are closely connected with Bháts these Sátára Thákurs, who seem to have nothing to do with any of their namesakes, have probably some Gujarát strain.

Chapter III.

People.

LABOURERS.

Thakurs.

round piece of silver, is tied round the child's neck. On the morning of the twelfth day the house is cowdunged, the mother's clothes are washed, and the child and its mother are bathed. The mother, taking the child in her arms, sets five pebbles in front of her house and worships them with turmeric and redpowder, lays betel and molasses before them, and goes back into the house. A couple of married women who are asked to dine, cradle and name the child, and retire with presents of betel and boiled gram. Except that their own caste people conduct their marriages and repeat the marriage verses, their marriages do not differ from those of Kunbis. The five days after a girl comes of age is the only occasion on which their monthly sickness is held to make women unclean. Their marriages cost the boy's parents £10 (Rs. 100) and their deaths £1 (Rs. 10). They allow their widows to marry and they burn their dead. They have a caste council and settle social disputes at caste meetings. A few among them send their boys to school and as a class they are poor.

UNSETTLED
TRIBES.

Unsettled Tribes include three classes with a strength of 20,000 or 1·95 per cent of the Hindu population. The details are:

Satdra Unsettled Tribes, 1881.

DIVISION.	Males.	Females.	Total.
Kaika'dis	4	2	6
Rámoshis	9150	8792	17,942
Vanjāris	1030	1010	2040
Total	10,184	9804	20,000

Kaika'dis.

Kaika'dis, or Basketmakers, are returned as numbering six. They are a wandering tribe and earn their living by making baskets of *tur* *Cajanus indicus* and cotton stalks and by roughening and repairing grindstones. Their home speech is a corrupt Maráthi and in look, food, dress, and customs they do not differ from the Kaikádis of Ahmadnagar.¹

Rámoshis.

Rámoshis,² or Descendants of Rám, are returned as numbering 17,948 and as found over the whole district. They have no memory of any former settlement and no story of their arrival in the district. They have no subdivisions and claim no relation with any other tribe. Their house goods include earthen wooden and metal vessels, and their clothes are blankets, waistcloths, turbans, waistcoats, robes, and bodices. Their staple food is Indian and spiced millet, salt, oil, and chillies. They give dinners of meat, pulse cakes, and liquor in honour of births marriages and deaths. Their women cook, and the guests dine off plates which they bring with them. They do not take off any part of their dress before dining. After dinner the guests sit singing the whole night. When they name their children they distribute molasses or *gul* and packets of betelnut

¹ Details of the Kaikádi customs are given in the Ahmadnagar Statistical Account.

² Details of the Rámoshi Risings in 1830 are given under Justice, and of Rámoshi customs in the Poona Statistical Account.

and leaves and feast castewomen. They marry their girls between eight and twelve and their boys between twelve and twenty-five. Among them widows marry and men practise polygamy. They bury their dead. Their favourite gods are Jotiba, Khandoba, and Vithoba, whose images they have in their houses. They worship deceased ancestors and make pilgrimages to Jejuri, Pandharpur, and Ratnágiri. They have no ascetics among them. Their priests are village Deshasth Bráhmans whom they pay 1½d. (1 a.) at a birth, 2s. (Re. 1) at a marriage, and 6d. (4 as.) at a death. The Bráhman suffers no degradation from conducting their ceremonies. They keep the usual Bráhman fasts and feasts and their social and religious customs are the same as those of the Rámoshis of Poona. They have a caste council and a headman called *náik* or leader. A few of them send their boys to school.

Vanja'ris, or Caravan Men, are returned as numbering 2046 and as found over the whole district except in Jávi, Koregaon, Pátan, and Wái. They say they were once Lingáyats and tell the following story of how they became followers of Khandoba. The founder of their clan while travelling with his bullocks grew weary, took their loads off his bullocks, and sat under a tree to rest. A Vágghya or devotee of Khandoba passing by, advised him to keep that day, the sixth of *Márgashirsh* or November-December sacred to Khandoba. The Vanjári, who did not wish to leave his own faith, sat silent. When he was rested he put his hands on one of the loads, and found it so heavy that he could not lift it. He asked the Vágghya how the load was so heavy. The Vágghya said, Offer a sheep to Khandoba and the load will be lighter. The Vanjári offered a sheep, moved the load with ease, and became a follower of Khandoba. The Sátara Vanjáris say they have no subdivisions. They are dark, strong, hardworking, hospitable, and orderly. Their home speech is Maráthi. Their staple food is millet, pulse, and vegetables. The men but not the women eat flesh and at marriages flesh is forbidden even to men. Both men and women dress like Kunbis. A considerable number of them are husbandmen and some are village headmen. They are generally well-to-do, and keep cattle and sheep, whose sale brings them good profits. They do not shear their sheep as they say shearing is Dhangar's work. The women, besides house work, help the men in the fields. They worship the usual local and Bráhmanic deities but their house god is Khandoba. They hold the sixth of *Márgashirsh* in November-December sacred to Khandoba, and on that day, before eating, offer him new millet and onions. Their marriage ceremonies do not differ from those of Kunbis. The well-to-do marry their boys at twelve and their girls at six. They carry the married dead to burial on a bier and the unmarried dead in a cloth. Except the well-to-do who burn they bury their dead. They settle social disputes at caste meetings. They do not send their boys to school and are generally well-to-do.

Of Depressed or Impure Classes there are four with a strength of 110,299 or 10·76 per cent of the Hindu population. The details are :

Chapter III.

People.

UNSETTLED
TRIBES.

Rámoshis.

Vanjáris.

DEPRESSED
CLASSES.

Chapter III.

People.

DEPRESSED
CLASSES.

Siddra Depressed Classes, 1881.

DIVISION.	Males.	Females.	Total.
Bhangis	33	12	70
Dhore	847	783	1635
Mānga	10,010	10,302	20,312
Mhāra	43,381	44,204	87,585
Total ..	54,676	55,423	110,299

Bhangis.

Bhangis, or Nightsoil Men, are returned as numbering seventy and as found in towns and large villages, except in Khánápur Khatáv and Mán. They have no divisions. They look either like Musalmáns or low class Hindus. The men wear the moustache and beard and shave the head except the topknot. A Bhangi can be known only by his baskot which he carries on his head and his broom which he carries in his right hand. They speak both Hindustáni and Maráthi. They live outside of towns in houses with walls of mud and tiled or thatched roofs, or in straw huts. Their dwellings are often dirty and their house goods include metal and earthen vessels. Except a she-goat or two they keep no cattle. When they return home from work in the morning, they bathe, put on fresh clothes, worship their house gods, and dine after offering food to the gods. Their staple food is millet bread, rice, vegetables, and pulse, but they eat fish and flesh, drink liquor, smoke tobacco and hemp, and eat opium. They make wheat cakes stuffed with gram and molasses on *Dasara* in September-October and on *Divali* in October-November. On other holidays and festive occasions they generally get sweetmeats and other dishes from their employers. The men dress like Musalmáns or Maráthás, and the women wear the full Maráthá robe and bodice, rub their brows with redpowder, and tie their hair in a knot behind the head. The men's ornaments are gold or silver finger rings worth 4s. to £1 10s. (Rs. 2-15), and the women's the lucky necklace or *mangalsutra*, a nose ring worth 10s. to 14s. (Rs. 5-7), silver wristlets or *gots* worth about 16s. (Rs. 8), and bell-metal toeerings or *jodvis* worth 4½d. (3 as.). Bhangis as a class are strong and well made, honest, orderly, and hardworking. They are nightsoil men and scavengers and earn 10s. to £1 4s. (Rs. 5-12) a month. They are either Hindus or Musalmáns and are considered the lowest class in the community. They are a showy people and in the evening when their work is over dress in bright gay clothes. They worship the usual local and Bráhmanic deities as well as Musalmán saints, and their family gods are Bahiroba, Devkái, Janái, Jotiba, and Narsoba, of whom they keep images in their houses. They believe in witchcraft, soothsaying and evil spirits, allow child and widow marriage, and practise polygamy. Their manners and customs are the same as those of the Poona Halálkhors.¹ They bury the dead and keep no mourning. They have a headman or *mhetrya* who settles social disputes at caste meetings. They do not send their boys to school, and are a steady people.

¹ Details of Halálkhor customs are given in the Poona Statistical Account.

Dhors, or Tanners, are returned as numbering 1635 and as found over the whole district. They have no memory of coming into the district or of any former settlement. They have no subdivisions and claim no relationship with any other tribe. They look like Maráthás and speak Maráthi. They live in poor and dirty houses and their house goods include metal, earthen, and wooden pots and pans. Their staple food is millet, salt, oil, and chillies, and they give dinners in honour of births marriages and deaths, when dishes of meat and pulse cakes are prepared by their women. The guests bring their own plates and take off none of their clothes before eating. Liquor is sometimes served and the guests sit singing songs the whole night. Both men and women dress like Maráthás, and their clothes are waistcloths, blankets, turbans, waistcoats, robes, and bodices. Their hereditary calling is tanning hides, and they also serve as day labourers. They worship the usual local and Bráhmānic gods and goddesses, and their favourite gods are Jotiba, Khandoba, and Vithoba whose images they have in their houses. They worship their deceased ancestors and snakes, and make pilgrimages to Jejuri, Ratnágiri, and Pandharpur. They have no ascetics or *sādhus* among them and their priests are the ordinary village Bráhmans who are paid 1½d. (1 a.) at a birth, 2s. (Re. 1) at a marriage, and 6d. (4 as.) at a death. Their shadow is not now thought impure, and the Bráhman who conducts their ceremonies suffers no social degradation. They keep all the usual Hindu fasts and feasts. They worship the goddess Satvái on the fifth day after childbirth and distribute molasses when a child is named. They give a feast to castewomen when a girl comes of age. At the betrothal they present the girl with clothes and ornaments. They marry their girls between eight and twelve and their boys between twelve and twenty-five. They present the boy and girl and their parents with clothes, and feast relations and friends. Their widows marry and their men have more than one wife at the same time. They bury their dead, spend less than £1 (Rs. 10) on the funeral, and feast relations and friends. They have no headman, and ask an elder to settle caste disputes. Adultery or eating with a man of lower caste is punished with loss of caste, but the offender is allowed to come back on payment of a fine which takes the form of a caste feast. They do not send their boys to school and are a poor people.¹

Mā'ngs are returned as numbering 20,919 and as found over the whole district. They cannot tell when or from where they came into the district. They have no divisions. Their home speech is Maráthi, and they are dark, strong, and middle-sized. They live outside of the village in dirty and wretched hovels and their house-goods include earthenware wooden and metal pots, blankets, a cot, and a couple of planks to serve as stools. Their staple food is millet bread, vegetables, pulse, salt, chillies, and oil, and they eat the flesh of goats, sheep, and pig, and dead cattle. They are excessively fond of drink. They give mutton and pulse dinners in honour of

Chapter III.

People.

DEPRESSED
CLASSES.*Dhors.**Mā'ngs.*

¹ Details of Dhor customs are given in the Poona Statistical Account.

Chapter III.

People.

DEPRESSED
CLASSES.

Mánga.

births, betrothals, marriages, deaths, and returns to caste. The food is generally cooked by the women and eaten by the men guests without taking off any articles of dress and each guest bringing his dish with him. Liquor is sometimes supplied, and, after it is drunk, the guests sit singing the whole night. The men dress like Maráthas in a waistcloth, waistcoat, turbau, and sandals or shoes; and the women in the full Marátha robe and bodice. They are hardy passionate and revengeful. The Mhárs and Mánga are hereditary rivals each longing for the chance of ruining the other. The Mánga are very useful and trustworthy village watchmen. They are also scavengers, haugmen, musicians, and songsters. They make and sell brooms and baskets, and ropes of coir and leather. At the time of naming their children they distribute molasses or *gul* and packets of betel, and feast castewomen when a girl comes of age. At the betrothal they present the girl with clothes and ornaments. They marry their girls between eight and twelve, generally before they come of age, and their boys between twelve and twenty-five. They present the boy and girl and their parents with clothes, and feast relations and castefollows. A lucky day for holding the marriage is chosen by a holymán or *sádhu* of their own caste, and Bráhmans conduct their marriages from a distance. The Mánga priest or *sádhu* has fifteen to twenty villages in his charge and has to keep going up and down his parish. His presence is not necessary at the marriage time. Widows marry and men have more than one wife at the same time. They bury the dead spending up to £1 (Rs. 10) on the funeral and in feasting relations and friends. They have a headman or *mehar*, whose presence is necessary at marriages and at caste meetings. The usual punishment which the caste inflicts on an offender is a fine varying from £1 to £2 (Rs. 10-20). But adultery and eating with a low caste man are punished with loss of caste and the offender is admitted back on giving a caste feast. Except a very few they do not send their boys to school and are a poor people.

Mhárs.

Mhárs, or Village Messengers, are returned as numbering 87,675 and as found all over the district. Of all the lower classes the Mhárs are by far the strongest. They are divided into Mhárs proper, Murli Mhárs, Gavsi Mhárs, and Jogti Mhárs. The Murli Mhárs are said to be the offspring of a Mhár girl who was devoted to the service of the god Khandoba; Gavsi Mhárs are said to be the children of Mhár parents born in adultery; and Jogti Mhárs are said to be the descendants of bastard Mhárs who were devoted to the service of the Karnatak goddess Yallamma. All the subdivisions ent together but do not intermarry. If a Mhár proper marries either with a Murli or a Gavsi Mhár he is put out of caste and is not allowed to come back. A Gavsi Mhár, who performs certain purifying rites, is admitted by the Mhárs into their caste and eats and marries with them. In appearance the Mhárs are well made, muscular, dark, and hardy. Their home tongue is Maráthi. Their houses have stone and unburnt brick walls and thatched or tiled roofs. Their house goods include earthen wooden and metal vessels, and they keep cows, buffaloes, sheep, and dogs. Their staple food is millet bread,

salt, oil, chillies, vegetables, fish, and the flesh of goats, sheep, fowls, and cattle, but not of the pig, and they smoke both tobacco and hemp. They are extremely fond of drink. They are bad cooks and have a special liking for pungent and sour dishes. They give beef and pulse dinners in honour of births, marriages, deaths, and returns to caste. The food is generally cooked by the women. The guests use plates which they bring with them and take off none of their clothes before dining. Liquor is sometimes drunk and the guests occasionally sit singing the whole night. The men dress in a loincloth, waistcloth, waistcoat, Marátha turban, and sometimes a blanket, and the women in a robe generally black, red, or *mugi* that is orange coloured. Most men have a turban worth about 10s. (Rs. 5) and a good coat for festive occasions, and the women a silk-bordered robe and bodice. The women do not wear false hair, but tie their hair in a knot behind the head or plait it into a braid. Mhársasa class are hardworking, quiet, frugal, hospitable, and honest, but hot-tempered and dirty. In villages they serve as messengers, carrying letters from the village to the sub-divisional head-quarters and aid the headman or *pátíl* and the accountant or *kulkarni* in calling meetings of villagers and performing other official duties. They are also given presents for services they render as village servants and are generally husbandmen and labourers. They remove dead cattle from the village and eat their flesh giving the skin to the hereditary or *vatanár* village Mhár. They bury the bodies of villagers or strangers who have no relations or friends, dig graves, and carry firewood to the burning ground receiving the grave clothes in return. To perform their Government duties they every year choose a headman called *tarál* and serve under his orders. This *tarál* is subordinate to the *nehtar*, the general head of the Mhárs. The Murli Mhárs and the Jogti Mhárs are not included among village servants and live by begging. A Mhár's shadow is not now thought to defile and they do not carry a jar round their necks to spit in. Except during the rainy season the Mhárs work all the year. Their busy season is about *Diváli* in October-November and they rest on all holidays. Gavsi Mhárs worship the usual local and Bráhmaṇic gods and goddesses, especially Khandoba and Maháalakshmi. The Murli Mhárs worship no god but Khandoba, and the Jogti Mhárs worship the goddess Yallamma. Many at stated times visit Pandharpur to pay homage to Vithoba and Álandi to do honour to Jnyāneshvar. They have a religious teacher of their own class who wears a *tulsi* bead necklace, and any one who wishes to ask his advice has to present him with a waistcloth, a turban, and 8s. (Rs. 4) in cash. They have a priest of their own caste called *pandit* or learned whom they pay 1½d. (1 a.) at a birth, 2s. (Rs. 1) at a marriage, and 1½d. (1 a.) at a death. They keep Saturday Sunday and Tuesday and the lunar elevenths in *Ashádh* or July-August and *Shrávan* or August-September as fast days. They believe in spirits, and hold that persons dying of an accident or with unfulfilled wishes turn into spirits and haunt the living. They enter men women children and cattle, and leave only when what they ask for is given them. They have no such distinction as outdoor and house spirits. Mhárs have no midwife, any old woman in the house helps the mother.

Chapter III.

People.

DEPRESSED
CLASSES.

Mhárs.

Chapter III.

People.

DEPRESSED
CLASSES.

Mhārs.

The navel cord and after-birth are buried in a pit in the lying-in room and the mother and child are bathed at the pit every day. On the third day after the birth comes the *tikondi* or third day ceremony when five married women are feasted. On the fifth day comes the *pānchvi* or fifth day ceremony when a large earthen jar is set near the house door and filled with water by as many elderly women as the child's father can afford to feast. A silver or copper image of the goddess *Satrái* is placed in a winnowing fan and before it are laid turmeric and red-powder and a cocoanut. The mother with her child in her arms makes a low bow before it and a feast is held when rice and bread are served. On the twelfth day the *bārsi* or twelfth day ceremony is performed. In the morning the house is cowdunged and the mother and child are bathed. In the afternoon, when the female guests have come, the child is laid in the cradle by its mother and named and the mother's lap is filled with rice grains or pulse. Boiled pulse and betel are handed round and the guests retire. At any time between when the child is five years old and of age both on boys and on girls the ear-blowing or *karnashrávni* is performed. The ear-blowing generally takes place on the eleventh of a Hindu month. After worshipping his gods the *Mhār* priest, if the child is a boy takes him on his right thigh and if a girl on his left, and whispers a verse or *mantrā* in the right ear. The priest now becomes the child's godfather. *Mhārs* fix no limit of age for the marriage either of their boys or of their girls. It depends on the parents' circumstances. If the parents are well-to-do the children are married at an early age; if the parents are poor the sons remain unmarried until they are thirty and the daughters till they are sixteen. At the betrothal the boy's parents present the girl with clothes and ornaments, put sugar in her mouth, and a rupee on her brow. The boy is presented with a turban and they retire after consulting the village priest or *joshi* as to the lucky day for holding the marriage. They make marriage halls and plant an *umbar* *Ficus glomerata* post, or *muhurtmedh* to which they tie an axe or wheat bread and rub it with turmeric. Friends and kinsfolk are treated to a dinner at the houses of both the boy and the girl. Three or four days before the marriage comes the turmeric rubbing when the boy is rubbed with turmeric, and the boy's kinswomen with music take the rest to the girl's. The girl is rubbed with turmeric and presented with a bodice, robe, and ornaments. On the marriage day, a couple of hours before the appointed time, the boy is dressed in new clothes and a marriage ornament or *bāshing* is tied to his brow. He is seated on a horse and his sister if a child is seated behind him; if she is a grown girl she walks behind the horse with a waterpot in her hand covered with a bunch of mango leaves and a cocoanut. With them go his male and female relations, friends, and music. He goes to the temple of the village *Māruti* where he is received by the girl's parents and a few near relations, and is presented with a new turban and such other clothes as the girl's father can afford who takes him and his friends with him to his house. On the way near the house a cocoanut and a piece of bread are waved round the boy's face and thrown away. When he reaches the girl's, the boy and girl are made to stand facing each other and a cloth is held between them while the priest

repeats verses. At the lucky moment the cloth is pulled on one side and the priest and guests throw rice grains over the pair's head and clap their hands. The boy and girl put flower garlands round one another's necks and the male guests are presented with betel and the women with turmeric and saffron. The remaining parts of their marriage ceremony, including feasts on both sides, differ little from those of the Maráthás. They allow their widows to marry, the ceremony always taking place at night and in a lonely place. It begins by the widow worshipping two jars filled with water. Both the village priest and a Pandit of their own caste officiate. Her new husband presents the widow with a new robe and after a short ceremony they are husband and wife. They bury their dead, holding no ceremony over unmarried persons and children under two. When a married man dies his body is washed and the chief mourner pours a little water into his mouth. The body is then rolled in a piece of cloth or blanket and carried to the burial ground either on a bamboo bier or in a sling. A grave is dug and the body is laid in it, and the chief mourner throws a handful of earth over the body and the rest follow. Then the grave is filled, the chief mourner walks thrice round it with an earthen waterpot filled with water on his shoulders in which a hole is pierced at each round and at the end of the three rounds dashes the pot on the ground and cries aloud. The mourners then return to their houses. The chief mourner and his family mourn ten days. On the third day the grave is levelled, and on the twelfth and thirteenth days, cakes and rice balls are offered to the spirit of the dead. If a pure or a Gaysi Mhár dines or commits adultery with a Máng or a Bhangí, he is put out of caste and is not allowed back unless he shows that he was ignorant of the caste of the person with whom he associated. They are a poor people and though some of them have the wish to send their boys to school, they cannot, as their boys are not allowed to sit side by side with middle and upper class Hindus.

Beggars include thirteen classes with a strength of 9485 or 0·92 per cent of the Hindu population. The details are:

Sátara Beggars, 1881.

DIVISION.	Males.	Fe- males.	Total.	DIVISION.	Males.	Fe- males.	Total.
Bhátas ...	229	218	447	Kolhátas ...	73	53	131
Bhutrás ...	30	22	58	Misubhás ...	50	32	82
Chitrakathis ...	45	53	98	Tirmallas ...	26	22	48
Gondhils ...	476	559	1035	Uchlas ...	50	98	148
Gopals ...	8	9	17	Valdas ...	9	...	9
Govals ...	1462	1195	2657	Vásudevs ...	30	21	51
Jangams ...	1011	1835	3796				
Joshis ...	480	435	915	Total ...	4875	4610	9485

Bhátas, or Bards, are returned as numbering 447 and as found over the whole district except in Jávi and Pátan. They have no divisions. The men wear the topknot, moustache, and whiskers, and some let their beards grow. They speak both Hindustáni and Maráthi, and live in middle class houses, one or two storeys high with walls of brick and stone and tiled roofs. They keep cattle but not servants, and their house goods include metal and earthen pots and

Chapter III.

People.

DEPRESSED
CLASSES.

Mhars.

BEGGARS.

Bhats.

Chapter III.

People.

BEGGARS.

Bhatts.

pans. Their staple food is millet, rice, pulse, and buttermilk. They eat fish and flesh, but they are not allowed to use liquor. The men dress like Maráthás in a waistcloth, coat, turban, and shoes; and the women in a petticoat and a bodice with a back. They pass a robe round the waist over the petticoat and draw one end over the head. The men's ornaments are an earring or *bhikbáli* and finger rings. The women's ornaments are a gold nosering, the lucky necklace or *mangalsutra*, silver wristlets or *gots*, and bellmetal toe-rings or *jodvis* together worth £3 to £4 (Rs. 30-40). They are an intelligent and good-looking class. They are thrifty, sober, and hospitable. They have a minute knowledge of their patrons' family trees and compose and repeat poems with much spirit and gesture. The Rájás of Sátára and many of the nobility had Bháts in their service, who, since the fall of the chiefship have been forced to take to other means of livelihood. They are beggars and day labourers and barter old clothes for brass and copper pots which they buy from coppersmiths. They worship all Hindu gods and goddesses and keep the regular fasts and feasts. Their family gods are Báláji and Krishna, and their family priests are the villago Bráhmans. Their religious head is an ascetic or *bairági* of the Vaishnav sect who whispers a sacred verse into the candidate's ear at the time of the initiation. Except the worship with redpowder and flowers of a twig of the jube or *bor* tree in the mother's room on the fifth day after a birth, and the setting of a lighted lamp before the twig and allowing it to burn the whole night, they have no fifth day worship. On the twelfth day they feast married women in some garden or grove near their house on pulse, rice, and vegetables and return home. In the evening they fill the mother's lap with grain, cradle the child, and name it singing songs. The female guests retire with betel and boiled gram. The chief points in which their marriage customs differ from those of Maráthás are: They have no marriage altar in the bride's booth, they bring no clay jars from the potter's; the boy does not visit any temple on his way to the girl's; and they hold no cloth or *antarpát* between the boy and girl at the time of marrying them. Unlike Maráthás they drive a five or six feet long teakwood pole into the ground in the centre of the booth, and after the couple have walked seven times round the pole the marriage is over. They burn their dead and mourn ten days. On the tenth the chief mourner shaves his moustache, giving the priest 2s. to 4s. (Rs. 1-2). On the twelfth the caste is given a dinner in honour of the dead. They have a headman called *chaudhari* who settles all social disputes at caste meetings. The old men among them are held in great reverence and are appealed to in social disputes. They send their boys to school, and excepting a few who hold grant lands are generally badly off.

Bhutys.

Bhutya's, or Spiritmen, are returned as numbering fifty-eight and as found only in Sátára. They have no subdivisions, and look and speak like Maráthás from whom they do not differ in house food or dress. Except by their long and filthy begging coat and necklaces of cowrie shells they cannot be known from Maráthás. They are a quiet thrifty and orderly people, and their hereditary

calling is begging from door to door in the name of the goddess Bhaváni. They worship all Kunbi gods and goddesses, and keep the regular fasts and festivals. Their priests are village Bráhmans and their spiritual heads are Gosávis. Their customs from birth to death are the same as those of Kunbis. They settle social disputes at caste meetings, send their boys to school, and though poor are thrifty and free from debt.

Chitrakathis, or Picture Showmen, are returned as numbering ninety-eight and as found only in Sátára, Karád, and Tásgaon. They say they are from Tásgaon and came to the district about seventy-five years ago as beggars. They claim to be Maráthás and are divided into Bágdis, Gondhlis, Joshis, and Vásudevs who eat together and intermarry. They resemble Maráthás in appearance, speech, house, food, and dress, and are quiet hardworking and hospitable. They show pictures of heroes and gods and repeat stories from the Puráns while showing them, and also sing and beg. They worship all the Kunbi gods and goddesses, and keep their fasts and festivals, and their family gods are Ambábhaváni of Tuljápúr, Jotiba of Ratnágiri, Khandoba of Páli, and Lakshmi of Kolhápúr. Their priests are ordinary village Bráhmans whom they greatly respect, and their customs from birth to death are the same as those of Kunbis. They have no headman and settle their social disputes at caste meetings. A few of them send their boys to school. They are a poor people.

Gondhlis, or Gondhal Dancers, are returned as numbering 1035 and as found over the whole district. They have no divisions and in appearance, speech, house, food, and dress are the same as Kunbis. They are worshippers of the goddess Ambábái in whose honour they sing and dance. Marátha Hindus, after some joyful event in the family such as a birth or a marriage, usually perform the *gondhal* dance. When a *gondhal* is to be performed, the dancers are feasted during the day, and dance at night. A high wooden stool is set in the middle of a room and a handful or two of wheat is laid on it. On the wheat is set a copper cup with betel leaves in it, and, over the leaves, a half cocoa-kernel holding some rice, a betelnut, and a copper coin. Near the stool is set an image of the goddess Ambábái and a lighted lamp. In front of the stool stand the three or four dancers with a drum, a one-stringed fiddle called *tuntune*, two metal cups, and a lighted torch. The head dancer dresses in a long robe and garlands of cowrie shells and stands in front of the others, lays sandal flowers and food before the lighted torch and takes the torch up, dances with the torch in his hands for a time, sings, and at intervals makes a fool of the torch-bearer. The dance lasts about an hour, and, after waving a lighted lamp or *arti* in front of the goddess and throwing copper and silver coins in the plate holding the lamp the dance is over. The dancers are paid 1s. to 2½s. (Rs. ½-1¼) and are sometimes given a turban. In religion and customs Gondhlis do not differ from Kunbis, hold caste councils, send their boys to school, and are well-to-do.

Gopáls,¹ or Cowherds, are returned as numbering seventeen, and

¹ Details of Marátha Gopál customs are given in the Ahmadnagar Statistical Account.

Chapter III.

People.

BEGGARS.

Chitrakathis.

Gondhlis.

Gopáls.

Chapter III.

People.

BEGGARS.

as found only in Jávli and Sâtárna. They sing, dance, and wrestle. They are wandering beggars and have no settled home. They wander in small bands visiting sacred places. They keep moving during the fair season and halt in the rains. They are poor.

Gosávis.

Gosá'vis, or Passion Lords, are returned as numbering 2647 and as found over the whole district. They claim descent from the sage Kapil but are recruited from all middle and upper class Hindus. They are divided into Bairágis, Dávis, Káuphátás, and Menjogis, and, except that the men let the hair and beard grow long or clean shave the head and face and wear red ochre clothes, they look either like Kunbis or Mhára. Their home tongue is Hindustáni, and they eat from all Hindus except the depressed or impure tribes. They claim to be vegetarians, eating no flesh and drinking no liquor. But they eat opium and smoke hemp. They rub themselves with ashes and dress in ochre clothes. They beg from door to door and some sing and play on a lyro while begging. Formerly Gosávis took service as soldiers and had a good name for bravery and loyalty. In 1789 Mahádji Siindia enlisted large numbers of these people, formed them into a distinct body, and placed them under the command of Himat Bahádur who was both their captain and religious teacher. Gosávis seem inclined to give up begging and take to husbandry and to service as constables and messengers. Though they ought to remain single, some of them marry. They bury their dead. They worship all the Hindu gods and goddesses, but their chief god is Mahádev. They travel from place to place, visiting sacred spots, and seldom stay many days in one place. When a man wishes to become a Gosávi, he fasts the day before the initiation. Next morning a barber shaves his whole head, bathes him, and smears his whole body with ashes. His religious teacher or *guru* whispers a sacred verse into his ears and gives him molasses to sweeten his mouth and salt that he may prove true to his faith. He is clothed in a red ochre dress and molasses are handed among guests, neighbours, and acquaintances as a sign of joy. A feast is held and the new disciple cooks and serves some dishes. After dinner the sacrificial fire or *bijhom* is lit and the novice is a complete Gosávi. They are bound together by a strong fellow-feeling and are poor.

Jangams.

Jangams, or Lingáyat Priests, are returned as numbering 3796 and as found over the whole district. They are the priests of Lingáyats and worshippers of Shiv. Round their necks they wear a copper or silver casket with an emblem of Shiv. Besides acting as priests they go begging from village to village and house to house dressed in ochre clothes and carrying a conch shell or a drum. When their head Jangam, who is called *svámi* or lord, dies he is succeeded by some of his numerous disciples. He lives in a monastery in Karád. He visits his followers once every four or five years, fining and levying contributions. His disciples or agents also go about gathering his dues or *haks*. Jangams eat no flesh. When they dine they set the plate on a three-legged stool and eat the whole food served without leaving a particle, and afterwards wash the plate with water and drink the water. Jangams do not marry but are

said to be allowed to visit certain prostitutes who are chosen by the monastery. They bury their dead and raise a tomb over the grave with an inscription and an emblem of Shiv.

Joshis, or Astrologers, are returned as numbering 918 and are found over the whole district. They do not differ from Marátha Kunbis in appearance, speech, house, food, or dress. Their begging dress is a rather long white coat, waistcloth, shouldercloth, shoes or sandals, and generally a loose white turban. They are quiet, patient, and orderly. While telling fortunes, they look on the lines of the palm, and speak in tones so serious, solemn, and respectful that the listener is greatly impressed. They are astrologers, fortune tellers, and beggars, and go singing and beating a small drum or *huduk*. They worship all Marátha-Kunbi gods and goddesses and keep the same fasts and feasts. They believe in witchcraft and spirits. Their priests are village Bráhmans, and their customs from birth to death are the same as those of Marátha-Kunbis. They hold caste councils and are a poor people.

Kolhātis, or Tumblers, are returned as numbering 131 and are found over the whole district except in Karád, Khatáv, Koregaon, and Mán. They are a slight, active, and intelligent people with fair skins, dark eyes, and short black hair. They speak a mixture of Gujaráti Maráthi and Hindustáni and have no home, moving from place to place generally in gangs of twenty to twenty-five, carrying small mat huts and cots on the back of donkeys or ponies or on their own heads. They pass the rains in some dry part of the country. They eat the flesh of almost every animal and are excessively fond of drink. The men wear a waistcloth, waistcoat, and turban, and draw a sheet or *chádar* over their body. They wear rings in their ears and brass armlets. The women wear a robe and bodice and the same ornaments as ordinary Marátha-Kunbis. Both men and women are tumblers and beggars, and some of the women in addition are prostitutes. They steal and kidnap high caste girls to bring them up as prostitutes and are under the eye of the police. They also make and sell small buffalo horn pulleys, mattresses, combs, and dolls. Any one working for hire is put out of caste, but is let back again on paying a fine varying from a handful of betel leaves to £1 (Rs. 10). They worship the usual local and Bráhmanic gods and goddesses, but their chief deities are Vir and the cholera goddess Mari. They hold the cow sacred. Their priests are village Bráhmans, and they use charms and believe in witchcraft. They also worship Musalmán saints. They feast the caste when a child is born and at marriages walk in procession like other Hindus and follow Hindu customs. They feast their castefellows on the thirteenth day after a death. On coming of age, a Kolhāti girl is called to choose between marriage and prostitution. If she chooses marriage, she is closely looked after; if she prefers to be a prostitute her parents call a caste meeting, feast them, and declare that their daughter is a prostitute. The children of unmarried girls are considered outcaste, but they eat and live with their mothers and are supported by them. They have a headman called *náik* or leader whose duty is to remain in camp and look after the welfare of the

Chapter III.

People.

BEGGARS.
Joshis.

Kolhātis.

Chapter III.

People.

BEGGARS.
Mánbhávs.

community. All Kolhāti women, whether married or single, are watched by the police. Though poor they are a contented class. They do not send their boys to school and take to no new pursuits.

Mánbhávs,¹ or Respectables, are returned as numbering eighty-two and as found over the whole district except in Jávli, Khánápar, Khatáv, Mán, and Pátan. They say that some five hundred years ago the Mánbhávs and the class called Gorjis formed one brotherhood. At that time a certain *dharmparáyan* or ascetic had two disciples named Divákar and Manindra. Manindra took to eating flesh and Bhattáchárya a disciple of Divákar quarrelled and separated; a part of the brotherhood followed Bhattáchárya. He ordered his followers to change their ochro or *bhaga* robes to black, and called them *mánbhávs* or men of high mind which use has worn to Mánbhávs. The sect of Mánbhávs includes a Bairági or religious and celibate, and a married householding or Gharvasi division.² Celibate Mánbhávs are both monks and nuns. Married Mánbhávs are divided into those who do not keep caste distinctions, and Bholo or nominal Mánbhávs who accept the principles of the order so far as they do not interfere with the rules of their caste. They are recruited from all Hindus except the depressed classes. Among religious or celibate Mánbhávs the monks shave the whole head and face not even allowing the moustache to grow, and the nuns also have their heads shaved by a male barber. Their home tongue is Maráthi and they live either in monasteries or wander in bands from place to place. They eat no flesh and drink no water in presence of an idol. Both men and women wear black clothes. The monk's dress is a short waistcloth a headscarf and a shoulder-cloth, and the nun's a robe the end of which they do not pass back between the feet and no bodice. The monks also do not pass the end of their waistcloth back between the feet and both monks and nuns wear earrings and necklaces of *tulsi* beads because the plant is sacred to their god Krishna. The monks sometimes wear silver armlets and finger rings. They are a quiet thrifty and orderly people. To take no life is one of their chief rules. They are careful to avoid a place where a murder has been committed and will not eat food for three days in any place where an accidental or a violent death has happened. They generally wander in bands visiting sacred places, receiving into their order grown men and women and children devoted to the Mánbháv life by their parents, making converts, and begging. Of late many have given up begging and have settled as traders and husbandmen. Their gods are Dattátreya and Krishna whose shrines are at Máhur in the Nizám's country. Though they reject all Bráhmanic and non-Bráhmanic gods they keep images of Dattátreya and Krishna in their monasteries and celebrate feasts on the anniversaries of Dattátreya and Krishna. They have no images of saints and their hatred for all other Bráhmanical gods has made them unpopular among Bráhmans, though they are respected by lower class Hindus. They profess not to believe in

¹ Contributed by Ráo Bahádur N. G. Deshpánde, Dist. Depy. Collr. Ahmadnagar.
² Details of Mánbháv customs are given in the Ahmadnagar Statistical Account.

ghosts or spirits. They say that the ailments which others suppose to be caused by spirits they hold to be bodily sicknesses or plagues sent by God to punish secret sins in this or in a former life. Both men and women study the revered Bhagvat Gita or Krishna scripture, and the learned among them whether men or women are termed Pandits. These Pandits preach and expound separately to the members who are of their own sex. They have only one Mahant or pontiff whose seat is at Riddipur in Berár, and who is called the Káranjkar Mahant. The reward which stirs the best of them to strict holy living is the hope of a seat near the throne of God. The sect is recruited from young children who have been devoted by their parents, or have no one to care for them, or have themselves renounced the world and entered the monastery. The nuns either begin as children or late in life: young women seldom join. The monks and the nuns never live together; and the nuns never serve the monks however high their position may be. The nuns and the monks travel separately. If a band of nuns meets a band of monks and travels with them they put up at a great distance, generally in a separate village. The women hold a separate service for themselves, visiting the temple at noon, or other fixed hours, when no men are allowed to attend. Women and men never hold a joint service. On her admission as a sister a woman, whether she is a Bráhmaṇ or a low caste woman by birth, is a disciple and pupil of the nun who whispers the sacred verse or *guru mantra* into her ear, and continues her follower so long as the teacher lives. Not only the Mahant or head of the monastery can impart the teacher's verse or *guru mantra*, any one who has leave can teach it. The nuns call their religious teacher *ái guru* or Mother Teacher and the other nuns sisters. Their chief religious house is at Riddipur in Berár. The members both of a monastery and of a nunnery are divided into five grades. The five grades of Mánbhāv monks are; the head or *mahant*, the teacher or *pandit*, the manager or *kárbhári*, who provides the inmates with food, the food-servor or *pálekár*, and the disciples or *chelas*. The five grades of Mánbhāv nuns are, the head or *bidkar ái* the teacher called either *pandit* or *vamdeskar ái*, the manager or *kothi ái*, the young women's guardian or *lasurkar ái*, and the food divider or *bhojan ái*. Mánbhāv nuns attend the funerals both of monks and of nuns. At a monk's funeral they walk far behind. At a nun's funeral men dig the grave and withdraw. The body is carried to the grave by nuns seated in a palanquin the monks walking at a distance behind. When they reach the grave the nuns take the body out of the palanquin, strip it of its clothes except a waistcloth, lay it in the grave, cover it with earth and walk away. When the nuns retire the monks who followed at a distance come and fill the grave. When a Mahant or head of a religious house dies his body is washed, it is seated on a raised seat, and is worshipped by the monks. It is then tied to a palanquin in a sitting position. The palanquin is carried by the disciples on their shoulders to a place chosen for the occasion. As they walk they ceaselessly repeat the names of Krishna and Dattatréya from the moment of the death till the body is buried. Mánbhāvs do not use ordinary burial grounds. They choose a clean spot,

Chapter III.

People.

BEGGARS.

Mánbhāvs.

Chapter III.

People.

BRUJANS,
Mánbhávs.

and a grave is dug lengthwise, north and south, and spread with salt. The body is taken out of the palanquin, stripped of its clothes, and a loincloth of buff silk is tied round the loins, and it is laid in the grave with its head to the north and its feet to the south. It is laid on its left side so as to face the east and a cocoanut is broken on the head. A sash or *shela*, or other valuable cloth is spread over the body, and salt is spread on the sash and earth. After the earth has been spread on the salt each of the mourners lays a cocoanut and a betel packet over it and the grave is filled and the ground levelled so as to leave no trace of the burial. No tomb is ever raised over a *Mánbháv*. For ten days after the death the members of the religious house are fed. After the death of the head of a monastery such of his disciples as have a name for holy conduct or learning offer themselves as candidates for the post. They go to Paithan in the north-east of Ahmadnagar where they have to pass an examination before learned Pandits, and whoever the learned pronounce best qualified is taken to the *Mánbháv* monastery in Paithan and is there seated on a raised seat, worshipped, and declared Mahant. Coconuts, betel, and sweetmeats are handed round and, on the following day, a feast is held and dry food is offered to such as do not eat from their hands. The newly installed Mahant, before assuming his powers, visits the temple of *Pánchálleshvar* in the Nizám's country, and, after worshipping *Dattátroya*, gives a feast to the *Mánbhávs*, dry food to such as do not eat from his hands, and alms to beggars. The Mahant inquires into and punishes offences committed by the monks, and the Guru mother inquires into and punishes offences committed by the nuns. When a dispute arises which she cannot settle the Guru mother takes the parties before the Mahant. The head nun or Guru mother keeps a strict watch over the sisters and any monk or nun who commits adultery is put out of the house. Any one who dislikes these strict rules may marry and become a householder or *Gharvási Mánbháv*.

Tirmalis.

Tirmalis, or Bullock Showmen, are returned as numbering forty-eight and as found in *Khánápur*, *Karád*, *Koregaon*, and *Sátára*. They have no subdivisions and their home tongue is Telugu. They are strong and well made and live in middle class houses. They eat fish and flesh and drink a little liquor. They dress like *Marátha Kunbis*, and are clean, neat, and orderly. Their hereditary calling is begging, but some are petty traders, dealing in sacred threads, *rudráksh* and *tulsi* bead necklaces, metal boxes, and glass beads. They worship all *Marátha Kunbi* gods and goddesses and keep the regular fasts and festivals. Their priests are either Telang or *Marátha Bráhmans*, and they believe in witchcraft and spirits. They allow child and widow marriage and polygamy but not polyandry. They burn their dead and mourn ten days. They hold caste councils and settle social disputes at caste meetings. They send their boys to school until they learn to read and write, and are thrifty and steady.

Uchla's.

Uchla's, or Pickpockets literally Lifters, are returned as numbering 148 and as found in *Karád*, *Koregaon*, *Sátára*, and *Válva*. They have no divisions and their home speech is Telugu. They live

either in ordinary middle class houses or in straw huts with thatched roofs. Except a few metal and earthen vessels their houses contain little furniture. Most of them keep cattle. They eat fish and flesh and drink liquor. They are petty thieves and pickpockets and are not helped in their calling by their wives. They visit local fairs to carry on their trade. Of late a few have taken to tillage and day-labour. They wipe out the sin of theft by occasional grants of bread to the poor. Their family deities are Ambábái of Tuljápúr in the Nizám's country, Bahiroba of Karád in Sátára, Khandoba of Jejuri, and Yallamma in the Karnátak. They have a priest of their own caste whom they ask to conduct their marriage and other ceremonies. They have a headman called *náik* who settles their social disputes. A few of them send their boys to school till they are twelve, and they are generally a steady class.¹

Vaidus, or Drug Hawkers, are returned as numbering nine and as found only in Karád. They appear to have come into the district from the Karnátak, but when they came is not known. They are dark, hardy, muscular, and robust, and are hospitable, orderly and hardworking, but extremely dirty and unsettled. The men wear long moustaches and beards and shave the head. Their home tongue is Telugu, but with others they speak a corrupt Maráthi. They generally camp outside of towns and villages in cloth or mat tents which they carry on donkeys. When they go drug-hawking, they sling across their shoulder a bamboo pole hung with one or two bags containing healing roots, herbs, hides, and poisons. They are ready to heal any disease from a cold to a fever, giving some certain cure from the bag. They also beg and are given both grain and cooked food. They eat almost any flesh that comes to them including frogs, rats, and serpents. When nothing special comes in their way their ordinary food is a pittance of bread and vegetables. The men wear a tattered turban, a loincloth, and occasionally a waistcloth. The women wear a robe and sometimes a bodice. After childbirth the mother is held impure for nine days. During this time she does not keep her room, but on the very day the child is born goes about as though nothing had happened. Except for choosing a lucky day for the marriage of their children they never ask the help of a Bráhman. They pay him five betel packets and five coppers. When the boy and girl are married they feast their caste with flesh and liquor. They bury their dead and hold the mourners impure for three days. They allow child and widow marriage and polygamy but not polyandry. Their chief deities are Khandoba, Vyankoba, and Yallamma, but they worship all other local and Bráhmanic gods. They fast on Tuesdays in honour of Yallamma and on Saturdays in honour of Vyankoba. They settle social disputes at caste meetings and refer difficult questions to their priest or *guru*, a Jangam whose head-quarters are in the Karnátak. The teacher gathers a three-yearly contribution

Chapter III.

People.

Beggars.

Uchlas.

Vaidus.

¹ Details of Uchla customs are given in the Poona Statistical Account.

Chapter III.

People.

BEGGARS.

Va'sudevs.

of 2s. 6d. (Rs. 1½) from each family. They do not send their boys to school, and their calling and condition are steady.

Va'sudevs are returned as numbering fifty-one and as found in Khatáv, Sítára, Tásgaon, Vái, and Válva. They have no divisions and look, speak, eat, and dress like Marátha Kunbis. They are wandering beggars going in small bands from place to place. Their begging dress is a long hat or crown adorned with peacock feathers, a long coat having numerous folds, and trousers. They carry in their hands two metal cups and play upon a flute. They are given grain, money, and old clothes. They worship all the Marátha-Kunbi gods and goddesses, and their priests are village Bráhmans. Their family gods are Bahiroba, Khandoba, Mahádev, and Vithoba. Their religious teachers are Gosávis and they believe in witchcraft and spirits. Their customs are the same as those of Marátha-Kunbis, they hold caste councils, do not send their boys to school or take to any new occupation, and are a falling people.

MUSALMÁNS.

Musalma'ns are returned as numbering 36,712 or 3·45 per cent of the population. They include thirty classes of whom nine intermarry and form the main body of the regular Musalmáns, and twenty-one form distinct communities. The classes who intermarry and form the main body of Musalmáns may be arranged into two groups, one including the four leading Musalmán classes of Moghals, Patháns, Shaikhs, and Syeds, the other including five classes Atárs or perfumers, Kaláigars or tinsmiths, Mahávats or elephant-drivers, Manyárs or bangle-sellers, and Nálbands or farriers. Of the twenty-one separate communities who marry among themselves four are of outside and seventeen are of local origin. The four of outside origin are Bohorás and Mehmáns from Cutch and Gujarát, Mukris and Gáikasábs from Maisur, the first three being traders and the fourth craftsmen. Of the seventeen local classes two Bággbáns or fruiterers and Tánbolis or betel-sellers are shopkeepers; ten Dhavads or iron-smelters, Dhondphodás or Takárás stone-masons, Gavandis or bricklayers, Jhárás or dust-sifters, Bakar Kasábs or mutton-butchers, Momins or weavers, Patvegars or silk-tassel twisters, Pinjáris or cotton-teasers, Rangáris or dyers, and Sikalgars or armourers, are craftsmen; three classes, Dhobis or washermen, Hajáms or barbers, Pakhális or watermen are servants; and two Nagárjis or kettle-drum-beaters and Gárudis or jugglers, are players.

Of the four leading classes Moghals, Patháns, Shaikhs, and Syeds, the Moghals are a very small body and the other three include large numbers and are found in all sub-divisions of the district. Though in origin most of them are chiefly local Hindus who on embracing Islám took the name Shaikh or Pathán from the religious or military leader under whom they were converted, almost all claim and probably most of them have some strain of foreign or Upper Indian blood. The chief foreign elements were the traders, especially horse dealers, the religious leaders, and above all the mercenary and military adventurers, who from the beginning of Musalmán power in India found their way to the courts of the Deccan Hindu kings. After the conquest of the Deccan by Alá-ud-din Khilji (1294) and under the Bahmani (1347-1490), and

Bijápur (1490-1686) kings, there were steady additions of foreign immigrants. This continued probably on a greater scale under Aurangzeb (1658-1707).

Except that the men wear the beard, the local converts differ little in look from local Hindus and, except the Bohorás and Mehmáns who speak Gujaráti and Cutchi at home, almost all Sátára Musalmáns speak Hindustáni with more or less mixture of Maráthi words with themselves and Maráthi with others. Among the classes of foreign origin, and to a less extent among the main body of Musalmáns, the men have sharper and more marked features, fairer skins, and lighter eyes than the corresponding Hindu classes. The women show fewer traces of non-local origin and in many cases can hardly be distinguished from Hindu women except that they do not mark their brows with vermillion or pass the end of the robe back between the feet. Some well-to-do Musalmáns in the town of Sátára live in two-storeyed houses with stone and cement walls and tiled roofs, and surrounded by a yard. The bulk of the Musalmán houses, many of which have a front or back enclosure surrounded by a stone wall four or five feet high, are like tile-roofed cottages built with rough stone and mud and smeared with cowdung. The rich houses have generally four or five rooms, the front room being used as the *dálan* or men's room with a few mats, carpets, and cushions; the middle rooms are allotted as bedrooms one of which is a women's sitting-room and store-rooms, and the last room forms the kitchen with a good store of metal vessels. The poor houses or huts have two or three rooms with a cot or two, a few mats, some quilts and coarse country blankets, and cooking and drinking vessels, a few of metal and the rest of clay. Village houses are built in much the same style as poor town houses, the front room being the biggest, is used as a stable for cattle. As a rule the Sátára Musalmáns keep no servants. The village houses have no wells and the women fetch water from the village pond. Both town and village Musalmáns own cattle and sheep and goats.

Town Musalmáns take two meals a day, breakfast about nine on millet or wheat bread, pulse, mutton, and vegetables, and supper at seven or eight in the evening of boiled rice mutton and pulse if well-to-do, and bread and pulse with pounded chillies or *chatni* if poor. Village Musalmáns and some rich town Musalmáns have three meals a day, the villagers taking a cold breakfast about seven before going to their fields, a midday meal in the field, and a supper on reaching home in the evening. The rich add to the usual two meals a cup of tea or milk with bread in the morning immediately after rising. The staple food of villagers is millet bread, pulse, and vegetables; a few rich villagers eat mutton daily and almost all manage to get mutton on the *Bakar Id* festival. Except a few fresh settlers as Bohorás and Mehmáns, who generally eat beef, the bulk of the local Musalmáns prefer mutton to beef, and some communities will on no occasion touch beef. Buffalo beef is eschewed by all, and fowls, eggs, and fish are eaten without any objection when they can afford them. The trading classes as a rule use coffee and tea every day, and husbandmen drink milk with bread every morning. The Sátára Musalmáns drink both

Chapter III. People.

MUSALMÁNS.

Chapter III.
People.
MUSALMÁNS.

European and country wines, smoke hemp-flower or *ganja*, drink hemp-water or *bháng*, and eat opium, tobacco smoking chewing and snuffing being common among all classes. Their special dishes are the same as those of Poona and Ahmadnagar Musalmáns.

Except the members of the four leading classes and the Bohorás and Mehmán who dress in loose trousers, a waistcoat, a shirt and a Musalmán-shaped turban, almost all Sátára Musalmán men dress in Hindu style. The men wear indoors a headscarf, a waistcoat, and a waist or loincloth; out of doors on all occasions the rich and on festive occasions the middle class and poor wear a twisted turban or a loose Marátha turban, a coat, a pair of trousers, and shoes. Most husbandmen while indoors dress in a dirty napkin used as a loincloth and on going out draw a coarse country blanket over their shoulders. The daily dress of town Musalmáns is of cotton, but they have a silk dress for special occasions. Indoors almost all the women wear the long Marátha robe and bodico. The chief exceptions are the Bohora women who dress in a petticoat, a backless bodico and a headscarf, and the Mehmán women who wear a skirt reaching to the knees and loose trousers. Except the Bohorás who wear a large cloak that covers the whole face and figure, they have no special outdoor dress. About thirty per cent of the middle class Musalmáns of Sátára keep the *zenána* or seclusion system, while others appear in public with the same dress they wear at home. Every married woman has a suit of silk presented by her husband at the time of her marriage, which generally lasts during the whole of her life. Almost all Musalmán women begin married life with a number of gold and silver ornaments in proportion to the means of her husband and parents, who, as a rule, have to present their daughters with a gold nosering, a set of gold earrings, and silver finger rings. The husband has to pay his wife £12 14s. (Rs. 127) if not more at the time of marriage, which are generally spent on ornaments. In a poor family these ornaments by degrees disappear in meeting special ceremony charges and in helping the family in times of difficulty.

As a class town Musalmáns are clean and neat, while villagers are often dirty and untidy. Almost all local classes and the richer classes of Bohorás and Mehmán are steady and hardworking. The upper classes are clean, polite, and generally sober and honest. Bágbáns or fruiterers, Gavandis or bricklayers, Kasábs or butchers, Pinjáris or cotton-cleansers, and Takáráns or masons are strong and rough.

Most village Musalmáns are land proprietors or *jágirdárs*, and husbandmen. Of town Musalmáns many are soldiers, constables, messengers, and servants; a few are craftsmen and artisans; and some are moneylenders. Though hardworking and thrifty many are given to drink and are badly off. Except Mehmán and Bohorás, who take contracts, deal in European goods, and are well-to-do and rising classes, most Musalmán craftsmen and artisans are badly off on account of the competition of European and Bombay machine made goods. They are often required to borrow to meet special charges. Village Musalmáns, especially husbandmen, are thrifty. Among the regular Musalmáns, especially among town traders,

Chapter III.
People.
MUSALMÁNS.

soldiers, constables, messengers, and servants, the women add nothing to the family income. On the other hand in many of the special communities and among husbandmen, weavers, and other craftsmen and petty shopkeepers, the women earn almost as much as the men. Sameness in faith, worship, manners, and customs bind Musalmáns into one body. Except some families of Bohorás who are Shiás of the Ismá'ili branch and followers of the Mulla Sáheb of Surat, all Sátára Musalmáns belong to the Sunni sect of the Hanafi school. They respect the same Kázi, worship in the same mosque, and bury in the same graveyard. Among the special or local communities, the Bágbáns or fruiterers, Kasábs or mutton butchers, Dhondphodás or stone-masons, Gavandis or bricklayers, Pinjáris or cotton-cleaners, and Pakhális or water-carriers have such Hindu leanings that they do not associate with other Musalmáns, almost never attend the mosque, eschew beef, keep Hindu feasts, and openly worship and offer vows to Hindu gods.

Of the regular Musalmáns about twenty per cent teach their sons to read the Kurán. All of them are careful to circumcise their boys and to have their marriage and death rites conducted by their Kázi. The initiation or *bismilla* and the sacrifice or *akika* are often neglected, owing partly to ignorance and partly to poverty. Though as a rule they do not attend the mosque for daily prayers, almost all are careful to be present at the special services on the *Ramzán* and *Bakar Id* feasts, and are careful to give alms and keep fasting during the whole month of *Ramzán*. The well-to-do make special offerings on the *Bakar Id* and pay the Kázi his dues. Their religious officers are the Kázi or Judge but now the marriage registrar, the Khatib or preacher, the Mulla or priest, the Mujávar or beadle, and the Náib or the Kázi's deputy.¹ Besides the religious officers certain Pirjádás or sons of saints hold a high position among them. They are spiritual guides and have religious followers chiefly among weavers and the classes who live by service. These Pirjádás live on estates granted to their ancestors by the Musalmán rulers of the Deccan. Carelessness and love of show have forced most of them to part with their lands and they are now supported by their followers. Except Bohorás all Musalmáns believe in saints or *pirs*, to whom they pray for children or for health, and offer sacrifices and gifts. Most craftsmen and almost all husbandmen believe in Khandoba, Mhasoba, Mariái, and Satváí, Hindu deities to whom they make gifts and offer vows, and whom they worship either privately or publicly. Mhasoba is supposed to be the guardian deity of the field, and most husbandmen offer him a fowl or goat every year either at the harvest gathering or at the opening of the rains in June, when a new field year begins. They worship Satváí or Mother Sixth, who is supposed to register the destiny of the child on the sixth night after birth, and Mariái or Mother Death to save them from cholera. No Sátára Musalmáns make pilgrimages to Mecca, but for amusement and to offer vows most young women and men visit the fairs of local saints and some-

¹ Details of the duties of Kázis and other religious office bearers are given in the Poona and Sholápur Statistical Accounts.

Chapter III.

People.

MUSALMÁNS.

times go a few days' journey to the neighbouring districts of Poona Sholápur and Kulbarga. As a rule Sâtára Musalmáns believe in witchcraft and soothsaying, and allow and practise polygamy and widow and child marriage.

After the birth of a child, the members of the family are ceremonially unclean for forty days, during which the house images of saints are not worshipped. When a woman is in labour a midwife is sent for. The midwife delivers the woman, buries the navel-cord and the after-birth in an earthen pot in a corner of the lying-in room and bathes the mother in the same corner. If the child is a boy the midwife is paid 1s. 8d. (10 as.) and if the child is a girl 7½d. (5 as.). On the fifth day the goddess Chhati or Satváí is worshipped. A silver human tooth and a small silver sickle are the objects of worship. The tooth and the sickle are laid in a winnowing basket with a platter containing the heart and head of a goat and boiled rice, and half a dry cocoa-kernel, two betel leaves and a betelnut, and a marking-nut with a needle through it. Before these things the mother burns incense and bows. The ceremony is marked with a feast given to friends and relations. In some families mutton is served at this feast while in other families rice and split pulse sauce are served. On the twelfth day the young mother takes her child to a distance from the house and worships five stones under a tree with turmeric powder, vermilion, scented powder, a piece of red string, and a betelnut and five betel leaves. On the fortieth day the mother is bathed and dressed in a new robe and bodice. When the woman bathes on the fortieth day, she is made to rub her teeth with sticks of forty different kinds of trees and forty pinches of tooth-powder. The woman is also made to put on new glass bangles. Friends and relations are treated to *puláv* that is a dish of rice and mutton cooked together, or to *banga* that is rice and mutton cooked separately. In the evening the child is dressed in a cap and a frock, and its hands and feet are adorned with silver ornaments. The women gather near the cradle, put the child into it, and sing songs as they rock the cradle. Before naming the child a piece of sandalwood is wrapped in a handkerchief, waved about the cradle, and is passed from one woman to another with the words, Take this moon and give the sun. After the piece of wood has been several times passed backwards and forwards, they lay it in the cradle by the side of the child and name the child. The name of the child is chosen by the Kázi according to the position of its birth stars.

Sunta or circumcision is performed at any time between a boy's third and twelfth year, the younger age being always preferred. In rich families the circumcision is marked with as much pomp and show as a marriage. A booth is raised in the front of the house with the *muhurtmedh* or first post driven into the ground on a lucky moment; and betelnuts, rice, and turmeric roots are tied in a yellow cloth and fastened to the first pole. A water jar encircled with a red thread bracelet or *kankan* passed round turmeric roots is also tied up and the boy to be circumcised is rubbed with turmeric paste for two days. On the second day female friends and relations are asked to the *biyápari* feast, in which five unwidowed women who have not broken their fast are served with boiled rice, bread,

Chapter III.

People.

MUSALMÁNS.

vegetables, split pulse, curry, wafer biscuits, and pickles. As a rule none but unwidowed women are allowed to attend this feast. On the third day the boy is bathed in warm water, dressed in a new turban, a pair of drawers, a shouldercloth, and a *jáma* or long white robe reaching to the heels, and from head to foot he is covered with a veil made of a network of flowers and called the *sultáni shera* or king's chaplet. His arms and wrists also are covered with flower garlands. He is made to sit on a horse and taken in procession to a mosque to say the prayers. In the mosque the Kázi teaches the boy the prayer, and, at the end of the prayer, the boy and the Kázi embrace each other and the musicians attending the procession begin to play on their instruments. They again set the boy on the horse and return home with the same pomp and sit to a feast. In the evening, after dinner, the barber who is to circumcise the boy and who is called *nabi* that is Prophet, or *khalípa* that is Ruler, comes. The boy is seated on a stool or *chaurang* covered with a red cloth and usually with a red handkerchief. This stool is set on a square piece of yellow cloth, with a square of lines of red rice or wheat drawn by unwidowed women. A platter is laid before the child and in it a burning lamp. Two persons, one on each side, hold the boy fast, and on both sides of the boy stand two persons holding lighted wicks of cotton thread soaked in oil. As he circumcises the child the barber calls out *Din Din*, that is religion. Unwidowed women wave the platter with the light in it about the boy and lay it down, and friends and relations wave copper or silver pieces each about the boy and throw them into the platter. The boy is carried and laid down on a cot and is fanned with wheaten unleavened cakes by the women of the family. Next day the barber washes the wound, turns up the skin by means of a wooden instrument called *ghodi*, applies oil to the wound, and receives 2s. 6d. (Rs. 1½) from the father or other relation. Besides this he receives a meal of undressed provisions and the money waved about the boy by his friends and relations. The wound heals in ten to fifteen days, and the expenses amount to £5 (Rs. 50). In poor families the ceremony is finished in a day at a cost of £1 to £1 4s. (Rs. 10-12). Instead of going to a mosque the boy's father brings the Kázi to his house, the barber circumcises the boy in the Kázi's presence, and the ceremony ends with a feast to friends and relations.

Among Sátára Musalmáns offers of marriage come from the boy's parents. The boy's father goes to see the girl, and if he finds her to his taste, he tells her father so, who returns with him to see the boy. If both the fathers are satisfied, they go to the Kázi and Mulána to see whether the birth stars of the boy and girl agree and whether the marriage is likely to prove lucky. If they are satisfied that it has a good chance of being lucky they return home and settle what sum the boy's father is to pay the girl's father as the price of the girl. This sum is spent by the girl's father in the marriage, and the boy's father has to spend nothing. The cost generally ranges from £10 to £30 (Rs. 100-300). When both parties are rich enough to bear the costs, no sum is paid by the boy's father to the girl's father. Girls of middle class families are generally married between

Chapter III.

People.

MUSALMÁNS.

nine and thirteen to young men of twenty to twenty-two. Girls of rich families are often obliged to remain unmarried till their fifteenth or sixteenth year on account of the want of a suitable match. In such cases grown-up girls are married to men of above twenty-five. Of the four main classes Shaikhs and Syeds intermarry and Patháns and Moghals keep separate. In the betrothal the bridegroom sends to the bride presents of a silver *sari* or wire necklace, *chotis* or hanging hair ornaments with hollow silver knobs, *todás* or silver chain foot ornaments, and a green robe and bodice. In return the bride's parents, whom the bridegroom feasts on *sákharrbhát*, that is rice boiled and seasoned with sugar, give him a turban, a silver ring, and a handkerchief. The betrothal day is fixed as lucky by the Kázi who is paid five copper coins, a betelnut, and molasses worth 1d. ($\frac{1}{2}$ a.). The marriage takes place six or eight months after the betrothal. When the marriage day draws near a booth is built in the front of the house; and around it boiled rice mixed with curds is thrown and a cocoanut broken as an offering to evil spirits, that they may not attack the bride and the bridegroom. In a corner of the booth a mango branch with a betelnut, some turmeric roots, and a little rice tied to it in a piece of yellow cloth, is driven into the ground. It is called the *muhurtmedh* or lucky post, and is planted in the ground at a lucky moment. At night the *rajjaka*, in which songs in the praise of Alláh or God are sung to the music of drums, is performed by women of the family, and in rich families by Dombins or professional female singers and drummers. While the singing and music go on *gulgulás* or small stuffed wheaten cakes and *rahims* or boiled rice flour balls made with milk sugar and rosewater, are heaped in the name of Alláh or God in two miniature pyramids, one for the bride and the other for the bridegroom. Before these little heaps a red cotton cord, flowers, and burnt incense are laid. After a short time the heaps are broken and the cakes and balls are handed to women. Next day, without his knowing it, a woman marks the bridegroom's clothes with turmeric paste. This is called the secret turmeric or *chorhalad*. Like Hindus, the Musalmáns of Sátára allow no widows to attend festal meetings, and are particular about lucky days and persons. Thus the woman who puts on the secret turmeric or *chorhalad* must have her husband alive, and her name must be given out by the Kázi after consulting his almanac. In the evening the bride and bridegroom are rubbed with turmeric paste, one after the other, as they are not allowed to see each other's faces till they are married. In this ceremony both men and women take part, and it is called the *sávhala*d or public turmeric, as opposed to the *chorhalad* or secret turmeric. When the bride and bridegroom are being rubbed with turmeric paste, they are seated on a *chaurang* or stool covered with yellow cloth and set on a square of yellow cloth having a square of red rice or wheat, drawn by five unwidowed women. The turmeric paste is first rubbed on the bridegroom and then on the bride, care being taken that they do not see each other's face. On the third day the feast of *biyápari* is given, which includes boiled rice, wheaten cakes, a sauce of split pulse and three or four kinds of vegetables. The food is first served in five small earthen dining plates to five unwidowed women.

Chapter III.

People.

MUSALMĀNS.

Before they sit to eat, they knot together the dress of the bride and the bridegroom and in front of them burn incense in the name of Allāh or God, and the bride and bridegroom bow to Allāh. On this and on the next day while musicians play, friends and relations make presents of clothes to the parents of the bride and bridegroom. On the fourth day a feast of *pulāv* that is rice cooked with mutton, called the *varāt* or hometaking feast, is given to male guests. In the evening the *tel mendi* or oil and henna *Lawsonia inernus* ceremony takes place. In this the bridegroom is made to sit on a stool having a pile of pitchers called *telghadās* or oil-jars on each side, one of seven pitchers in the name of the bridegroom and the other of nine pitchers in the name of the bride. On the top of each of those piles are laid two *suvālis* or raised wheaten cakes fried in oil. The bridegroom's right wrist is encircled with a betelnut bracelet or *kankan*, a copper coin, a turmeric root, and a pinch of rice tied in a piece of red cloth and the tooth-powder of the Chebulic myrobalan, and iron filings is applied to his teeth. As he sits on the stool five unwidowed women, one after another, wave round him a millet stalk with wheat cakes and betel leaves dipped in oil and tied to it by a red cotton cord. A canopy of a square piece of cloth with twenty-five wheat cakes is held over his head by four persons and the wheat cakes are equally divided among the four bearers. The bridegroom is led into the house and his place is taken by the bride who undergoes the same ceremony except that a necklace of glass beads is tied round her neck and that her hands and fingers are adorned with glass banglos and silver rings. This ceremony is important, for when her husband dies a woman removes the necklace and the glass bangles. After the ornaments are put on two half cocoa-kernels tied together by a red cotton cord are dropped into the laps of the bride and the bridegroom. The pair are then bathed separately. At the time of bathing, their mothers hold the skirts of their robes over the heads of their children and unwidowed women from the oil jars pour water over them through the skirts. They are dressed in the clothes presented to them by their fathers-in-law, and their eyes are anointed with sulphuret of antimony. The bridegroom's dress is much like that which he wore on the circumcision day, and as he was then he is veiled from head to foot, with a network of flowers called *sultānisherās* or king's chaplets. His arms and neck are adorned with garlands of flowers and his turban with a bouquet. He is then at about four in the morning led on horseback to a mosque to say his prayers. His sister walks behind his horse with a platter containing a burning lamp made of dough and keeps throwing a fragrant unguent or *chiksa* made of millet and turmeric and other scent-giving drugs. In the mosque the Kāzi tells the bridegroom to recite his prayers five times, and at the end of the prayers the Kāzi embraces the bridegroom. The bridegroom is brought in procession into the marriage booth and seated on the square in the booth. When the bridegroom reaches the door of the booth a cocoanut and four lemons are waved round him and thrown away as an offering to evil spirits. Meanwhile the bride is bathed in the same way as the bridegroom, and her hair is plaited into a braid by unwidowed women. She puts on shoes, wears flower garlands, and is covered with a flower veil called *sherās*

Chapter III.

People.

MUSALMÁNS.

or garlands. Her lap is filled with the *suvāḡpuda*, that is a packet of scented powders, and she is wrapped in a white sheet or *chāḡdar*. While the bride sits in the house, the bridegroom is taught the *nikekhāni* or duties of a husband. The chief of these are, that he should not punish his wife without a fault, and that he should send his wife to her parents whenever they send for her. Two agents or *rakils* and two witnesses, one for the bride and the other for the bridegroom, stand before the Kāzi and declare that they have agreed to this marriage and are ready to bear evidence. The Kāzi feeds the bridegroom with five morsels of macaroni. By this time the bride comes and sits, facing west, on a cot set in the booth in front of the square on which the bridegroom is seated. A curtain is held between them and a little *chiksa* or millet ointment is thrown on their heads as a sign that the nuptials are over. The Kāzi removes the curtain and musicians play. The bride and bridegroom are made to sit on the cot side by side and allowed to see each other's face for the first time. As they sit the Kāzi takes a little sugar into his hand, puts it on the bride's right shoulder and asks the bridegroom whether he thinks sugar sweet or his wife sweet, who answers the Kurān is the sweetest. The couple look at each other's faces in a looking glass and each placing a hand on the other's back they bow five times to the Almighty. The bride goes into the house and the bridegroom stays in the booth till noon when the *rarāt* or hometaking procession starts. In this procession the bride sits in a carriage while the bridegroom rides a horse and escorts his bride to his house carrying her on his side to the front gate of the house. Here he is met by his sisters and cousins who, before letting him in, make him promise to give his daughters in marriage to their sons. He consults his wife and she tells him to give them the promise. He then sets his wife on the ground and they walk together into the house. In the evening the bride and bridegroom, with some men and women, go to the bride's father's house where they play with the wedding bracelets or *kankans*. In this play the *kankans* of the couple, with five betelnuts, five turmeric roots, five pomegranate buds, and a silver ring are thrown into what is called *sarvar* water which is made of a mixture of turmeric powder and lime. The bride and bridegroom try to pick the ring and other things out of the water, and force them from each other's hands. When the play is over they are made to stand side by side, bathed and dressed, the bridegroom being dressed in a *lungi* or coarse waistcloth. Friends and relations are feasted on cakes or *polis* and dismissed, this feast being the last of the marriage festivities. A Sātāra Musalmān may have, at the same time, more than one wife; but a woman cannot have more than one husband. Divorce is allowed and practised. It is not very uncommon to see a woman who has been divorced by two or three husbands.

Among Sātāra Musalmāns, as a rule, a widow marries a widower or a person who has divorced his wife. A man who wishes to marry a widow gives £1 to £1 10s. (Rs. 10-15) to the widow's parents, a turban to her father, and a robe and a bodice to herself. Besides this he puts glass bangles on her wrists and ties the *lacha* or glass-bead necklace round her neck. In the evening the Kāzi tells

him the duties of a husband and marries them, and receives 2s. 6d. (Rs. 1½) as his fee. Unwidowed women are careful not to be present at or even to overhear a widow marriage service; and after the marriage, the faces of the couple should not be seen till they have bathed next morning. If the man is well-to-do he gives a feast to his friends and relations, or else sends *batásás* or sugar packets to his friends.

When a girl comes of age she is held unclean for five or seven days. During this time she is made to sit by herself and is not allowed to touch anything in the house. Every day she is rubbed with turmeric paste and oil and bathed in warm water; and her relations bring her presents of sweetmeats, macaroni, puffs, and cakes. On the seventh day she and her husband are bathed together in warm water and she is dressed in a green bodice and robe. Her father presents her husband with a turban worth 16s. to £1 (Rs. 8-10), a shouldercloth worth 6s. to 12s. (Rs. 3-6), and a seal ring or *chháp* worth 1s. (8 as.) and a handkerchief worth 1s. to 2s. (Rs. ½-1). Some flower garlands are tied round the girl's neck and some are allowed to hang from her temples. Her husband's turban is decked with a bouquet and her arms and wrists are adorned with flower garlands. They are seated together, the girl to the right of her husband, and their laps are filled by a lucky woman chosen by the Kázi after consulting his book. Each of their laps is filled with one cocoanut, five half cocoa-kernels, five betelnuts, five dry dates, five turmeric roots, five lemons, five pomegranate buds, five plantains, five *polis* or cakes fried in oil, and puffs or *kán-olás*. All these are brought by the girl's parents. The husband and wife go to bow to the household saints or *pírs*, generally Rájevali and Dáwul Malik, and the guests are treated to a feast of *polis* or cakes. Each of the women who is asked to the lap-filling brings a cocoanut, a bodicecloth, and flowers as presents to the girl. The night is spent by the women in singing and beating drums, and in rich families by listening to hired Dombins who are paid 4s. to 6s. (Rs. 2-3) with dressed food for the night. Besides the Dombins, some engage kettledrum-beaters and other musicians to pass the night. In this ceremony a Musalmán spends from £2 to £6 (Rs. 20-60) according to his means.

In the sixth month of a woman's first pregnancy, her and her husband's laps are filled in the same way as when she came of age. On this occasion her mother brings five baskets filled with *dhaval-butis* or cakes made of five kinds of flour and seasoned with spices, Italian millet cakes having sesame seed stuck in them, wheaten cakes, millet cakes, and two kinds of gram flour cakes *pátvadis* and *látivavadis*, *usal mug* or split pulse seasoned with oil and spices, and boiled rice mixed with curds. She also brings a turban for the husband and a robe and bodice for her daughter. As a rule friends kinspeople and the members of the family eat the dressed food brought by the girl's mother.

Musalmáns bury all their dead. When a Musalmán dies some near relation with the Mulána goes to market and buys a shroud seventy-five feet long for a man and ninety feet long for

Chapter III.

People.

MUSALMÁNS.

Chapter III.

People.

MUSALMÁNS.

a woman and other things wanted for the funeral. Those are rose-water, scents, sulphuret of antimony, aloe-lights, frankincense, and yellow earth; and in addition, frankincense oil and a flower-net when the dead is a woman. The dead is washed first with water boiled with *bor* and pomegranate leaves and then with soapnut water, and laid on the back on a cot. The *Mulána* writes the creed, There is no God but *Alláh* and *Muhammad* is the prophet of *Alláh* in aloe-powder on the chest and forehead of the dead and puts pieces of camphor at all the joints of the dead body. The body is then wrapped in the shroud and carried to the graveyard. As the body is borne to the graveyard the funeral party, all of whom are men, accompany the dead body calling *Kalma-i-Shahadat*, that is I say that there is only One God, and recite verses from the *Kurán*. Every now and then on the way the bearers are relieved and when they reach the spot where the bier is kept, which is generally at the *idga* or prayer place, they fall on their knees and pray to the Almighty. From this the corpse is carried to the grave and buried. As the grave is being filled all present go round the grave and throw in handfuls of earth. They close the grave and retiring forty paces fall on their knees and offer prayers to the Almighty for the dead. These prayers are called *khatmás*. All then return to the house of the deceased person, and offer *khatmás* or dead prayers on the spot where the dead body was washed and return to their homes. On the first day after the funeral the mourners are fed by their relations and friends on food dressed at their own houses. Among the low classes of *Sátúra* *Musalmán*s, if a woman dies in childbed *rála* grains are thrown behind the body as it is borne to the burial-ground. It is believed that a woman who dies in childbed always becomes a ghost. She tries to return to her house, but stops to pick up the grains and is so long delayed that she never reaches. On the third day the mourners go to the burial ground, white-wash the tomb, and lay flowers, *salja* or basil *Ocimum pilosum* or basilicum, and sweetmeats beside it. On the ninth, at a feast called *dasva*, rice and mutton are served. On the twentieth is a feast of wheat cakes and *halva* or almond sweetmeat. The cost of the different funeral rites and feasts varies from £2 to £6 (Rs. 20-60). On the fortieth day they spend £1 to £4 (Rs. 10-40) on a grand feast in which mutton is one of the main dishes. On this day a garland of flowers is kept hanging from the centre of the roof on a large platter filled with dressed food, vegetables, *khir* that is rice boiled in milk with sugar, and the heart of a goat; and, at the four corners of the house, four platters called *khutás* containing *polis* or cakes stuffed with pounded gram-pulse boiled with molasses, *gháris* or cakes stuffed with gram-pulse boiled with molasses, *rot* or cakes, *kánavlás* or puffs, *gulgulás* or wheaten stuffed cakes, *khurphurás* or balls of gram flour seasoned with spices and fried in oil, wafer-biscuits, cucumbers, pomegranates, guavas, plantains, and custard apples. The mourners and guests burn incense before the central dish and offer prayers for the soul of the dead. After the prayers all sit to eat and after dinner smoke tobacco and return to their homes. As it is a funeral feast betel leaves and nuts are not handed to the guests. In the evening is a

Kurán reading or *manlud* and the *Mulána* is paid 2s. 6d. (Rs. 1½) for all his services during the funeral. About twenty per cent of the *Sátára Musalmáns*, generally traders and servants, send their boys to school where they are taught both vernacular and English. The sons of husbandmen and craftsmen begin to help their parents as soon as they are eight or ten. A few town Musalmáns have learnt English and some are employed as Government servants and have risen to high positions in the police and army.

The great body of Musalmáns who intermarry and differ little in looks customs or dress, besides the four main classes Moghals, Patháns, Shaikhs, and Syeds,¹ includes five special communities. Of these two *Atárs* or perfumers and *Manyárs* or bracelet-sellers are traders; two *Kaláigars* or tinsmiths and *Nálbands* or farriers are craftsmen, and one *Maháwats* or elephant-drivers are servants.

Atárs, or Perfumers, said to be the representative of Hindns of the same name converted by Aurangzeb (1658-1707), are found in small numbers only in towns. Their original name is *Mahanaltár* and they get their present name from dealing in scented oils or *attars*. They are said to have come from Poona and Talegaon during the time of the Marátha kings at Sátára. In look speech food and dress they resemble the regular Musalmáns and as a class are clean, neat and tidy, hardworking, and thrifty. Their women dress in the Marátha robe and bodice and appear in public but do not help the men in their work. They have fixed shops where they sell scented oils, *abir* powder, frankincense sticks, and *masála* or a mixture of aloewood sandalwood and dried rose leaves. During the Muharram they sell coloured thread wreaths or *sáhelis* which are worn both by Hindus and Musalmáns as the signs of mourning for the death of Hasan and Husain.² These threads are worn during the latter five of the ten days of the Muharram and are thrown into water on the tenth. They cost 1½d. to 3d. (1-2 as.). *Atárs* generally marry among themselves, but also give their daughters to Shaikhs and Syeds. In social matters they form a separate community under an elective headman and settle social disputes according to the votes of the majority of members and with the consent of the headman. They do not differ from the main classes of Musalmáns in manners or customs, and are said to be careful to say their prayers. They teach their children to read the Kurán and send them to school. They do not take to new pursuits but say their calling has ceased to be well paid since the introduction of English perfumes and that they are badly off.

Manyárs, or Bangle Sellers, said to represent local Hindus of mixed origin converted by Aurangzeb (1658-1707) are found in small numbers only in towns. They speak Hindustáni at home and

Chapter III.

People.

MUSALMÁNS.

Special Communities.

Atárs.*Manyárs*.

¹ Details of Moghal, Pathán, Shaikh, and Syed customs are given in the Poona Statistical Account.

² Hasan and Husain the grandsons of the Prophet and sons of Ali the son-in-law of Muhammad, were killed on the plain of Karbala in Southern Persia in H. 61 A.D. 683.

Chapter III.

People.

MUSALMÁNS.

Manydrs.

Maráthi abroad. Like other regular Musalmáns they are tall or of middle height, dark or of olive colour, strong and well made, the women being fairer and thinner than the men. The men wear the beard full and dress in a waistcloth, a tight-fitting jacket, a coat, and a Maráthi turban. The women wear a Maráthi robe and bodice, appear in public, and except the old, do not help the men in their work. Both men and women are clean and neat in their habits, orderly, honest, hardworking, and thrifty. They are bangle-sellers and have fixed shops, and also hawk their goods about the streets and attend weekly markets and fairs. They sell both China glass and local glass bangles, and some of them are well-to-do. They marry among themselves generally, form a distinct body, and settle social disputes according to the votes of the majority. Except that they eschew beef and perform no initiation or *bismilla* and sacrifice or *akika*, their social and religious customs are the same as those of the regular Musalmáns. They belong to the Hanafi school of the Sunni sect, and are careful to say their prayers. They do not send their boys to school or take to new pursuits, but their calling is well paid and they are able to save.

Kaláigars.

Kalá'igars, or Tinsmiths, calling themselves Shaikhs and found scattered in small numbers over the district, are said to represent Hindus of the same class converted by Aurangzeb (1658-1707). They call themselves Shaikhs and neither men nor women differ from Shaikhs in look, dress, food, or in social and religious customs. They tin copper and brass vessels. As a class they are clean and neat in their habits, but, though hardworking and thrifty, as their work is not constant, few of them are well-to-do, and many have moved to Poona and Bombay in search of work. They form a separate community under an elective headman called *chaudhari*, who, with the consent of the majority of the members fines any one who breaks their caste rules. They keep no Hindu customs and do not differ from regular Musalmáns with whom they intermarry. In religion they are Hanafi Sunnis, and many are religious and careful to say their prayers. They teach their boys to read the Kurán and Maráthi. They take to no new pursuits, and are badly off.

Nálbands.

Nálbands, or Farriers, said to represent local converts of mixed Hindu origin, are found in small numbers in Sátára and Mahábaleshvar. They call themselves Shaikhs and are like to Kaláigars or tinsmiths in look dress and customs. Their women dress in a robe and bodice and do not appear in public or add to the family income. As a class Nálbands are clean and neat in their habits, honest, and hardworking, but given to drink. They shoe horses and bullocks, and earn 6d. to 2s. 6d. (Rs. $\frac{1}{4}$ - 1 $\frac{1}{4}$) a day. They have a well managed union with an elective headman or *pdtíl*, marry with any regular Musalmáns, and do not differ from them in social or religious customs. In faith, Sunnis of the Hanafi school, they respect and obey the Kázi and employ him to conduct their marriage and death ceremonies. But they are careless about saying their prayers, and give their boys no schooling. A few of them are employed as messengers and servants, and as a class they are fairly off.

Maha'wats, or Elephant Drivers, are found in small numbers in Sátára and other large towns. They are said to represent local converts of the Hindu class of the same name, and speak Hindustáni at home and Maráthi abroad. They are tall or of middle height and dark. The men shave the head, wear the beard full, and dress in a turban, a tight-fitting jacket, and a pair of light trousers or a waist-cloth. The women wear the Marátha robe and bodice and appear in public, but add nothing to the family income. Both men and women are clean in their habits, hardworking, thrifty, and sober. Under British rule the demand for their services has fallen. They have taken to new pursuits; a few are husbandmen, some serve as constables, and others as messengers and servants. They live from hand to mouth, and have to borrow to meet special charges. They have no special organisation and no headman, and marry with any of the regular Musalmáns. Most of the men and almost all the women eschew beef and have a leaning to Hindu customs, keeping Hindu feasts and worshipping Hindu gods. In religion they are Sannís of the Hanafi school, but few are religious or careful to say their prayers. They respect and obey the Kázi, and employ him to conduct their marriage and death ceremonies and to settle social disputes. They do not send their boys to school or take to new pursuits, and are a falling class.

The four outside separate communities who marry among themselves are :

Bohora's, immigrants from Gujarát and by descent partly Gujarát Hindu converts and partly Arab and Persian immigrants, are Shiás of the Ismáili sect and are known from one of their former pontiffs as Daudi Bohorás. All are followers of the Mulla Sáheb of Surat. Two or three families in Sátára town and a few at Mahábaleshvar are said to have been in the district about forty years. They speak Gujaráti among themselves and Hindustáni with others. The men who are tall or middle-sized, thin, and brown or wheat-coloured, shave the head clean, wear the beard full, and dress in a silk headscarf or a white turban, a white coat, a shirt, a waistcoat, and a pair of loose trousers. The women who are shorter, fairer, and thinner than the men, are regular featured and dress in a chintz petticoat, a headscarf, and a tight-fitting backless bodice with short sleeves. Out of doors they put on a large black cloak which shrouds the whole body from head to foot, except a small gauze opening for the eyes. They seldom appear in public, and add nothing to the family income. As a class Bohorás are clean and neat in their habits, hardworking, orderly and thrifty, and often well-to-do, and able to save. They marry among themselves, but one Bohora in Sátára has taken a wife from a poor Sunni family. Being a limited number they mix and associate with the ordinary regular Musalmáns in dinner parties and religious meetings and bury their dead in the ordinary Sunni Musalmán graveyard. Though they do not obey the regular Kázi, they employ him to conduct the marriage and death ceremonies. They perform the initiation or *bismilla* and the sacrifice or *akika* ceremonies, and do not keep Hindu feasts or offer vows to Hindu gods. Though Shiás at heart they

Chapter III.

People.

MUSALMÁNS.

Maha'wats.

Outside Communities.

Bohórás.

Chapter III.

People.

MUSALMÁNS.

Mehmáns.

do not openly profess their religion, for fear of displeasing the Sunnis. They teach their boys Gujaráti and Maráthi, and on the whole are a rising class.

Mehmáns, properly Momins or Believers, number three or four families at Sátára and a few at Mahábaleshvar. Originally of Cutch and Káthiáwár they seem to have come from Bombay and Poona about thirty years ago, and are converts of the Lohána caste. They speak Cutchi at home and Hindustáni abroad. In look, food, dress, and customs they closely resemble their brethren in Bombay and Poona. They are clean and neat in their habits, orderly, hardworking, and thrifty, and have a good name among traders. They deal in English furniture and piecegoods, and are a well-to-do and a saving class. They form a separate community, but have no special organisation and no headman. They respect and obey the Kázi, and their social and religious customs do not differ from those of ordinary Musalmáns. They are Sunnis of the Hanafi school, and are strictly religious and careful to say their prayers. They teach their boys to read the Kurán and Maráthi, but not English. They do not take to new pursuits, but their calling is well paid and they are fairly off and lay by. On the whole they are a pushing class.

Mukris.

Mukris,¹ said to mean Deniers from *mukerna* to deny, are believed to represent Hindus of the Vanjári or Lamán caste converted by Haidar Ali (1763-1782) at Maisur about the middle of the eighteenth century. They are found in small numbers at Sátára and Mahábaleshvar. They are said to have come from Maisur, first to Belgaum and thence to Sátára, about fifty years ago, and were formerly a larger class as of late years in consequence of disputes with local money-lenders and traders, several of them have gone back to Belgaum and Kolhápur. Some have given up moneylending and taken to service and contracting. Their home tongue is Hindustáni and they speak Maráthi abroad. In look, food, dress, and manners they are like the Mukris of Sholápur, and as a class are clean and neat, hardworking and orderly, but quarrelsome and not over-honest. They are grocers and are corn and spice dealers, and are well-to-do and able to save. They marry among themselves only and form a separate community under an elective headman called *chaudhari*, who, with the consent of the castemen settles caste disputes and punishes the breakers of rules with fines and caste feasts. Their social and religious customs are the same as the regular Musalmán customs. Though in name Sunnis of the Hanafi school they seldom say their prayers, but obey the Kázi and employ him to conduct their marriage and death ceremonies. They teach their children to read Maráthi and Urdu, but not English. None of them has risen to any high position.

Gai Kasábs.

Gai Kasábs, or Beef Butchers, probably immigrants from Maisur, are found in small numbers in the Sátára cantonment and at Mahábaleshvar. They are said to be descendants of Abyssinian slaves and Kábuli Patháns whom Haidar Ali employed to kill cows and

¹ The story of the supposed origin of the name Mukri is given in the Sholápur Statistical Account.

buffaloes in Maisur, and who came to the Deccan with General Wellesley in 1803 and Sir Thomas Munro in 1818. They are found only in military cantonments. They speak Hindustáni among themselves and Maráthi with others. In look dress and manners they are like the local regular Musalmáns. As a class they are dirty and untidy in their habits, and though hardworking, hot-tempered and quarrelsome, and much given to liquor. Some of them are well-to-do and able to save, but most are badly off. They kill cows and buffaloes and have fixed shops, and sometimes take beef to villages near Sátára and exchange it among the low caste Hindus for corn or money. They marry among themselves and form a separate community and have a well managed union under an elective headman called *chaudhari*. They belong to the Hanafi Sunni sect and are not careful to say their prayers. They obey and respect the Kázi and employ him to conduct their marriage and death ceremonies. Except that they do not perform the ceremonies of initiation or *bismilla* and sacrifice or *akika*, their social and religious customs are the same as those of regular Musalmáns. They give their children no schooling and take to no new pursuits.

The seventeen local communities who form distinct bodies and marry among themselves only are:

Ba'gba'ns, or Fruiterers, are found in considerable numbers in towns and large villages. They say they are descended from a Musalmán mother and a Maráthá father, but according to others they represent Kunbis converted by Aurangzeb (1658-1707). The men add Shaikh to their names and in look, food, dress, and manners do not differ from the regular Musalmáns. The women dress in the Maráthá robe and bodice and can be known from Kunbi women only by wearing silver bangles instead of glass bangles. They are neat and clean in their habits, honest, hardworking, orderly and thrifty, and keep bullocks and ponies to carry home vegetables and fruit from their gardens and villages to towns. They are market gardeners, and are fairly off. Of late they have been giving up their Hindu customs and becoming stricter Musalmáns. About twenty years ago they used to worship a metal pot or *ghat* in honour of Tulja Bhaváni on Dasara Day in September-October, and the goddess Satváí on the sixth night after childbirth, and to hold the mother impure for twelve days. Now they perform the *chhalla* ceremony on the fortieth day after childbirth only. Their social and religious customs are the same as those of regular Musalmáns. They are Sunnis of the Hanafi school and regularly attend the mosque, and fast during the *Ramzán* and keep the feast of the *Bakar Id*. They ask the Kázi to register their marriage, and obey and respect him. They have a headman and a caste council who settle caste disputes with the consent of the castemen. They do not send their boys to school or take to new pursuits, but their calling is well paid, and they earn enough to live on and are able to lay by.

Bakar Kasa'bs, or Mutton Butchers, are found in small numbers over the whole district. They are said to represent Hindu Khátiks converted by Tipu Sultán (1782-1799), and hence they say they add Sultáni to their names. They speak Hindustáni among themselves and Maráthi with others. The men who are dark, strong,

Chapter III.

People.

MUSALMÁNS.

Gdi Kasibs.

Local Communities.

Bágbáns.

Bakar Kasabs or Sultáni Khátiks.

DISTRICTS.

Chapter III.

People.

MUSALMÁNS.

*Bakar Kasábs or
Sultáni Khátiks.*

and well made, wear the beard full, shave the head, and dress in a pair of drawers or a waistcloth, a shouldercloth, a shirt, a Maráthi turban, and a pair of shoes. The women, who are fairer than the men and regular featured, dress in a robe and bodice, appear in public, spin wool, and mind the house. As a class mutton butchers are clean and neat, honest, hardworking, and thrifty, and many are well-to-do and able to save. They have fixed shops and their work is constant, but they say they have lately suffered from the competition of Hindu Khátiks. They eat from all, except Nhávis, Dhobis, Tám-bats, and Sonárs and the impure castes of Hindus, and never associate with ordinary Musalmáns. They eschew beef, keep all Hindu feasts, and offer vows to Hindu gods. They marry among themselves and form a separate community under an elective headman called *pátíl*, who, with the consent of the majority of the castemen, settles their social disputes. They are Hanafi Sunnis and are seldom careful to say their prayers. Except circumcision they keep no Musalmán rites, though they obey and respect the Kázi and employ him to conduct their marriage and death ceremonies. They keep images of their gods and of Musalmán saints or *pírs* in their house, and they are the disciples or *muríds* of the Pirjádás of Bijápúr and Pátan in Sátára. They do not send their children to school and take to no new pursuits, but their calling is well paid and they are a saving class.

Dhavads.

Dhavads, or Iron-smelters, said to represent local Kolis converted by Aurangzeb (1658-1707), are found in large numbers in the Mahábaleshvar hills. Their home speech is a dialect of their own of Hindustáni and Maráthi words, and out-of-doors they speak corrupt Maráthi. The men are generally middle sized, dark, and sturdy, with high cheek bones and small eyes, and shave the head, wear the beard full, and dress in a dirty, carelessly wound white turban, a tight-fitting jacket, and a pair of light trousers or a waistcloth. The women, who are shorter and fairer than the men, dress in a dirty and untidy Hindu robe like the Dombári women, passing the skirt back between the feet and tacking the end of the robe to the waistband leaving half the legs bare, and a tight-fitting short-sleeved bodice covering the back and tied in a knot in front under the bosom. They appear in public and do as much work as the men, bringing head-loads of fuel and grass from the forest. Though hardworking, Dhavads, as a rule, are dishonest, wild-tempered, and given to drink country liquor. They smelt the iron which is found in laterite or iron clay hills. But partly from the growing scarcity of fuel and partly from the cheapness of foreign iron and hardware goods their iron smelting has nearly ceased. They live by cutting and selling grass, gathering honey, and making and selling iron nails, tongs, and frying pans. They live from hand to mouth. They marry among themselves and form a separate community, and have a well managed body under their elective headman or *pátíl* who settles their social disputes with the consent of the castemen and punishes the caste rule-breakers with fines which generally take the form of caste feasts. Except that they call themselves Hanafi Sunnis, circumcise their sons, and ask the Kázi to register their marriages, they have few Musalmán customs. They keep Hindu feasts, eschew beef, and worship Hindu gods.

They say no Musalmán prayers, and give their children no schooling.

Dhobis, or Washermen, said to represent local converts of the Hindu class of the same name, are found in small numbers in the town of Sátára and at Mahábaleshvar. They speak Hindustáni with themselves and Maráthi with others. The men who are dark, thin, middle sized, and well made, shave the head or cut the hair close, wear the beard full and dress in a headscarf, a shirt, a waistcoat, and a waistcloth. The women are fairer and thinner than the men and wear the Maráthá robe and bodice, appear in public, and do as much work as the men. As a class they are clean and neat in their habits, orderly, honest, and hardworking, but spending on drink almost half of their earnings. They are employed both by Europeans and natives and earn 16s. to £1 10s. (Rs. 8-15) a month. They marry among themselves and form a separate community with a good organization under a headman or *chaudhari*, who, with the consent of the castemen, settles caste disputes and punishes the breakers of social rules with fines which generally take the form of caste feasts. In religion they are Hanafi Sunnis and are very careless about saying their prayers. Except that they ask the Kázi to register their marriage and to conduct their death ceremonies they keep no Musalmán rites, observing Hindu feasts, eschewing beef, and offering vows to Hindu gods. They do not give their children any schooling or take to new pursuits, but their calling is well paid and they are a steady class.

Dhondphoda's, or Takárás, Quarrymen and Stone Masons, are said to represent Hindus of the same name converted by Aurangzeb (1658-1707). They are found in small numbers in towns and large villages. Their home tongue is Hindustáni and they speak Maráthi abroad. Except that they are not given to drink, in look food dress and manners they are similar to Dhavads. Some are quarrymen and stone-masons and others are stone-dressers. Most have moved to Bombay and Poona in search of work. Many are fairly off and have made fortunes by taking stone contracts in Bombay. The poorer, who are called Takárás, roughen grindstones. They marry among themselves and have a well managed union under an elective headman styled *pátíl*, who settles social disputes at caste meetings. Breaches of social rules are punished with fines which generally take the form of caste feasts. Except that they eschew beef, worship Hindu gods, and keep Hindu feasts their customs are said to be the same as those of regular Musalmáns. Except circumcision they keep no special Musalmán rite and seldom attend the mosque. They give their children no schooling and are a rising class.

Gavandis, or Bicklayers, said to represent local Hindus of the same name converted by Aurangzeb (1658-1707) are found in small numbers all over the district. Among themselves they speak Hindustáni and with others Maráthi. The men who are tall or middle sized, thin and dark, shave the head, wear the beard full, and dress in a dirty and untidy large white or red Maráthá turban, a tight-fitting jacket, and a waistcloth; the women who are fairer and better featured than the men, wear a Maráthá robe and bodice,

Chapter III.

People.

MUSALMÁNS.

Dhobis.

Dhondphodás.

Gavandis.

Chapter III.

People.

MUSALMÁNS.

Gavandis.

appear in public, and mind the house. As a class Gavandis are dirty and untidy, hardworking, orderly, and thrifty. They are masons and bricklayers and in search of work many have moved to Poona and Bombay, and many have become day labourers earning 6d. to 9d. (4-6 *as.*) a day. Their work is not constant, and they are often badly off and in debt. They marry among themselves only, but have no special organisation and no head except the regular Kázi who settles their social disputes and registers their marriages. Except that they eschew beef and keep Hindu feasts their religious and social customs do not differ from those of the regular Musalmáns. They belong to the Hanafi sect of Sunnis, but are seldom careful to say their prayers. They do not give their children any schooling, and some of them are employed as messengers and servants. As a class the Sâtára Gavandis are poor.

Gárudis or Madáris.

Gárudis, or Madáris, a wandering class of jugglers who move all over the district in bands of four or five families, represent local converts, probably of the Kolhátí caste. Their head-quarters are at Miraj about thirty-five miles east of Kolhápúr. Their ancestors are said to have been converted by Mir Samsudin, commonly known as Mirán Shamna, who died about the middle of the fourteenth century, and was buried at Miraj, his tomb being the scene of a yearly fair. Among themselves they speak a coarse Hindustáni and with others a mixture of Maráthi. As a class they are dark, sturdy, and middle sized; the men either shave the head or cut the hair close, and wear the beard full, and dress in a dirty carelessly folded and twisted turban, a waistcloth, and tight-fitting trousers leaving half the legs bare. The women, who are like the men in look, are dirty and untidy, and dress in a coarse Maráthi robe and bodice. They appear in public and except by begging do not add to the family income. They are a class of jugglers, tumblers, and snake-charmers, neither sober nor honest, poorly clad, and ill-fed. If they fail to maintain themselves by their performances they beg from door to door and live from hand to mouth. They marry among themselves only and form a separate community under an elective headman. They settle social disputes at meetings of the castemen at the yearly fair of their saint at Miraj. They keep no Musalmán customs and do not obey or respect the regular Kázi except by employing him to register their marriages. They are Musalmáns in name only and never say their prayears. They do not send their boys to school or take to new pursuits, and are a falling class.

Hajáms.

Hajáms, or Barbers, representatives of local converts of the Hindu class of the same name, are found in small numbers in towns and large villages. In look, food, dress, and manners, they closely resemble Dhobis and speak Hindustáni at home and a corrupt Maráthi abroad. As a class though lazy and unthrifty, Hajáms are orderly and honest and live from hand to mouth. Their work is constant and they earn 6d. (4 *as.*) a day. They marry among themselves only and form a separate community without a special organisation or an elective headman. They refer their caste disputes to the regular Kázi, who registers their marriages and conducts their death ceremonies. Except circumcising their children and employing the Kázi at their marriages and deaths, they keep no

social or religious Musalmán customs, and are seldom careful to say their prayers. They call themselves Sunnis of the Hanafi school. They do not give their children any schooling or take to new pursuits, and are a steady class.

Jha'ra's, or Dust Sifters, are found in small numbers over the whole district. They are descended from Hindus, probably of the Bágban caste, who are said to have been converted by Aurangzeb (1658-1707). They rank with *Atárs*, *Manyárs*, and *Patvegars* whom they resemble in look food and dress, and with whom they eat and marry. They buy the sweepings and ashes of goldsmiths' shops and furnaces and sift out particles of gold and silver. They also sift the ashes of dead Hindus for melted ornaments diving and bringing up the mud when the ashes are thrown into water. They sell these particles to money-changers and make 6d. to 2s. (Re. $\frac{1}{2}$ -1) a day. When they do not get sufficient work at Sátára, they travel to Belgaum, Gokák, Kolhápúr, Násik, and Sholápur, and buy dust in the goldsmiths' shops, sift it in the river, and return home. As a class they are clean and neat in their habits, and, though given to drink, are hardworking and thrifty, and some of them are fairly off and able to save. They form a separate body with a well managed union under their headman called *mehetra*, and settle social disputes in accordance with the votes of the castemen. They are Sunnis of the Hanafi school in name, but are seldom religious or careful to say their prayers. They respect and obey the regular Kázi and employ him to register their marriage and to conduct their death ceremonies. They never give their boys any schooling and besides as dust-sifters earn their living as messengers and servants.

Ranga'ris, or Dyers, are found in towns and large villages. They are said to represent converts from Márwár who came and settled in the district about fifteen years ago. They have a subdivision called *Chipla*. They speak Hindustáni both at home and abroad, are dark, strong, and well built, and can easily be known by their blue hands. The men shave the head, wear the beard full, and dress like other Musalmáns. The women are fairer than the men and dress in the Upper Indian petticoat and bodice, and wear large ivory bangles and wristlets, and a necklace of black glass beads. They appear in public and help their husbands in preparing colours. As a class *Rangáris* are clean and neat, honest, hardworking, orderly, and thrifty. They are hereditary dyers, and their work is brisk in the fair season. Like mutton-butchers, they do not eat from the hands of Hindu *Dhobis*, *Sonárs*, *Támbats*, and the depressed classes and do not associate with regular Musalmáns, and eschew beef and liquor. They are Sunnis of the Hanafi school, fast during *Ramzán*, and worship Muhammadan saints. Their customs, except their marriage customs, are the same as those of regular Musalmáns, but they have no special organization and the regular Kázi settles their caste disputes. They marry among themselves, the boy as a rule taking as wife his maternal uncle's daughter. At the betrothal the boy presents the girl with a petticoat and a backless short-sleeved bodice. The parents of both the boy and the girl consult the regular Kázi and he names a lucky day for the marriage. The

Chapter III.

People.

MUSALMÁNS:

*Jháras.**Márwár
Rangáris.*

Chapter III.

People.

MUSALMÁNS.

Madrach
Kangdris.

father of the girl receives no money from the boy's father, but sometimes if he is poor the boy's father pays a sum of money to the girl's father. Booths are raised before the houses of both with a marriage post called *mukurtmedh* fixed in one of the corners of each. Married women secretly rub some turmeric on the bridegroom's clothes. Then comes the *sávhalad* or public turmeric rubbing at which the married women meet at the girl's house in the evening where the boy is also asked, seat the boy on a low stool placed on a square of wheat, sing *Márwár* songs, rub him with turmeric, and deck his head with flower garlands. The girl is carried in by some married woman on her hip and rubbed with turmeric, musicians play, and the women are feasted at the girl's. This they call the feast of *biyápari*, when the food is served in dishes and frankincense is burnt in the name of God, the marriage clothes of the couple are marked with sandal and placed before the dishes. Five women are made to fast during the day and are told to eat first of all. They are followed by the women of the house and the ceremony is over. The women of the bride's house take vermicelli and sugared rice or *sákhārbhāt* with music to the bridegroom's for his breakfast, and in return receive from him 2s. (Re. 1) and a bodicecloth. On the next the god-humouring is performed and goats are killed, and friends and relations treated to a dinner. Early next morning the bridegroom is taken to the mosque and prays and the rest of the marriage ceremony is the same as among other Musalmáns. The regular Kázi settles their caste disputes. They send their boys to school and are well-to-do.

Momins.

Momins, probably represent converts of the Koshti caste, are found in towns and large villages. They form a separate class and do not marry with other Musalmáns though in a few cases they have married with Patvegar or tassel-maker families. They have no objection to eat with any Musalmán. A Momin woman differs from other Musalmán women of the district in not wearing any nose ornament. They are weavers. The appliances of a Momin's loom are a brush or *luncha* worth 4s. to 10s. (Rs. 2-5) and bought of a Kanjári, *kámbyás* or rods laid flat between the alternate threads of the warp to keep them from becoming entangled, *turkát* or a cloth beam worth 1s. 3d. (10 as.), *hatya* or a shuttle beam used as a batten or lay worth 3s. (Rs. 1½), *phani* or the reed frame worth 3d. to 1s. 6d. (2-12 as.), *charka* or the wheel worth 2s. (Re. 1), *dhota* or a shuttle worth 9d. (6 as.) bought of a Kolhāti, and *tansal* or uprights with rings worth 1s. 6d. (12 as.). Their women help by twisting yarn. They weave a turban of unbleached yarn 150 feet long in ten days, sell it for 9s. (Rs. 4½) and make 3s. (Rs. 1½) as profit. They have suffered by the competition of machine-made yarn and they have been reduced to poverty. Some have left their craft and become servants and day labourers. They keep all the Musalmán customs.

Nagarjis.

Nagarjis, or Kettle Drummers, representatives of local converts of the Hindu class of the same name, are found in small numbers in towns only. Their home-tongue is Hindustáni and they speak Maráthi abroad. They are dark, tall, or middle sized, regular featured, and well built. The men shave the head and wear the beard

full, and dress in a large twisted turban, a coat, a waistcoat, and a waistcloth. The women, who are fairer and thinner than the men, wear a Marátha robe and bodice, appear in public, and add nothing to the family earnings. Both men and women are clean and neat in their habits. The men are kettledrum-beaters but since the fall of the Sátára chiefs the demand for their work has been less and they at present are asked to play during marriages at the houses of both the Hindus and Musalmáns, and on festive occasions at local temples and the shrines of Musalmán saints. Though hardworking many are given to drink and are badly off, and some of them have taken to tillage. They marry among themselves only and form a separate community under an elective headman or *chaudhari*, who settles caste disputes with the consent of the majority of the castemen, and punishes the breakers of social rules with fines and caste feasts. Though in name Sunnis of the Hanafi school they have strong Hindu leanings, keeping Hindu feasts, eschewing beef, and worshipping Hindu gods. They are seldom careful to say their prayers or to perform the ceremonies of *bismilla* or initiation and *akika* or sacrifice. They respect and obey the Kázi and employ him to register their marriages. They seldom send their boys to school. Besides as kettle-drummers they work as messengers and servants and are a steady class.

Pakhális, or Water-carriers, representing local Hindu converts of the same caste, are found in small numbers in Sátára, Mahábaleshvar, and other large towns. Their home-tongue is Hindustáni and they speak a corrupt Maráthi abroad. As a class they are middle sized, dark, and thin; the men shave the head or cut the hair close, wear the beard full, and dress in a headscarf or a Marátha turban, a tight-fitting jacket, and a pair of tight and short trousers, or a waistcloth. The women are shorter and fairer than the men and wear the Marátha robe and bodice, appear in public, and, except the old who help in water-carrying, add nothing to the family income. As a rule *Pakhális* are dirty and untidy in their habits, hardworking and thrifty. They carry water in leathern bags on bullock-back and supply water to Musalmáns, Christians, Pársis, and a few low caste Hindus. Their monthly earnings vary from £1 to £1 10s. (Rs. 10-15) but they are given to drink and spend half their income on liquor. They marry among themselves and form a separate community under an elective headman called *chaudhari* who settles social disputes with the consent of the majority of the caste and punishes breaches of social rules by fines which generally take the form of caste feasts. They call themselves Sunnis of the Hanafi school but are seldom careful to say their prayers or perform the ceremonies of initiation or *bismilla* and sacrifice or *akika*. They respect and obey the regular Kázi and employ him to conduct their marriage and death ceremonies. But they have strong Hindu leanings, eschew beef, keep Hindu festivals especially the *Dasara* in September - October, and offer vows to Hindu gods. On *Dasara* Day they deck their bullocks with flowers, paint them yellow and green, and parade them through the streets along with the bullocks of the Hindus, preceded by music, and followed by a

Chapter III.

People.

MUSALMÁNS.

*Nagdrjis.**Pakhális.*

DISTRICTS.

Chapter III.

People.

MUSALMÁNS.

Patvegars.

crowd. They do not send their boys to school or take to new pursuits. They are a poor class and generally in debt.

Patvegars, or Silk Tassel Twisters, are found in almost all towns. They probably represent local converts of mixed Hindu classes and rank with *Atárs*, *Momins*, and *Manyárs* with whom they intermarry and whom they resemble in look, food, dress, and customs. They ascribe their conversion to Aurangzeb (1658-1707) and twist silk tassels and make silk waist threads or *katdoras* and soft pads or *gádís* for women's necklaces. They do not send their children to school or take to new pursuits, but their work is constant and they are a steady class.

Pinjárs.

Pinjárs, or Cotton Teasers, representatives of local converts of the Hindu caste of the same name, are found only in towns. They are Musalmáns and eat with other Musalmáns, but marry among themselves only. The men take the titles of Shaikh, Syed, and Pathán after their names. The Kázi and Mulla officiate at their marriages and they give 10s. to £1 (Rs. 5-10) to the caste as present money. They have a headman called *mektar* to whom in a marriage ceremony the boy's father gives a turban. The *mektar* inquires into and settles their caste disputes. Most of them are carders of cotton and wool, and a few are servants and day-labourers. They stuff beds with cleaned cotton and make pack-saddles, quilted felt to put under saddles, and different kinds of felt. They are aided in their work by their women and children. The tools they use are a *kamán* or bow worth 6s. (Rs. 3), a *dasta* or pestle worth 1s. (8 as.), and catgut sold at 4s. (Rs. 2) for 150 feet. The *kamán* or bow is a somewhat square piece of plank having a pole with a hooked end fastened to it. The catgut passes over the hooked end and is fastened to the piece of plank. Thus the whole machine is something like a bow. The *dasta* is a cylindrical piece of wood having both its ends formed like knobs and a groove in the middle to handle it. As the carder sits to clean cotton or wool he holds the *kamán*, which hangs down from the string of a bow attached to a peg in a wall and pulls the catgut by an end of the *dasta*. Their goods do not command sale, and their trade is on the decline.

Sikalgars.

Sikalgars, or Armourers, are found only in the town of Sátára. They eat with all Musalmáns, but marry with *Manyárs*, *Atárs*, and *Patvegars* only. They furbish and polish weapons and tools and make razors, knives, pack needles, carpenters' tools, and all sorts of cutlery. A few of them are engaged as servants. The large importation of European hardware has greatly interfered with their calling. They call the Kázi and Mulla to officiate at their marriage, and pay 5s. (Rs. 2½) to the Kázi. They present a turban to their headman or *mektar*, differing in value according to their means. They ask other Musalmáns to marriage feasts and are asked by them to similar feasts. Except this, their customs differ little from those of other Musalmáns.

Tám bats.

Tám bats, or Coppersmiths, probably representatives of converts of the Hindu caste of the same name, are found in towns only. They say that they are descended from one Mahammad Diu. They eat

with all Musalmáns, but marry only with Atárs, Manyárs, Pinjárs, Patvegars, Sikalgars, and Hativálás. They call the Kázi and Mulla to conduct their marriage and other ceremonies. They make brass vessels. None of them has a shop of his own for brass wares; all of them are paid 6s. (Rs. 3 a man) the quarter of brass sheet worked into pots. Their capitalists are Kásárs, for whom they make *táts* or dining dishes with the rim slightly inclined outwards, *pátalás* or cylindrical copper or brass pots with slightly rounded bottoms, *támbyás* or drinking pots of all fashions, *paráts* or large platters with high rims slightly inclined outwards, and *vátis* or cylindrical brass cups with rounded bottoms. Their religion forbids their working in copper. One Támbat is said to be able to make twenty-eight pounds of brass into pots in twelve days. They sometimes smelt brass, the alloy containing two parts of copper and one and a half parts of pewter. To these metals half a pound of soda is added and the whole mixture is put in an iron crucible. The crucible is put into a pit covered with charcoal, and fire is set and blown into a white heat. Nearly two hours are required for the alloy to form. Some forty years ago they were well-to-do. Since then they are slowly declining, on account of the large number of hands engaged in the trade. They are poor and barely self-supporting.

Christians are returned as numbering 886 and as found chiefly in Jávli, Koregnon, Sátára, and Wái. Of the 886 Christians, 426 were Europeans including Americans of the American mission and Eurasians, and 460 Natives. Besides the civil officers a large number of Europeans belong to the military service. The American mission began work in the district in 1834 and has at present (1884) 124 native converts connected with it. In 1834 Mrs. Graves of the American mission opened a girls school at Mahábaleshvar. Till 1849 when the Rev. William Wood of the American Mission settled permanently at Sátára, the school was removed to Sátára every year during the rainy season. Since 1849 Sátára has resident missionaries. In food, drink, dress, calling, faith, and customs, the Sátára Native Christians do not differ from the Ahmadnagar Native Christians.

Pa'rsis are returned as numbering ninety-nine and as found in Sátára and Jávli. They are emigrants from Bombay. Their home speech is Gujaráti. As shopkeepers, merchants, and contractors they are well to do and prosperous:

Chapter III.

People.

MUSALMÁNS.

Tám bats.

CHRISTIANS.

PÁRSIS.

CHAPTER IV.

AGRICULTURE.

Chapter IV.
Agriculture.
HUSBANDMEN.

ACCORDING¹ to the 1881 census, agriculture supported about 711,000 people or 70 per cent of the population. The details are:

Sátara Agricultural Population, 1881.

Age.	Males	Females	Total
Under Fifteen	154,707	139,857	294,564
Over Fifteen	218,215	231,204	449,419
Total ..	372,922	371,061	744,013

The bulk of the Sátara landholders are Marátha Kunbis. But the best class of husbandmen are the Jains of the south and south-west of the district. In 1851 Mr. Ogilvy described the Sátara Kunbis, as hardworking skilful husbandmen, understanding the rotation of crops, the value of manure, and the necessity of refreshing the soil by fallows. The general opinion is less favourable to the Sátara Kunbi who is said to be wanting in enterprise and averse from improvement. In the east of the district the landholders are said to be only moderately hardworking, and the richer soils in the west are said to suffer from being cropped several years in succession without ploughing. At the same time different parts of the district show notable instances of skill and enterprise. In parts of Khandála and Wái bad conditions have been improved with great success. By terracing slopes and damming ravines the very rocks have been forced to yield a good return. The hill cultivator is most acute in availing himself of every spring, and is an adept at terracing the hill sides, and generally wherever means of irrigation are available the cultivator shows industry and skill. Instead of limiting his undertakings to eking out a bare subsistence he aims at an increase of comfort and fortune. That there are no more signs of enterprise is due to the want of capital and the despair of escaping from the moneylender. The habit of disposing of their own produce has lately increased among landholders, owing to the restricted credit occasioned by the Agriculturists' Relief Act, which is believed to have had the effect of quickening enterprise and the desire to improve. The condition of the landholders varies considerably in different parts of the district. It may be roughly stated that few east of

¹ Except the details of crops and water works, and the account of famines, this chapter is contributed by Mr. J. W. P. Muir Mackenzie, C.S.

the Yerla river are in comfortable circumstances, and many are frequently obliged to leave their homes in search of employment. Few anywhere are clear of debt, but the western landholder has probably better credit and less often borrows from neediness than the eastern. The Kunbi landholder generally sells his produce to the village dealer, to wandering buyers who frequent villages at harvest time, or in the nearest market. A few export on their own account chiefly to Poona and Chiplun. Most of the local field produce is sent away by merchants who have secured it either by purchase from the growers in satisfaction of debts, or from moneylenders at wholesale prices. During the idle season many husbandmen make use of their own and their cattle's labour in cart-driving, while some members of many families are engaged in carting the whole year round. Cases of husbandmen giving up their calling and taking to crafts or other industries are unknown in Sátara.

Chapter IV.
Agriculture.
HUSBANDMEN.

The soils of the district belong to three main classes, red in the hills and black and light-coloured in the plains. The black or *káli* soil is generally found in belts lying along the banks of the leading streams, the breadth of the belt varying with the size of the stream. In the Krishna valley is found the broadest belt of this rich soil, which yields the best garden and dry crops in the district. Under the name of black is included the slightly lighter and less productive *kálvat* which is mixed with a small quantity of *murum* or crumbly trap. The leading light coloured soils are the *mál rán* or *murum mál* a hard rocky soil commonest at the bases of the more eastern hills. The same soil, mixed with red at the foot of the Sahyádris, forms one variety of the soil called *támbad* or red. Another soil known as *támbad* is black soil mixed with red. Near the heads of the streams which issue from the Sahyádris, the soil of the valleys is red or *támbdi* and yields most of the rice grown in the district. On the hill tops where the water cannot be sufficiently confined for rice tillage this soil is used for *kumri* or wood-ash tillage. There is also the soil called *chunghadi* which is a broken trap or *murum* soil strongly charged with lime. Lime is also found in black soils near river beds. The soil of the country at the foot of the Sahyádris west of the Yerla is generally good, and the soil of the Krishna valley is especially rich. East of the Yerla, and in the Khandála petty division in the north-east, the land becomes poorer, and the proportion of black soil becomes much smaller.

Soil.

Of an area of 4792 square miles or 3,067,943 acres, 2,442,503 acres or 79.62 per cent are in 960 Government villages, and 625,440 acres or 20.38 per cent are in 396 alienated villages. All the Government lands have been surveyed, and of the lands in alienated villages 363,189 acres have been surveyed. According to the revenue survey, of the 2,442,503 acres of Government land, 1,802,156 acres or 73.79 per cent are arable; 141,291 acres or 5.79 per cent unarable; 4956 acres or 0.20 per cent grass or *kuran*; 387,715 acres or 15.87 per cent forest; and 106,385 acres or 4.35 per cent village sites, roads, and river beds. Of the 1,802,156 acres of arable land in Government villages 882,957 or 21.24 per cent are alienated. Of

ARABLE AREA.

Chapter IV.
Agriculture

the whole arable area of 1,802,156 acres 1,378,659 acres or 76·50 per cent were in 1882-83 held for tillage. Of this 43,462 acres or 3·15 per cent were garden land, 14,895 acres or 1·08 per cent were rice land, and 1,320,302 acres or 95·77 per cent were dry crop.

Holdings

In 1882-83 the number of holdings, including alienated lands in Government villages, was 120,158 with an average area of 14½ acres. Of the whole number of holdings 46,353 were of not more than five acres; 25,628 were of five to ten acres; 22,620 of ten to twenty acres; 11,601 of twenty to thirty acres; 5584 of thirty to forty acres; 2946 of forty to fifty acres; 3782 of fifty to a hundred acres; 1285 of 100 to 200 acres; 221 of 200 to 300 acres; 66 of 300 to 400 acres; and 72 of over 400 acres. As regards the distribution of these holdings the rule is the more fertile the subdivision and the larger its area of watered land the smaller are the holdings. Thus in 1879-80 in Karád, which is probably the most fertile sub-division of the district, 81·34 per cent of the holdings were under twenty acres and 31·27 per cent were under five acres; while in Mán, the poorest sub-division, only six per cent were under five acres and 27·25 per cent under twenty acres. Again in Mán 32·7 per cent of the holdings were between fifty and 200 acres against 4·8 per cent in Karád. In the hilly sub-divisions of Wái, Jávli, Sátara, Pátan, and Válva the number of small holdings is larger. As, though entered in one name, many of the large holdings are jointly occupied by large families, it may be stated as approximately correct that ten or fifteen acres of a fair dry crop holding in the rich western valleys will support a holder with a family of three or four persons in decent comfort, while in the barren east twenty to thirty acres are required even for less easy and certain subsistence.

Plough.

In the plains the black soil is generally so heavy as to make ploughing impossible with less than four bullocks and in many places as many as six pairs are required. To raise the full number of bullocks poor landholders with small holdings borrow from each other or hire. In *jiráyat* or dry crop soil a pair of oxen can plough ten to twelve acres, in *mál* or broken *tiap* soil in the eastern subdivisions a pair can plough twenty-five to thirty acres, and in the hilly soil five to thirty acres according to the steepness of the field and the depth of the soil.

Stock.

According to the Collector's yearly returns the 1882-83 field stock included 55,724 ploughs of which 31,855 were for two bullocks and 23,869 for four bullocks; 18,275 carts of which 1241 were riding carts and 17,034 were load carts, 246,921 bullocks, 152,640 cows, 115,311 buffaloes of which 82,711 were females and 32,600 males, 18,390 horses mares and colts, 4394 donkeys, 425,374 sheep and goats, 31 camels, and 5 elephants.

Field Tools.

Of field tools the chief are the plough or *nángar*, the seed drill called *pábar* or *kuri*, the harrow or *kulav*, the weeder or *kolpa*, and the mud harrow or *chikhilácho aut*. The plough is of two kinds, the large or *thorla nángar* and the *nángri* or small hand plough. A plough drawn by a pair of oxen costs about 2s. (Re. 1). The seed drill has its teeth or *phanis* communicating with tubes or *nalis*

which end in a box called *chāde*. This box the sower keeps filling with seed which passes through the tubes into the furrows made by the teeth. According to the soil the seed drill is drawn by two to eight bullocks and costs about 4s. (Rs. 2). After the seed drill, to cover the seed, the harrow or *kulav* is drawn. It is an iron blade or *pās* fastened to two upright teeth fixed in a harrow frame and costing about 2s. (Re. 1). When the crop is about a foot high, the weeder or *kolpa* is used to clean the field of grass and weeds. The weeder has a small harrow frame with two iron blades bent near the middle at right angles, the upper part of each blade being fixed into opposite sides of the frame at an acute angle to the frame and at an obtuse angle to the ground, and the lower part pointing inwards and horizontally towards the corresponding part of the other blade. These two horizontal pieces pass through the ground about a couple of inches deep and turn up the surface on both sides of the crop. The mud harrow, costing 1s. to 1s. 6d. (8-12 as.), is used in rice fields in turning up the ground to receive the seedlings when ready for planting. Of small field tools the chief are the large and small hoes *kudal* and *kudali*, the spade or *pāvda*, the axe or *kurhād*, the pruning knives and sickles or *pāyla* and *koyti*, the manure rake or *dātāle*, the trowel or *thurpa*, and the reaping sickle or *vila*. All cultivators have not the plough and the seed-drill, but very few are without the smaller field tools.

Chapter IV.
Agriculture.
FIELD TOOLS.

At present (1883) Sátára has six works for watering land. These are the Revári canal on the Vásna, the Yerla canals on the Yerla, the Gondoli canal on the Mán, the Máyni reservoir on the Váng, the Chikhli canal on the Nándni, and the Krishna canal on the Krishna. Of these six works the Revári canal is an old work restored, and the other five are new works. Of the six works the Krishna canal which has its source in the Sahyádris, has an unfailing supply of water, while the Revári, Yerla, Gondoli, Máyni, and Chikhli water works chiefly depend on the local rainfall.

WATER WORKS.

The Revári Canal lies on the Vásna a feeder of the Krishna in Koregaon. The Vásna rises in the Mahádev range which runs south-east to the borders of the Sátára district, forming the water-shed between the Krishna and the Bhima valleys. The Vásna falls into the Krishna ten miles south-east of Sátára, and the head works of the canal lie about eleven miles above the meeting of the rivers. About 1781 the work was originally partially built by one Náro Appáji, the hereditary *kulkarni* or accountant of Padali, who was a distinguished officer in the Peshwa's service. When Náro died, the river work was completed and the canal was unfinished. In 1849, within a year after the district came under the British Government, the work was completed and the canal brought into use. A want of slope in the channel, and the excessive smallness of two tunnels which prevented their being cleared, stopped the flow of water. After the experience of one season the canal was abandoned. In 1863 the irrigation department undertook to restore the work. The descendants of Náro Appáji gave up their claims on the work on condition that they were allowed the free use of water for nine

Revári Canal.

Chapter IV.

Agriculture.

WATER WORKS.

Revári Canal.

acres of land. The massive masonry of the original river work was in perfect repair, all that was wanted was to renew the channel. The canal is four miles long and has a head discharge of fifteen cubic feet a second. It commands 6000 acres of which 5340 are arable. A complete system of distributaries, some of which extend to the Krishna valley, was constructed by the villagers. The work came into use in 1865-66. In 1882-83, of 3624 arable acres under command, 519 acres or 14.32 per cent in the lands of seven Koregaon villages were watered. Of the 519 watered acres 160 were for *kharif* or early crops and 359 for *rabi* or late crops. The acre water rates were £1 16s. (Rs. 18) for the whole year, 8s. (Rs. 4) for eight months, 4s. (Rs. 2) for four months, and 2s. (Rs. 1) for early dry crops. The chief crops watered were *judri* 122 acres, wheat 108 acres, groundnut 215 acres, and sugarcane thirty acres. In 1882-83 along the line of the canal were 1574 trees, chiefly *bábhul*, mango, and *jámbhul*. In 1882-83 the rainfall at Revári was 40.50 inches, and during the ten years ending 1882-83 it averaged 29.13 inches.

Yerla Canals.

The Yerla Canals lie on the river Yerla which rises in the Mahádev range immediately east of the Vásna, and joins the Krishna sixty miles south-east of Sátára. The head works of the canals, one on each bank of the river, are on a rocky barrier sixty miles above the meeting of the Krishna and the Yerla. The work was begun in 1867 and finished in 1868. It includes a masonry weir across the river, 538 feet long and sixteen feet high, with regulators at each end forming the headworks of the two canals which are completely bridged and regulated. The right bank canal is nine miles long and the left bank canal 8½ miles. Both canals have a head discharge of forty-two cubic feet the second. The monsoon supply in the river is trustworthy but irregular, and the dry weather discharge generally falls very low. During 1876 the *rabi* or cold weather supply totally failed. In November the river's discharge was only 2½ cubic feet a second, and water was stored at night and ran down the canals during the day only. To supplement the supply to the Yerla right and left bank canals, the storage reservoir at Nher was begun in 1876, chiefly as a famine relief work, and completed in 1880-81 by ordinary labour. The reservoir lies at the village of Nher on the Yerla river, twenty-two miles east of Sátára and six miles above the headworks of the canals. The dam is 4820 feet long and seventy-four feet in greatest height. The lake, when full, contains 523 millions of cubic feet, the available capacity being 490 millions. The drainage area above the dam site is sixty square miles and the reservoir is calculated to fill with a run-off of 3.51 inches. After filling the reservoir on the right bank a waste weir 700 feet long and with a crest fourteen feet below the top of the dam provides for the escape of flood waters. In 1882-83, of the 7159 net arable acres under command 749 acres or about ten per cent were watered in the lands of nine villages of Khatáv. Of the 749 watered acres 403 were for *kharif* or early crops and 346 were for *rabi* or late crops. The acre water rates were £1 16s. (Rs. 18) for the whole year, 8s. (Rs. 4) for eight months, 4s. (Rs. 2) for four months, and 2s. (Rs. 1) for monsoon dry crops. The chief crops

watered were *javari* fifty-five acres, wheat thirty-nine acres, *khapla* or husked wheat fifty-three acres, groundnut 303 acres, peas thirty-four acres, gram 126 acres, and sugarcane ninety-three acres. In 1882-83 the rainfall at Khadgun was 35.87 inches, and during the ten years ending 1882-83 it averaged 27.58 inches. In 1882-83 7535 trees were growing along the canal chiefly *bábhul*, mango, *jámbhul*, *nimb*, and *sardad*.

The Gondoli Canal lies on the river Mán which rises in the Mahádev range, a mile and a half north of the village of Gondoli and three miles south of the town of Dahivadi in Mán. The canal was begun as a relief work in 1867 and completed in 1872. The headworks of the canal are on the site of an old ruined *bándhára* or masonry weir built across a massive rocky barrier. The new weir is of rubble masonry 325 feet long and twenty-four feet high. The canal leading off on the right bank is also entirely new. The canal is eight miles in length and has one main branch, two miles long, leading from the seventh mile. The canal has a head discharge of ten cubic feet of water a second. The canal near its head crosses two deep ravines on light wrought-iron aqueducts. With this exception the masonry works are simple, consisting of ordinary escapes. The head of the canal lies near the source of the river, the drainage area being only sixty-eight square miles. The supply of water is meagre, and even during the monsoon is fitful and uncertain. To increase the water supply the Pingli lake was chosen and surveyed in 1874-75 as a storage lake. The Pingli lake lies three miles above the headworks of the Gondoli canal on a small feeder of the Mán. The work was begun in October 1876 as a famine relief work and completed in April 1878. The lake is formed by an earthen dam 5200 feet long with a greatest height of fifty-four feet. The full supply level is nine feet below the top of the dam, giving a greatest depth of storage of forty-five feet. The outlet level is sixteen feet above the bottom of the reservoir, and the available depth of storage is twenty-nine feet. The escape of flood water, after the filling of the lake, is provided for by a waste weir 750 feet long, partly dug out and partly built, with a masonry wall on the right flank of the dam. A greatest flood is calculated to rise three feet on this weir that is to six feet below the top of the dam. The outlet is an oval masonry culvert with masonry head wall connected with the dam by a light wrought-iron bridge. Two sluices, each two feet square are provided, closed by iron gates. The area of the catchment basin of the lake is twenty square miles. The average rainfall is estimated at 18.43 inches, and the average yearly supply of water, taking the run-off as one-fourth the rainfall, is estimated at 214 millions of cubic feet. The available capacity of the lake above the outlet level is 195 millions of cubic feet. The Pingli lake was opened in 1878-79, and is to be joined to the Gondoli canal by a canal three miles long and commanding an area of 1100 acres between the Pingli lake and the Gondoli canal. At present (1883-84) the Gondoli canal is supplied by getting water down the main stream and picking it up near the Gondoli canal by a small masonry weir and a connecting channel. In 1882-83, of the

Chapter IV.

Agriculture.

WATER WORKS.

Gondoli Canal.

Chapter IV.

Agriculture.

WATER WORKS.

Gondoli Canal.

3010 arable acres under command, 300 acres or ten per cent were watered in eight villages of Mán. Of the 300 watered acres 118 were for *kharif* or early crops and 182 for *rabi* or late crops. The acre water rates were £1 16s. (Rs. 18) for the whole year, 8s. (Rs. 4) for eight months, 4s. (Rs. 2) for four months, and 2s. (Rs. 1) for monsoon dry crops. The chief watered crops were *báji* twenty-six acres, *javári* twenty-four acres, *khapla* or husked wheat eighty-six acres, groundnut thirty-eight acres, gram fifty-seven acres, and sugarcane twenty-five acres. In 1882-83 the rainfall at Gondoli was 21.99 inches, and during the ten years ending 1882-83 it averaged 21.33 inches. In 1882-83 along the canal 2234 trees were growing chiefly *bábhul* and *nimb*.

Máyni Lake.

The Máyni Lake is on the Váng river a feeder of the Yerla. The headwork of the canal lies about six miles above the meeting of the Váng with the Yerla and forty-five miles south-east of Sátárá. The work was begun in 1868 and opened in 1875-76. When full the lake has an area of 380 acres and holds 190 millions of cubic feet of water. It is formed by an earthen dam 2870 feet long and fifty-seven feet in greatest height, and has a ten-mile long canal on the left bank. The catchment area of the river above the dam is fifty-four square miles and the lake is estimated to fill with a run-off of 1½ inches from this area. The escape of flood waters is provided for by a waste weir 600 feet long on the left bank. The crest of the weir is thirteen feet below the top of the dam. The level at which the canal takes off is thirty-one feet below the crest of the waste weir. The head discharge of the canal is thirty-three cubic feet a second. In 1882-83, of 4625 arable acres under command 742 acres or about sixteen per cent were watered. Of the 742 watered acres 467 were for *kharif* or early and 275 for *rabi* or late crops. The acre water rates were £1 (Rs. 10) for the whole year, 8s. (Rs. 4) for eight months, 4s. (Rs. 2) for four months, and 2s. (Rs. 1) for rain crops. The chief crops watered were *javári* fifty-six acres, *khapla* or husked wheat fifty-eight acres, groundnut 315 acres, gram eighty-nine acres, and sugarcane seventy-five acres. In 1882-83 the rainfall at Máyni was 27.37 inches, and during the ten years ending 1882-83 it averaged 25.19 inches. In 1882-83 along the line of the canal were 938 *bábhuls* and casuarinas.

Chikhli Canal.

The Chikhli Canal lies on the right bank of the Nándni, a feeder of the Yerla. The Nándni rises eight miles south of the head of the Yerla canals, and joins the Yerla river twenty-eight miles above the meeting of the Yerla and the Krishna. At the site of the canal head works, six miles above the meeting of the Nándni and the Yerla, the Nándni has a catchment area of 160 square miles. The canal was partly made as a famine relief work in 1866-67 and was opened in 1870. The weir which forms the head works of the canal is of rubble masonry. It stands on the site of a disused temporary dam. The canal, which is about six miles long, is completely bridged and has a head discharge of fifteen cubic feet a second. In 1882-83, of 1478 arable acres under command 217 acres or 14.68 per cent were watered in the lands of four Khánápur villages. Of the

217 watered acres, 179 were for *kharif* or early crops and thirty-eight for *rabi* or late crops. The acre water rates were £1 16s. (Rs. 18) for the whole year, 8s. (Rs. 4) for eight months, 4s. (Rs. 2) for four months, and 2s. (Rs. 1) for monsoon dry crops. The chief crops watered were *khapla* and *rāla* each sixteen acres, groundnut 132 acres, sugarcane eight acres, and chillies twenty-two acres. In 1882-83 the rainfall at Chikhli was 38.38 inches, and during the ten years ending 1882-83 it averaged 25.03 inches. In 1882-83 along the line of the canal were 2524 trees chiefly *bābhuls* and mangoes.

The Krishna Canal lies on the left bank of the Krishna, and besides in certain villages of the Pant Pratinidhi and Sāngli states, waters land in the sub-divisions of Karād, Vālva, and Tāsgaon. Almost the whole watered area lies between the canal and the river. The headworks lie on the Krishna opposite the village of Khodsi, about two miles above the town of Karād at the meeting of the Krishna with the Koyna. The total drainage area of the Krishna at the site of the headworks is 1247 square miles. The supply lasts throughout the year. Although it is abundant during the rains it falls to a comparatively scanty stream during the hot weather, and the discharge has been registered as low as twenty-four cubic feet the second. To remedy this scanty supply a scheme is under consideration proposing to make a storage lake on a feeder of the Krishna. The Krishna canal works were sanctioned in 1863 and opened in 1868. They consist of a weir across the river at Khodsi with a canal taken off on the left bank thirty-five miles long, completely bridged and regulated. The weir is of rubble masonry 1200 feet long and twenty-one feet in greatest height, narrowing from nineteen feet at the base to eight feet at the crest. The weir has a batter of one in six on the down stream side. A small subsidiary weir below forms a pond to break the force of the falling water. To store the water brought by slight freshes provision is made for raising a temporary earthen dam on the crest of the weir. On the right bank is a wing wall with an embankment above, and escapes are formed at both flanks to aid the closing of the earthen dam. The weir is continued by a curved wall up to the regulator which is thrown well back from the river bank. In this wall are four scouring sluices, one of which lies close to the regulator. The regulator is a simple block of masonry with nine under-sluices having thirty-four feet of waterway. These are closed by planks, working in grooves, and raised and lowered by screws worked from the platform above. Their sills are fixed so that, if necessary, the head of the canal may be deepened. The canal is thirty-five miles long with a bottom width at head of eleven feet and side slopes in soil of $1\frac{1}{2}$ to one, and a bed fall of one foot in the mile. Further down the size and slope of the canal slightly changes. The bed fall remains one foot a mile for the first thirty miles and for the remaining three is increased to one foot and a quarter. The bottom breadth remains at eleven feet for the first fifteen miles, narrows to ten feet between the fifteenth and the twentieth mile, to nine feet between the twentieth and twenty-fifth mile, to eight feet between the twenty-fifth and thirtieth mile,

Chapter IV.

Agriculture.

WATER WORKS.

Chikhli Canal.

Krishna Canal.

Chapter IV.

Agriculture.

WATER WORKS.

Krishna Canal.

and to six feet between the thirtieth and thirty-third mile. Cross drainage is secured by eleven aqueducts, forty-two culverts, and twenty-three escapes, and communication is provided by fourteen bridges and twelve paved crossings. The pavements of the crossings, which at first were above the bed level and caused the canal to silt, were lowered in 1877. Except at the head there are no masonry regulators. Before 1871 distributing channels were made by the landholders, the supply being through earthenware drain pipes laid under the embankment and closed by plugs and mud. In 1872 a complete system of fifty-four distributing channels was sanctioned at an estimated cost of £1231 (Rs. 12,310). With a depth of four feet of water the canal was estimated to discharge 140 cubic feet a second with a velocity of 2.1, but using Bazin's formula, the mean velocity at head would be only 1.53 feet and the discharge 104 cubic feet the second. Besides watering land this canal supplies the town of Karád with water by a six-inch cast-iron pipe laid across the Krishna in the form of an inverted syphon, and ending in a reservoir on the opposite bank. From this reservoir the water is distributed through the town by earthenware pipes with dipping wells at intervals. The cost of this work was borne by the Karád municipality, who also pay for water at the rate for perennial crops, the yearly payment being about £22 (Rs. 220) on an estimated daily consumption of 66,000 gallons. In 1882-83, of the 25,533 arable acres under command 3023 or about eleven per cent were watered in the lands of thirty-one villages of Karád, Válva, and Tásgaon. Of the 3023 watered acres, 1498 were for *khari* or early crops and 1525 for *rabi* or late crops. The acre water rates were £1 16s. (Rs. 18) for the whole year, 8s. (Rs. 4) for eight months, 4s. (Rs. 2) for four months, and 2s. (Rs. 1) for monsoon dry crops. The chief crops watered were rice 109 acres, *juári* eighty-six acres, *khapla* or husked wheat 174 acres, groundnut 1327 acres, sugarcane 1050 acres, chillies eighty-two acres, and tobacco forty-one acres. In 1882-83 the rainfall at Gond village was 48.03 inches, and during the ten years ending 1882-83 it averaged 27.27 inches. In 1882-83 along the line of the canal were 27,368 trees, chiefly *bábhul*, mango, *nimb*, bamboo, sandal, and *hingán*, and 7866 saplings, chiefly *bábhul*, mango, *jámbhul*, bamboo, *nimb*, and *karanj*.

Mhasvad Lake.

Besides these six works, all of which are in use, the Mhasvad Lake is being built as a separate water work on the lower Mán. The Mhasvad lake scheme had been under investigation for several years, but the work was not begun till the 1876 famine. It includes a large lake on the river Mán in the Mán sub-division, with a high level canal leading thirteen miles and commanding the area between the Mán and the Bhima, including fifty-six villages of Pandharpur and Sàngola in Sholápur with a total area of 252,402 acres or 394 square miles. The lake, which has a catchment area of 480 square miles and a full supply depth of sixty-seven feet is formed by an earthen dam 9000 feet long and with a greatest height of eighty feet. The masonry waste weir for the escape of floods is 3000 feet long. The lake covers an area of 4014 acres or six square miles and can hold 2585 millions of cubic feet of water. The canal which

distributes the water is seventeen miles long and with numerous branch canals, runs down the water-shed from the point at which the high level canal passes through the water-shed. In an average year the water-supply would suffice for an area of 30,000 acres. The work may be said to protect an area of 90,000 acres one-third of which may be watered every year.¹ The country under command of this canal stands in great need of water as its rainfall is very uncertain. The estimated cost is £147,623 10s. (Rs. 14,76,235) and the total expenses to the end of 1882-83 are £73,648 (Rs. 7,36,480).

Besides at Karád where water is supplied from the Krishna canal, two reservoirs, at Sátára and Islámpur, supply the towns with drinking water. The works now in hand for improving the water-supply of Sátára town are a storage lake at Kas, and a canal to bring the water of the lake into the old conduit at Yavteshvar about two miles west of the town. The lake is on the Urmodi river about a mile and a half from its source close to the village of Kas in Jávli and thirteen miles in a straight line west by north of Sátára. The catchment area of the lake is only $2\frac{3}{4}$ square miles but as the average yearly rainfall is 157 inches the supply is ample and certain. The dam, which is of earth with a puddle trench below, is 714 feet long and 56·41 feet at the highest point. The width of the top is ten feet and it has a slope of three to one on the water side and of two to one on the other side. The lake's full supply level is 3671·04 feet above mean sea level, and the top of the dam is 15·9 feet higher. The water face of the dam is pitched with stone, the thickness increasing gradually from six inches at the bottom to nine inches at the top. When full the lake covers 137 acres and holds 73,737,000 cubic feet of water. As the contents of the lake above the level of the outlet sluice are 60,740,000 cubic feet and the loss by evaporation is estimated at 15,310,000 cubic feet, the available storage is 45,430,000 cubic feet. The water is drawn from the lake by a regulating sluice, consisting of a culvert through the dam, having a tower at one end and a discharging basin at the other. The tower carries on its face a two foot square sluice gate, which is raised and lowered by a capstan worked at the top of the tower. The greatest discharge from the sluice is eighty cubic feet the second. The waste weir, which is sixty feet long, is cut out of the solid rock on the left bank of the river. The highest flood level is 8·9 feet above the crest of the weir. This is estimated to give a discharge of 5400 cubic feet a second, equal to a run-off of three inches an hour from the catchment area of the lake. The canal which is taken off from the left bank of the river, is carried under the waste weir channel which crosses it by an over-passage. The bed fall of the canal is four feet a mile, and the ruling section is $1\frac{1}{4}$ feet bottom width, side slopes $1\frac{1}{2}$ to one, top of banks three feet wide and three feet above canal bed, and depth of water $1\frac{1}{2}$. In its length of about $15\frac{1}{4}$ miles the canal has over 200 cross drainage works, including forty aqueducts, seventy-seven culverts, fifty masonry over-passages, three inverted syphons, consisting of iron

Chapter IV.
Agriculture.
Water Works.

Sátára.

¹ Public Works Department Administration Report of 1876-77.

Chapter IV.
Agriculture.
WATER WORKS.
Siddara.

pipes twelve to fifteen inches in diameter for crossing large streams, and three aqueducts or water-leads formed of an iron trough supported on beams and masonry piers. At the end of the fourth mile the canal is taken to a lower terrace, first running down a stream till it is picked up by a masonry weir and discharged down a zigzag masonry channel into an inlet chamber below. The total fall at this place is 232 feet. In the sixth and ninth miles the canal passes through three closed masonry channels $3\frac{1}{2}$ feet wide and $2\frac{1}{2}$ feet high of a length of 300 feet 600 feet and 325 feet. In the ninth and tenth miles, where the hill side is exceedingly steep and difficult, the canal for 3400 feet will be carried partly in embankments supported by dry stone retaining walls and partly by an iron trough supported by beams resting on masonry piers. The estimated cost of the whole works is £36,916 8s. (Rs. 3,69,164). Up to 1883-84 £10,354 6s. (Rs. 1,03,543) were spent on the lake and head works and this part of the work is practically complete. The estimated cost of the canal is £26,098 4s. (Rs. 2,60,982). Except about three miles, the channel is nearly finished. Most of the masonry drainage works are ready, but the special iron syphon pipes and iron troughs and some of the closed channel remain to be done. The work will be nearly finished before July 1884.

Islampur.

The Islampur Lake, which is a mile south of the town of Islampur, is for the water-supply of Islampur in the Vâlva subdivision. The works, which include a storage lake and a channel, were begun as a famine relief work in 1876 and finished in 1879. The lake, which is able to hold twenty-five millions of cubic feet of water, is formed by an earthen dam 2892 feet long and thirty-one feet in greatest height. The area of the catchment basin is $2\frac{1}{2}$ square miles. The escape of floods is provided by a waste weir 200 feet long. The water is carried to the town along an open channel. No distribution is provided, the main intention being to keep the existing reservoir and wells in the town well supplied. The estimated cost was £4388 10s. (Rs. 43,885) and the expenditure was £6686 (Rs. 66,860).

WELLS.

Besides these large water works, sub-divisional returns show 5990 wells with steps, 15,979 wells without steps, seventy-two *pakka* or permanent and 2427 *kachcha* or temporary dams, 1992 *dhekuris* or water-lifts, 157 ponds and reservoirs, seventeen canals, and 2314 streams and springs. The cost of building wells varies greatly in different parts of the district. They are of every description from holes sunk in the rock or soil to carefully built wells faced with stone: comparatively few are lined with brick. In *murum* or broken trap soils wells require little building for the subsoil is very hard though it is easily pierced. The broken trap soil of the eastern subdivisions supplies a number of cheap wells which would be very effective but for the capricious rainfall. One season of good rainfall gives these wells a two years' supply. Along the higher valleys of the Sahyâdris the villages often suffer severely from want of water. The people lack capital to sink wells in the hard rock and the water near the surface or in wells sunk in the softer soils runs off during the dry weather.

The best garden land producing sugarcane, turmeric, betel leaves, vegetables, and fruits is constantly manured. The full acre allowance of manure in these gardens is estimated at 4000 pounds a year; for ordinary garden land 1600 pounds are enough. Dry crop lands are generally enriched every fourth year with 1000 pounds of manure. When both early and late crops are grown, they are grown in rotation; when only early crops are grown there is no rule. In *kumri* or wood-ash tillage the ground is allowed to lie fallow for six seven and even twelve years.¹

In the Sahyādrī villages there is much variety of soil. On the crest of the Sahyādrīs the soil is miserably poor and scanty and is washed away by the yearly deluge of over two hundred inches. Nearer the plains the land is richer and both rice lands and gardens are frequent. Ordinary dry crop tillage is rare as the prevailing system is wood-ash or *kumri*. In wood-ash or *kumri* tillage, on the tops and steepest slopes of the Sahyādrīs between March and May the brush-wood with the branches twigs and sometimes the very trunks of the larger trees are cut down and strewn over the ground. These and the grass are set on fire and allowed to burn themselves out. Before the rains begin in early June the surface is turned by a hoe, as the plough can seldom be used, and the seed is sown broadcast in the ashes which to a great extent serve both as soil and manure. After one cutting and burning the land will bear cropping a second and in some cases a third year. After two or three years' cropping the land must lie fallow eight to twelve years. A similar system known as the *rāb* system is practised on the lower slopes and in the valleys. It is much the same as the practice in growing rice. A plot of land called *tarva* or nursery is spread with leafy twigs, which are cut and stacked between March and May. Over the twigs, when it is available, is spread a layer of dung, then a layer of grass and straw, and lastly some dry earth to prevent the materials below burning too quickly. This whole is set fire to and left to burn generally in late April and early May. In this bed the seed is sown on the first fall of rain in early June. After the first heavy fall the rest of the field is ploughed and in July when they are four to six inches high, the seedlings are planted from the seed-bed into the field. Unlike rice seedlings, the seedlings of *rāgi*, *vari*, and other poor hill grains have not to be planted. They are dropped at irregular intervals over the field and left to take root. In this way land may be cropped three or four years; it then wants a four or five years' rest. The best *kumri* lands can be cropped every second year or in some places even every year. Between the fields which can be cropped every year and the bare hill tops are lands of every variety of soil. Only the coarsest crops are grown in these woodash or *kumri* lands, *nāchni* or *nāgli* Eleusine corocana, *sāva* Panicum miliaceum, *kāṭli* a variety of *nāchni*, *vari* Panicum miliare, and *rāla* Panicum italicum.

In 1881-82 of 13,78,659 acres held for tillage, 278,604 or 20·2 per cent were fallow or under grass. Of the remaining 1,100,055

Chapter IV.
Agriculture.
MANURE.

WOOD-ASH
TILLAGE.

CROPS.

¹ Evidence collected by the Famine Commission, 30,

Chapter IV.
Agriculture.

Crops.

acres 36,955 were twice cropped. Of the 1,137,010 acres under tillage, grain crops occupied 891,622 acres or 78.42 per cent, of which 389,636 were under spiked millet *bājri* *Penicillaria spicata*, 321,305 under Indian millet *javāri* *Sorghum vulgare*, 45,057 under *rāgi* or *nākhāi* *Eleusine corocana*, 31,725 under wheat *gahu* *Triticum aestivum*, 23,739 under chonna *sāva* *Panicum miliaceum*, 18,084 under rice *bhāt* *Oryza sativa*, 14,458 under Italian millet *rāla* or *kāng* *Panicum italicum*, 9959 under maize *makka* *Zea mays*, 1319 under barley *jau* *Hordeum hexastichon*, 67 under *lodra* or *harik* *Paspalum serobiculatum*, and 35,373 under other grains of which details are not given. Pulses occupied 156,529 acres or 13.77 per cent, of which 44,296 were under gram *harbhara* *Cicer arietinum*, 31,322 under *tur* *Cajanus indicus*, 27,514 under *kulith* or *kulthi* *Dolichos biflorus*, 9703 under *uḍid* *Phaseolus radiatus*, 3401 under *mug* *Phaseolus mungo*, 539 under peas *vātāna* *Pisum sativum*, 178 under *maṣur* *Ervum lens*, and 39,576 under other pulses. Oilseeds occupied 43,865 acres or 3.86 per cent, of which 1854 were under gingelly seed *til* *Sesamum indicum*, 860 under linseed *alāhi* *Linum usitatissimum*, and 41,151 under other oilseeds. Fibres occupied 14,161 acres or 1.24 per cent, of which 10,591 were under cotton *kāpus* *Gossypium herbaceum*, 2152 under Bombay hemp *san* or *tāg* *Crotalaria juncea*, 985 under brown hemp *ambādi* *Hibiscus cannabinus*, and 433 under other fibres. Miscellaneous crops occupied 30,833 acres or 2.71 per cent, of which 9151 were under chillies *mirchi* *Capsicum frutescens*, 8336 under sugarcane *us* *Saccharum officinarum*, 6658 under tobacco *tambāku* *Nicotiana tabacum*, 367 under hemp *gānja* *Cannabis sativa*, 20 under safflower *kusumba* or *kardai* *Carthamus tinctorius*, five under coffee *Coffea arabica*, and the remaining 6296 under various vegetables and fruits.

The following are the chief details of the more important crops:

Bājri.

Spiked Millet, *bājri*, *Penicillaria spicata*, with in 1881-82 a tillage area of 389,636 acres, is a finer grain than *javāri* and requires more careful treatment and the help of water or manure. It is commonly grown in shallow black or light gravelly soils. It is sown in June or July and harvested in October or early November. Other grains are often sown with *bājri* the usual proportions in a mixed crop being thirty-two parts of *bājri* to one of *rāla*, four of *math*, two of *ambādi*, one of *til*, and four of *tur*. These crops ripen in the order named from mid-October to mid-February. *Bājri* is chiefly used as a bread grain, though it is sometimes made into *lāhi* or parched millet. The stalks, called *sarmad*, are given to cattle, but are considered inferior to almost all other fodder unless trodden to pieces and mixed with chaff. The green ears are parched and eaten under the name of *limbur*. Two to 2½ pounds of *bājri* including the pulses which are generally mixed with it are usually sown to the acre. The better the soil the less the seed. The average acre yield of unwatered *bājri* is about 300 pounds.

Javāri.

Indian Millet, *javāri*, *Sorghum vulgare*, with in 1881-82 a tillage area of 321,305 acres, is the staple grain of the *deśh* or open country. *Javāri* is the only cereal whose straw is used as fodder in its natural

Chapter IV.

Agriculture.

Crops.

Jvāri.

state. In the moist west the stores of *jvāri* stalks are stacked and thatched, in the dry east they are stowed in long grave-like ridges and covered with clods of black soil. The straw of all other cereals and of all pulses is trodden into pieces mixed with chaff, and stowed in large baskets under the name of *bluskut*. Five chief kinds of *jvāri* are grown in Sātāra, *dudhmogra*, *kālbondī*, *shālu*, *tāmbad*, and *utavli* or *argadi*. Of these *kālbondī* and *utavli* are early or *kharif*, *dudhmogra*, *shālu*, and *tāmbad* are late or *rabi* crops. *Shālu* the most esteemed variety is grown in black soils seldom with water or manure. It is sown between mid-August and mid-October and harvested between mid-January and mid-February. The grain is white, the stalk is thin, three to five feet high, and has much sweet juice. It is the chief staple of the richest Krishna valley black soil. Its grain is considered the sweetest and best of all the varieties. The stalk gives nourishing though rather coarse fodder. *Utavli* or *argadi* is usually grown without water and generally without manure in shallow black and light soils. It is sown in June or July and is harvested in November. The stalk grows sometimes ten feet high, and the head is small. *Utavli* is also sown in watered land in April. If hot weather *utavli* is grown for grain, it is called *kundī* and ripens in June or July; if it is grown for fodder it is called *kadval*, is sown broadcast and very thick, and is cut before the head begins to show. *Kālbondī* that is black-husked, is grown without water or manure. It is sown in June or July and harvested in November. The stem is six to eight feet high and the head large. *Dudhmogra* or milky, is sown mixed or in alternate furrows with *shālu* from mid-August to mid-October and harvested with it between mid-January and mid-February. The grain is very full and milky and is much esteemed when made into *lālī*. The stalk is a poor fodder being straight and hard. Its thin feathery head gives birds no foothold and saves it from their attacks. The stem of the dark-husked *dudhmogra* is sometimes used as a weaver's hand-rod. *Tāmbad* or red *jvāri*, is generally grown in light soils without water or manure. It is sown between early-August and early-October and is reaped in January. The grain is hard and the stalk which is three or four feet high is poor fodder. Besides these five kinds of *jvāri*, the staple crop of middle class soils in the southern Krishna and Yerla valleys is called *dukhrī*. It is very large-grained and coarse. In the black soil of Vālva and Tāsgaon it often grows as high as sixteen feet. It is reaped in December or early January and is sometimes sown in rotation with *shālu*. *Dukhrī* and *shālu* give coarse fodder. The local names given to *jvāri* in its different stages are: the seed plant *batuk*, and the ripe stalk *kadba*. *Jvāri* plants growing with *bājri* and *tur* are also called *kadval*. *Jvāri* is chiefly in use as a bread grain; but is also eaten parched in *lālī*. The unripe heads, parched and called *hurda*, are a favourite food with the labouring classes. *Utavli* and *kālbondī* the early or *kharif* varieties require eight to ten pounds of seed to the acre, the better the soil the less the seed; *dudhmogra*, *shālu*, and *tāmbad* the late or *rabi* varieties do not require more than four to five pounds of seed the acre.

Chapter IV.

Agriculture.

Cnors.

Rági.

Rági or *Náchni*, Eleusine corocana, with in 1881-82 a tillage area of 45,057 acres, is grown sometimes in wet lands by planting like rice and sometimes both in marshy and high-lying lands is sown by the drill. It is sown in June and ripens in October or November. It wants moisture but does not require either a deep or a rich soil. The straw, broken and mixed with chaff, is used for fodder. The green heads are parched and eaten, and like *járí* heads are called *hurda*. The dry grain is used for bread. Though it is generally believed that *náchni* is far less nutritive than *bíjri* or *járí*, the hill people assert that one *náchni* cake is worth three of *járí*.

Wheat.

Wheat, *galu*, Triticum aestivum, with in 1881-82 a tillage area of 31,725 acres, is grown all over the district as a cold-weather crop being sown in October and November and reaped in February and March. It requires a moister climate than *járí*. It is generally grown as a dry crop, but much watered wheat is also raised in all parts of the district. Two kinds of wheat are grown, *bakshi* and *khapla*. *Bakshi* which is usually watered and manured, is sown in rich black soil in October or November and reaped in February or March. It is the finest variety of wheat, but from its want of hardness is not much grown. The stem is longer, sometimes five feet high, and the grain is larger than in other varieties, and the beard when ripe is tipped with black. The straw when broken and mixed with chaff is used as fodder. *Khapla* also called *jod* or husked wheat, always watered and manured, is sown in good black soil in November and is reaped in March. Its hardness makes this the favourite garden wheat. It is called *khapla* because the grain cannot be separated from the husk without pounding. The broken straw is given to cattle as fodder. Wheat is chiefly a rich man's grain, as except on feast-days it is seldom eaten by the poor because clarified butter is always taken with it. The flour is much used in pastry and sweetmeats. From 2½ to 3½ pounds of wheat are sown to the acre, the better the soil the less the seed.

Sára.

Sára, Panicum miliaceum, with in 1881-82 a tillage area of 23,730 acres is grown without water or manure in light red soils and on hill sides. The grain needs pounding to separate it from the husk. It is mostly eaten boiled like rice and is seldom made into bread. The straw is not used as fodder.

Rice.

Rice, *bhát*, Oryza sativa, with in 1881-82 a tillage area of 18,984 acres, is one of the chief products of *Jávli* and *Pátan* and parts of *Sátára* and *Wái*. Many varieties of rice are grown. An inferior variety is sown to a limited extent under irrigation. The better kinds are sown in a bed manured with burnt cowdung or wood-ashes. The seed is sown after the first rainfall in June, the field is ploughed as soon as the earth is soaked, and in July the seedlings are planted, and the crop is ready for cutting in October or November. The poorer sorts are generally sown broadcast, or by drill in poor rice-fields or on high ground in June and ripen in September. A poor rice known as *dodka* is grown under irrigation chiefly in the *Wái*, *Jávli*, *Sátára*, *Pátan*, *Karád*, and *Válva* sub-divisions, being sown in June and reaped in September. Rice requires pounding to separate the grain from the husk. The grain of the

Chapter IV.
Agriculture.

Crops,

Rdla.

Maize.

Barley.

Gram.

Tur.

better sorts is chiefly used by the richer classes and on marriage and other festive occasions by the poor. It is chiefly eaten boiled; very little is made into bread. The straw when broken and mixed with chaff is used as fodder.

Italian Millet, *rdla*, *Panicum italicum*, in 1881-82 covered 14,458 acres. It is grown without water or manure in shallow black or light soils, usually in the same field as *bājri*. It is sown in June and ripens in October. The grain is separated from the husk by pounding and is boiled and eaten whole. The stalk is used as fodder and as thatch.

Maize, *makka*, *Zea mays*, in 1881-82 covered 9959 acres. It is grown in black soil without water. It is sown in June and ripens in August; as a watered crop it may be grown at any season. The heads are usually eaten green and are known as *bhutta*. The ripe grain is also made into *ldhi* and ground to flour for various purposes. The stalk is a very coarse fodder.

Barley, *rdlu* or *jau*, *Hordeum hexastichon*, with in 1881-82 a tillage area of 1319 acres, is grown in black soil. It is sown in November and reaped in February. Barley is used chiefly in making *eduche-pith* or barley-flour. For this the grain is parched, ground, mixed with gram and wheat flour and flavoured with seeds. When eaten it is usually moistened and rolled into little dough balls. The grain also is used in certain religious ceremonies.

Gram, *harbhara*, *Cicer arietinum*, of several kinds and colours with in 1881-82 a tillage area of 44,296 acres is much grown. It is grown in good black soil usually without manure as a dry crop and sometimes with manure and water. It is sown in November and cut in February. The grain is eaten green as a vegetable and either boiled or parched when it is called *harla*; when ripe it is split into *dal* and eaten boiled or parched in a variety of ways; the ripe grain is given to horses, and the dry stalks are good fodder.

Pigeon Pea, *tur*, *Cajanus indicus*, with in 1881-82 a tillage area of 31,322 acres, is grown generally in shallow and sometimes in deep black soil. It is sown without water or manure in alternate lines in the same field with early crops in June but is not harvested till January or February. During the eight months it is on the ground, *tur* is said to flower and seed eight times, all the pods remaining on the plant till harvest. It is a perennial plant but is never allowed to stand in the field after the first year. *Tur* is one of the most largely grown pulses in the district. The green pods are eaten as a vegetable; the ripe pulse is split and eaten in a variety of ways, both parched and boiled; the leaves and pod-shells are excellent fodder. The stem is used for wattling house walls and roofs, and *dal* bush charcoal, has long been valued for making gunpowder.

Kulthi or *Bulga*, *Dolichos biflorus*, with in 1881-82 a tillage area of 27,514 acres, is grown in shallow light soils without water or manure. It is generally sown in June with *bājri* in separate rows, and ripens in November. The pulse is either split and eaten as *dal* or boiled whole, and is used in soups and porridge. It is given to horses boiled. The leaves and stalk are good fodder.

Chapter IV.

Agriculture.

Cereals.

Udid,

Udid, *Phaseolus radiatus*, in 1881-82 covered 9703 acres. It is grown like *mug* in rich soils when a second crop is to follow without water or manure. It is frequently sown with *bájrí* or *argadi* in June and ripens in September. The ripe grain is black. The *dál* or split pulse of *udid* is the most esteemed of all pulses. It is parched and ground to make spice balls, and is the chief element in the wafer biscuits called *pápad*. The green pods are occasionally used as a vegetable, and the stalks and leaves are good fodder.

Mug,

Mug, *Phaseolus mungo*, in 1881-82 covered 3401 acres. It is grown by itself without water or manure, in shallow black or light stony soils, and often as a first crop on rich land in which the *hirad* or double-crop system is to be followed. It is sown in June and harvested in September. The green pods are eaten as a vegetable. The ripe pulse is eaten boiled whole and split and used as *dál*. It is parched, ground to flour, and made into spice balls. It is also made into porridge, and in times of scarcity into bread. The leaves and stalks are good fodder. *Mugi*, a variety of *mug*, is sown in June with *bájrí* or *argadi* and reaped in November. *Mugi* differs from *mug* by its tendency to creep, by taking longer to ripen, and by having a small blackish pea instead of a dark-green pea.

Peas,

Peas, *vátána*, *Pisum sativum*, with in 1881-82 a tillage area of 539 acres, are grown in moist ground without manure or water. They are sown in October or November and take four months and a half to ripen. The seed is eaten green as a vegetable, and when ripe is split into *dál* and eaten in various ways. The leaves and stalks are good fodder.

Math,

Mathí or *Math*, *Phaseolus aconitifolius*, is grown in shallow black or light stony soils without water or manure. It is almost always sown mixed with *bájrí* in June and harvested in November. The pulse is split and eaten as *dál* in different ways. It is ground to flour and used with the flour of other grains in making cakes; it is also eaten parched or boiled whole with condiments. The grain is given to horses and cattle and the stalks are good fodder.

Gingelly Seed,

Gingelly Seed, *tíl*, *Sesamum indicum*, in 1881-82 covered 1851 acres. It is of two varieties, *gora* or white *tíl* also called *haurí*, and *kálu* or black *tíl*. The two varieties are apparently the same except in colour; but from its pleasanter appearance in sweetmeats, the white commands a higher price. It is sown in June and cut in November. It is usually grown without water or manure with *bájrí* either mixed or in separate furrows, and is often sown by itself on land that has long lain fallow. The seed is eaten in various ways, in sweetmeats or as a relish. The seeds yield an oil which in cookery is preferred to all others, and the *pend* or seed cake from which oil has been pressed is eaten by *Kunlis* with salt. The plant is not eaten by cattle.

Linsced,

Linsced, *javas* or *alski*, *Linum usitatissimum*, in 1881-82 covered 860 acres. It is grown in rich black soil without water or manure. It is sown in November and harvested in February. It is often sown in grain or wheat fields in separate furrows or by itself as a separate crop. The seed is eaten as a relish or *chatni*, and the oil is used in cookery. The fibre of the plant is not used.

Castor Seed, *crandi*, *Ricinus communis*, is grown in black soil without water or manure. It is sown either in June or November and is harvested in November or February. It is sometimes grown round other crops, and more often in patches by itself. It is not much grown, and is more used as a lamp-oil than as a medicine. The people extract the oil for home use by boiling the bruised bean and skimming the oil as it rises to the surface. By this process four pounds of the seed yield one pound of oil. The leaf is used as an application for guineaworm, and the dried root as a febrifuge. A large variety of the castor plant, probably *Ricinus viridis*, is grown in gardens round other crops. Except that the stem and flower of the large variety are green and those of the small variety are red, the two plants do not differ from each other. Both varieties are perennial and would grow to a considerable size if they were allowed to remain on the ground for a second year.

Brown Hemp, *ambáii*, *Hibiscus cannabinus*, in 1881-82 covered 985 acres. It is usually grown without water or manure mixed with *báiri* in shallow black soils. It is sown in June and harvested in December or January. The young leaves are eaten as a vegetable and have an acid flavour. The seed is sometimes given to cattle, and in times of scarcity is mixed in bread. It is chiefly used as an oilseed, and is always mixed with linseed and *kárla* or niger seed before the oil is extracted. The bark yields a valuable fibre which is separated from the stalk by soaking, and is made into ropes and used for various field purposes.

Earthnut, *bhuimug*, *Arachis hypogea*, is usually watered and manured, though in favourable situations. If sown early in the rains it will grow without water. It ripens in five months, but is often dug in the fourth month and eaten raw or parched. The ripe nut is sometimes eaten boiled with condiments, but is more frequently used as an oil-seed.

Safflower, *hardai*, *Carthamus tinctorius*, is largely grown in black soil without water or manure. It is sown in October or November and harvested in February or March. It is often grown with late *jrári* or wheat, either mixed or in separate furrows and is sometimes grown as a separate crop. The young leaves are eaten boiled as a vegetable, and the oil is much esteemed for cookery. In the eastern sub-divisions large flocks of the Demoiselle crane feed on safflower.

Niger Seed, *kárla* or *khuráni*, *Verbesina sativa*, is generally grown in shallow black and light soils without water or manure. It is sown in June and harvested in November. The seed is eaten as a relish or *chatni*, but it is chiefly known for its oil, which is universally used by the poorer classes in cooking. The oil-cake is much prized for milch cattle.

Cotton, *kápus*, *Gossypium herbaceum*, in 1881-82 covered 10,591 acres. It is grown without water or manure in black soil. It is sown in July and ceases bearing in March. Cotton is the hair or wool that is attached to the seed, and is gathered from the growing plants as the pods burst in three or four pickings. The seed which is known as *sarki* is much prized as food for milch cattle. The stems are used in inferior basket work, and

Chapter IV.
Agriculture.
Crops.
Castor Seed.

Arbúdi.

Earthnut.

Safflower.

Niger Seed

Cotton.

Chapter IV.
Agriculture.

Crops,
Cotton.

cattle are grazed on the leaves and shoots after the cotton picking is over.

In 1848,¹ at the suggestion of the Resident the late Sir Bartle Frere, Mr. Vary was sent to Sátára to introduce New Orleans and other varieties of cotton and to set up cotton gins. In 1850-51, about 60,000 pounds of New Orleans cotton seed were given to husbandmen, and, with great exertions on the part of Mr. Vary, about 3200 acres (4000 *bighás*) were planted with this seed. Even for the local crop the season was unfavourable and the foreign crop entirely failed. The rain was at first abundant and the plants looked well until September, when, except in a few places where they had been watered, they were destroyed by drought. An experiment was also tried in various parts with sugar-loaf cotton seed. It grew well until the middle of September, when the plants were destroyed by drought. This species was not considered so hardy as the New Orleans. As the husbandmen were discouraged by the experiments of 1850-51, the cultivation of foreign cotton fell to about 1080 acres (1349 *bighás*) in 1851-52 and to about 300 acres (370 *bighás*) in 1852-53. It then ceased to be grown. Attempts to introduce Broach cotton proved equally unsuccessful. In 1850-51, along with New Orleans seed, Mr. Vary distributed thirty-five saw gins among the husbandmen, but, as the gins cleaned the cotton of too much dirt and lightened its weight, the few husbandmen who used them in 1850-51, declined to use them again in 1851-52.

Tobacco.

Tobacco, *tambákhu*, *Nicotiana tabacum*, with in 1881-82 a tillage area of 6658 acres, is grown in rich light soils generally with the help of manure and without water. It is sown in seed-beds in August, planted during September, and cut in December. The plant is not allowed to flower. As they appear all buds and branch shoots are nipped off and only eight or ten leaves are allowed to grow. For this reason Kunbis seldom grow tobacco as they fear it will bring sickness on their children.² The cultivation is carried on by *Mhárs*, *Mángs*, and other low castes who give half the gross produce to the owner of the land. In preparing the leaf for market the cultivator spreads it in the sun till it is thoroughly dry. The leaves are then sprinkled with water, sometimes mixed with *surad* grass or cow's urine, and while damp are tightly packed in a pit, or stacked under weights, and covered for eight days during which fermentation sets in. When taken from the pit or stack, the leaves are made into bundles and are ready for market. Tobacco is smoked and chewed by all classes.

Sugarcane.

Sugarcane, *us*, *Saccharum officinarum*, with in 1881-82 a tillage area of 8336 acres, is one of the most paying of watered

¹ Cassel's Cotton in the Bombay Presidency, 84-86.

² The same fear of tobacco growing prevails among the Dhárwár Lingáyat husbandmen and the Gujarát Kanbis. The idea seems to be that the narcotic power of tobacco is due to a spirit that lives in the plant, and that if any one destroys its home the tobacco spirit grows angry and attacks the man or the children of the man who made it homeless. This fear of the unhoused spirit seems to be the root of the Buddhist, Jain, and Lingáyat tenderness for life. Compare Dhárwár Statistical Account, 277.

Chapter IV.
Agriculture.Crops.
Sugarcane.

crops. Very great care is taken in its growth, and it thrives best in shallowish soil. Three kinds of sugarcane are grown, white *khadya*, striped *bāngdya*, and black *kāla* or *tāmbā*. The ground is ploughed from corner to corner seven or eight times. Weeds, which are seldom found in watered land, are carefully picked out as the ploughing goes on. The clods are broken and levelled, and large quantities of manure are spread over and mixed with the earth either by hand or by a light rake called *dāta*. Furrows, six inches deep and about $1\frac{1}{2}$ feet apart, are cut by a deep plough, divided into small beds, and watered. Sugarcane cuttings, about a foot long and three or four inches apart, are dropped lengthwise into the furrows, and pressed by the foot well into the ground. When planted in this way sugarcane is called *pārlyā us* or foot-pressed cane. In growing the white or *khadya* cane, the cuttings are laid in the furrows without dividing the land into beds, and, after levelling the furrows by a beam harrow, the plantation is freely watered. Sugarcane grown in this way is called *nāngryā us* or ploughed cane. The *nāngryā* or ploughed cane being deeper set stands a scanty supply of water better than the *pārlyā* or foot-cane, and, if regularly watered, comes to greater perfection. The cuttings are planted sometimes in January and February, but more often in March, and begin to sprout after about fifteen or twenty days. Before it is five feet high the crop is twice or thrice weeded. No further cleaning is wanted as weeds do not thrive under the shade of grown canes. Before the rains set in, when the crop is not more than three feet high, except the white variety which wants only about half as much water, the cane requires a weekly watering, and, after the rains, a watering once every twelve or fifteen days. The crop takes full eleven months to ripen. The sugarcane mill consists of two *bābhul* rollers called husband and wife or *navra navri*, worked by two or four bullocks. A cane pipe joins the mill to the boiling pan, which is under the charge of the owner of the cane, or of some other trustworthy person, as to choose the proper time to take the pan off the fire requires much knowledge and care. As the fire must be kept burning fiercely, *bābhul* loppings are as much as possible used for fuel. Two men are required to feed the furnace, two to drive the bullocks and cut and supply the cane, one to feed the rollers, and one to see that the juice pipe runs freely. The sugar-mills are the evening resort of all the village. The white cane or *khadya* is very hard and coarse for eating, but the crop requires less labour and care than the other kinds of cane. It is found over almost the whole district. The cane is usually pressed at night between January and March. It employs a great number of hands. At the time of pressing, the owners never refuse cane or juice to any one, and crowds of beggars throng the fields. They even call passers-by to take some of their sugarcane and juice, believing free-handed gifts are rewarded by a plentiful outturn.

In¹ the year 1860 an experiment was made in the cultivation of

¹ Journal Royal Asiatic Society, Vol. XIX.

Chapter IV.
Agriculture.Cnors.
Sugarcane.

imphi *Holcus saccharatus* or Chinese sugarcane. This plant which is grown in Europe as forage, has an advantage over the ordinary sugarcane in the very short interval required between the sowing and ripening. In the case of *imphi* 100 days only are required. In Sátára the result of the first experiment was so far satisfactory that the crop reached a height of eight feet and was much appreciated by cattle. Forty stalks made one pound of molasses. At present (1884) no Chinese sugarcane is grown in the district.

FAMINES.

1396-1408.

1460.

1520.

1629-30.

1791-92.

1802-3.

Its uncertain and scanty rainfall makes eastern Sátára one of the parts of the Bombay Presidency most liable to suffer from failure of crops. The earliest record of famine is the famous Durga Devi famine, which, beginning in 1396, is said to have lasted twelve years and to have spread over all India south of the Narbada. Whole districts were emptied of their people, and for upwards of thirty years, a very scanty revenue was obtained from the territory between the Godávári and the Krishna.¹ The famine of 1460, which is known as the famine of Dámúji Pant, is remembered over the greater part of the Deccan.² In 1520, mainly owing to military disturbances, the crops in the Deccan were destroyed and a famine followed.³ In 1629-30 severe famine raged throughout the Deccan. The rains failed for two years causing a grievous loss of life.⁴ According to local tradition the famine of 1791-92 was the severest ever known. It seems to have come after a series of bad years, when the evils of scanty rainfall were aggravated by disturbance and war. The early rains failed entirely in the Bombay-Karnátak, were scanty in the Deccan and Gujarát, in Káthiáwár and Márwár, and were deficient in the districts along the coast from Broach to Ratnágiri. In October rain fell abundantly, and the famine was ended by a good harvest in the spring of 1792. In Sátára the rupee price of Indian millet is said to have risen to six pounds (3 *shers*). The Native Governments granted large remissions of revenue, the export of grain was forbidden, and the sale price was fixed. Rice was brought from Bengal to Bombay.⁵ In native opinion the famine of 1802-3 came next in severity to the 1791-92 famine. It was most felt in Khándesh, Ahmadnagar, Sholápur, Bijápur, and Dhárwár; but it also pressed severely on Belgaum, Sátára, Poona, Surat, and Cutch; elsewhere it was comparatively light. In 1802 rainfall was scanty, but in Sátára the harvest would have been good or fair, but for the ravages of Jasvantráo Holkar and his Pendhárís who destroyed the early crops as they were coming to maturity and prevented the late crops being sown. This scarcity was followed by the failure of the late rains in 1803. The local loss and scarcity were increased by the inflow of starving people from the districts of the North Deccan where the failure of rain was more complete than in Sátára. The result was that the famine was almost as severe in Sátára as in the North Deccan. The pressure was greatest in July and August 1804, and was so grievous that, according to

¹ Grant Duff's *Maráthás*, I. 59. ² Col. Etheridge's *Report on Past Famines*, 99.
³ Col. Etheridge's *Report on Past Famines*, 100. ⁴ Elphinstone's *History*, 507.
⁵ Colonel Etheridge's *Report on Past Famines*, 55, 58, 96, 98, 122.

Chapter IV.
Agriculture.
FAMINES.

1824-25.

1876-77.

tradition, men lived on human flesh. Corn is said to have been sold at two pounds (1 *sher*) the rupee. About 25,000 strangers are said to have flocked into the town of Wái in the hope of obtaining relief from the liberality of the Pant Pratinidhi, Rástia, and other wealthy families and no fewer than 10,000 persons are said to have died in the town of Wái alone. Abundance of water and plenty of grass, for the early rains (June-August 1803) had been abundant, did much to lighten the general distress.¹ In 1824-25 a failure of the early rains caused considerable and widespread scarcity. In Sátara Indian millet prices rose to twelve pounds (6 *shers*) the rupee. In 1862 a scanty fall of rain in the early part of the season caused widespread scarcity. Grain prices were so high that grain compensation was granted to all Government servants whose monthly salaries were less than £20 (Rs. 200).²

The scanty and badly distributed rainfall of 1876, thirty-nine compared with an average of fifty inches, led to failure of crops and distress amounting to famine over about one-half of the district.³ The east and south-east suffered most. As rain held off the early crops failed in Mán, Khatáv, and the greater part of Khánápur and Tásgaon. In addition to this failure of the early rains, September and October passed with only a few showers and but a small area of late crops was sown. With high grain prices, millet at seventeen instead of thirty-five pounds,⁴ and no demand for field work, the poorer classes fell into distress. The need for Government help began about the beginning of October. The grain-dealers withheld their stores and no grain was offered for sale. The distress and panic, especially among the lower orders of townspeople, were so great that the Collector ordered £856 (Rs. 8560) worth of *juári* from Bombay. The arrival of the grain in November had the excellent effect of showing the grain dealers that they could not at once bound force prices to a famine level. As soon as the traders saw that Government were ready to import grain, they opened their shops and began to import on their own account. From December to March the pressure of distress was lighter as large supplies came into the district. In the hot months, with rising prices, the distress increased. The long period of dry weather in July and August forced grain prices still higher and caused much distress and suffering; but the plentiful and timely rainfall of September and October removed all cause of anxiety. By the close of November the demand for special Government help had ceased.

The following details show, month by month, the various phases through which distress passed and the measures taken to relieve it. In September 1876 rain so completely held off that people could not prepare their fields for the cold-weather crops. The early crops failed in Mán, Khatáv, and the greater part of Khánápur and

¹ Colonel Etheridge's Report on Past Famines, 76, 80, 87, 97.

² Colonel Etheridge's Report, 153.

³ The estimate was in area 2682 out of a total of 4792 square miles, and in population 461,000 out of 1,062,350.

⁴ Thirty-five pounds for millet or *bañri* and thirty-nine pounds for Indian millet or *judri* were the ordinary rupee prices.

Chapter IV.
Agriculture.

FAMINES,
1876-77.

Tásgaon; elsewhere, except in Málcómpeth where, about the middle of the month there were a few good showers, the crops were withering. In Khatáv, Khánápur, and Tásgaon, fodder was scarce and dear. At Sátára grain prices rapidly rose till about the end of the month *javári* fetched eighteen pounds the rupee. With want of field employment and such high grain prices, the loss caused by the failure of the early crops began to deepen into distress. Early in October there was a little rain at Wái, and on the 21st showers fell at Koregaon, Tásgaon, and Islámpur. The early crops continued to wither, while throughout the district, except the *shálu*, the cold-weather crops were either not sown, or where sown were dying. Cattle were starving for want of fodder, and in Khatáv and Mán were being sold at nominal prices or given away. In some places the crops were cut down for fodder. Grain importations had not begun and grain-dealers withheld their stores. Prices rose so high that the Collector thought it necessary to order grain from Bombay. Arrangements were also made with a Sátára merchant to import grain for sale at a moderate profit. At Tásgaon grain was so difficult to buy that the Collector sent fifty cartloads of *javári* from Sátára. To help the import of grain the municipal dues in Sátára and Tásgaon were suspended. Great commotion and clamour prevailed, especially among the Mhárs, Mángs, and Rámoshis in Khatáv and Tásgaon, and people began to leave the district. Thefts were frequent, and, in Tásgaon, bands of the poorer classes assembled and demanded work. In the Collector's opinion, had not the arrival of Government grain forced the local dealers to bring forward their stores, these meetings would have turned into grain riots. To allay the disorder local funds works were opened, and, on the 17th, Government placed a sum of £2500 (Rs. 25,000) at the Collector's disposal for charitable relief. In November only a few showers fell in Sátára, Pátan, and Mán. Where they had been sown the late crops withered. In the south and east water was growing scarce. In Mán the only supply was from holes dug in river beds. Grass and straw were very scarce, and in places even sugarcane was used for fodder. The grain ordered by the Collector arrived from Bombay through Chiplun. Its presence had a favourable effect and stimulated private imports of grain. To stimulate imports treasury orders on Bombay and other large towns were given to traders at par, and it was proposed to remit tolls on grain carts. The rupee price of *javári* rose from eighteen pounds at the beginning of the month to sixteen pounds towards the close, and that of *báji* from twenty to seventeen pounds. There was much movement among the people, some leaving the district, others coming in large numbers from Phaltan, Jath, Miraj, Sámglí, and other neighbouring states. Still, as most landholders had reaped some small harvest and did not seek relief until their stock of grain was finished, the pressure on the works was not great, the daily number of labourers rising from 1000 in the beginning of the month to 11,414 at the close. Of 4371, the average daily number for the month, 4056 were able-bodied, expected to do a full day's work and superintended by public works officers, and 315 were aged or feeble, expected to do less than a full

lay's work and superintended by civil officers.¹ Early in the month meetings were held at Sátára and Tásgaon, and relief committees were formed. On the 9th £200 (Rs. 2000), out of the Gáikwár's grant of £1000 (Rs. 10,000), were placed at the Collector's disposal to be spent on alms. About the end of the month cholera made its appearance. December passed without rain and with no change in crop prospects. Grain importations continued, and the rupee prices fell for *javári* from eighteen pounds at the beginning of the month to 20½ pounds about the close, and for *bájrí* from seventeen to 19½ pounds. The scarcity of fodder was increasing, and people were moving with their cattle to the Konkan. A mild form of cholera continued prevalent. The numbers of the destitute increased on public works from 4056 to 13,371, and on civil works from 315 to 2703.

In January 1877 no rain fell. Grain importations continued and the supply was sufficient. *Jvári* remained steady at twenty pounds the rupee, and *bájrí* fell from 19½ to twenty pounds. Small-pox broke out among the labourers at the Nher lake. Otherwise public health was good, except at Tásgaon, where, about the middle of the month, there was slight cholera. The numbers on relief increased, on public works from 13,371 to 15,639, and on civil works from 2703 to 3289. About the middle of February rain fell in the western sub-divisions of Sátára Pátan and Jávli. The grain supply continued sufficient. The rupee price of *bájrí* rose from twenty to 18½ pounds and *jvári* continued steady at twenty pounds. Cholera was prevalent and was increasing. The numbers on public works rose from 15,639 to 23,728; on civil works, in consequence of a reduction in pay in the civil works and of the transfer of workmen to public works, they fell from 3289 to 178.² During the month twenty-four persons were on charitable relief. Early in March rain fell over most of the district. The grain supply continued sufficient, the rupee price of *jvári* rising from twenty to 18½ pounds, and that of *bájrí* falling from 18½ to nineteen. Emigration to Bombay and the Konkan continued. Cholera was prevalent and increasing. The numbers on relief rose, on public works from 23,728 to 26,539, on civil works from 178 to 239, and on charitable relief from twenty-four to 197. During April some good showers, especially in the south and south-east, improved the scanty water supply. The rupee price of both *jvári* and *bájrí* rose from nineteen pounds at the beginning of the month to seventeen pounds about the close. The hill villages of Karád and Pátan suffered severely, the people living chiefly on wild fruits and roots. The number of the destitute rose on public

Chapter IV. Agriculture.

FAMINES.
1876-77.

¹ The original day's wages were, for a man 3d. (2 as.), for a woman 2½d. (1½ as.), and for a boy or girl 1½d. (1 a.). About the middle of November a sliding scale was introduced, providing that when prices rose over sixteen pounds the rupee, the money rate should vary with the price of grain, and that a man should always receive the price of one pound of grain in addition to one *anna*.

² The new rates were, for a man the price of one pound of grain and ½d. (½ a.) instead of 1½d. (1 a.); for a woman the price of one pound and ¾d. (1 a.) instead of 2d. (2 a.); and for a boy or girl the price of half a pound of grain and ¾d. (½ a.).

Chapter IV.
Agriculture.

FAMINES.
1876-77.

works from 26,539 to 32,122, on civil works from 239 to 514, and on charitable relief from 197 to 645. The mortality from cholera continued heavy. Late in May good rain fell in Sátara, Járlí, Wái, and Válva, and showers in Mán and Tásgaon. Emigrants were slowly returning. Among the hill people in the Khandála petty division of Wái there was great distress, but many had left their homes and found employment on the Nira canal in the Poona district. In Khánápur, the Mhárs and Rámoshís were in great want, and grain was distributed to them at their homes.¹ The supply of grain continued sufficient, but rupee prices rose, for *javári* from seventeen to 15½ pounds and for *bájrí* from seventeen to 16½ pounds. The scarcity of fodder was pressing hard, and the mortality among cattle was increasing. For the benefit of the infirm poor ten additional relief houses were established. Cholera continued prevalent and the mortality was heavy. The numbers of the destitute considerably increased, on public works from 32,122 to 42,781, on civil works from 514 to 1564, and on charitable relief from 645 to 1893. About the second week in June the eastern storms began. In Tásgaon on two consecutive days about six inches fell in torrents. At Válva and other places the western rains had steadily set in by the 22nd of June. During the month an average of 10·81 inches fell. Emigrants were coming back, and about the middle of the month large numbers began leaving the relief works to return to their fields. The sowing of the early crops was begun and was rapidly progressing, and in places the young crops had begun to show. The supply of grain continued good, but rupee prices for *bájrí* and *javári* rose from 15½ and fifteen pounds at the beginning of the month to fourteen pounds towards the close. The people largely supplemented their food with green vegetables, which had now become plentiful, and in Válva mango, jack, and other fruits could be had in abundance. In Pátan and Válva, the young grass was high enough to afford grazing for cattle and was finding its way to the markets. The numbers on relief fell, on public works from 47,849 at the beginning of the month to 41,046 about the close, and on civil works from 2560 to 1400.² The mortality from cholera continued heavy. During July there was a fair rainfall in the west, but only a few light showers in the east. Crop prospects continued good, but in places more rain was badly wanted. Emigrants were still returning. Cart-rates from Tásgaon to Poona and back rose from ordinary rates of £1 12s. to £3 10s. (Rs. 16-35), and grain traffic in carts from Chiplun was stopped. This, joined to the break in the monsoon, raised grain prices, for *javári* from fourteen to 10½ pounds and for *bájrí* from 14½ to 11½ pounds the rupee; on the 22nd, at Tásgaon, grain was sold at seven pounds the rupee. These high prices caused less distress than might have been expected, as vegetables could be had in abundance and were

¹ In June the Collector put a stop to this mode of relief, as it was opposed to the spirit of Government orders.

² For June the average daily number of the destitute was, on public works 40,317, on civil works 2214, and on charitable relief 3768.

freely eaten, but, partly from the want of salt, caused much disease, especially dysentery. Green grass was coming to market and fodder was much cheaper. The mortality from cholera continued heavy. The numbers on relief fell, on public works from 46,317 to 28,632, on civil works from 2214 to 806, and on charitable relief from 3768 to 3051. In August there was an average fall of 7·37 inches. Except *udid*, *mug*, and *rāla*, which in parts were much damaged by the scanty fall of the previous month, the crops were generally in good order but in the east required more rain. The supply of grain continued fair. Rupee prices both for *bājri* and *javāri* remained steady at eleven pounds. Cholera continued prevalent but was decreasing. The numbers on relief works fell considerably, on public works from 28,632 to 19,517, and on civil works from 806 to 524; on charitable relief they rose from 3051 to 5345. In September there was a good and heavy fall of rain, averaging 10·53 inches. Except in parts of Mán, Wái, and Jávli the crops were everywhere good. In Karád in some places the maize, *vari*, *sáva*, and *rāla* were harvested and grain was coming to market. Cart traffic to Chiplun, which had been stopped, was again opened. Rupee prices fell, for *bājri* from twelve pounds at the beginning of the month to nineteen pounds about the close, and for *javāri* from 11½ to 17½ pounds. The condition of the people considerably improved. Cholera continued to decrease. The numbers on relief fell, on public works from 19,517 to 16,601 and on civil works from 524 to 494; on charitable relief they rose from 5345 to 10,342. In October an average of 6·91 inches of rain fell. The sowing of the cold-weather crops was in progress, but it was kept back by the heavy rain, which also in some places injured the ripe early crops. Grain prices fell, for *javāri* from nineteen pounds at the beginning of the month to twenty pounds about the close, and for *bājri* from 21½ to twenty-four pounds. The numbers on relief fell, on public works from 16,601 to 9718, on civil works from 494 to 113, and on charitable relief from 10,342 to 7113. Early in the month (6th) all civil agency works were closed. A mild type of cholera continued prevalent. In November there were a few showers in Sátara, Pátan, Válva, and Tásgaon. The harvesting of the early crops was nearly finished and *rabi* sowing was almost complete. During the month grain prices averaged 23¼ pounds for *javāri* and for *bājri* 29½ pounds the rupee. The numbers on public works fell from 2755 about the beginning of the month to 469 at the end, when the works were closed. The numbers on charitable relief fell from 1073 at the beginning of the month to 134 on the 24th. In the last week no one was charitably relieved. In December a few showers greatly benefited the cold-weather crops. Grain continued to grow cheaper, *javāri* falling to thirty-one and *bājri* to thirty-two pounds. No one took advantage of the Government offer of charitable relief.

The following statement of millet prices and numbers receiving relief shows that during the first three months of 1877 grain kept pretty steady at nineteen pounds the rupee, or nearly twice the ordinary rates; that its price rose rapidly in April May June and July, till it reached 11½ pounds in August, and that it then quickly

Chapter IV. Agriculture.

FAMINES.
1876-77.

Chapter IV:
Agriculture.

FAMINES:

1876-77..

fell to 29½ pounds in November. As early as December 1876, the numbers on relief works reached 16,074. From that they rose steadily to 48,531 in June, and then falling to 29,438 in July owing to the large demand for field labour, continued to decrease till November, when the works were closed. The numbers on charitable relief rose steadily from 24 in February to 3768 in June. They then fell to 8051 in July, and, after rising to 10,342 in September, fell to 328 in November:

Sâdra Famine, 1876-77.

MONTH.	AVERAGE DAILY NUMBERS.				AVERAGE PRICES.		RAIN FALL.
	On Relief Works.			On Gra- tuitous Relief.	By Art. By J. Art.		
	Civil Agency.	Public Works.	Total.				
1876.							
November ...	315	4056	4371	...	16½	17½	07
December ...	2703	13,371	16,074	...	16½	16½	...
1877.							
January ...	2250	15,030	18,028	...	10½	2½	...
February ...	178	23,723	23,906	24	10½	20½	23
March ...	230	20,539	20,778	107	10½	19½	04
April ...	514	32,122	32,636	645	18	1½	37
May ...	1504	42,731	44,295	1833	16½	16	74
June ...	2214	46,317	48,531	3763	14½	14½	10-51
July ...	800	23,032	23,832	3051	12½	12½	5-29
August ...	524	10,517	11,041	6345	11½	11½	7-31
September ...	491	16,601	17,095	10,342	14½	14	10-51
October ...	113	9718	9831	7113	23½	10½	6-31
November ...	...	1123	1123	323	28½	23½	7-2
Total ...	12,053	230,009	242,062	32,046	..	...	43-72
Average ...	1070	21,546	22,542	3264	...	...	...
Total Cost Rs.	...	...	10,76,231	100,091	...	...	...
			1,811,372				

Famine Census.

A special census taken on the 19th of May 1877, when famine pressure was general and severe, showed that of 46,235 labourers, 44,344 on public and 1891 on civil works, 18,316 belonged to the sub-divisions where the works were carried on; 13,998 belonged to different sub-divisions of the same district; 6702 were from other districts; and 7219 from neighbouring states. As regards their occupation, 3062 were manufacturers or craftsmen, 24,611 were holders or under-holders of land, and 18,562 were labourers.

Cost.

The total cost of the famine was estimated at £118,137 4s. (Rs. 11,81,372) of which £107,528 2s. (Rs. 10,75,281) were spent on public and civil works, and £10,609 2s. (Rs. 1,06,091) on charitable relief.

Relief Houses.

Of twenty relief-houses or camps opened in the district between November 1876 and November 1877, five were on the irrigation works at the Pingli, Nher, Islâmpur, and Mhasvad reservoirs and on the Krishna canal extension. Of the twenty relief-houses, one was started in November 1876 and the rest during 1877, three in February, one in March, ten in May, four in June, and one in September. Except at the Pingli, Nher, Islâmpur, and Mhasvad reservoirs where small huts were raised at Government expense, the buildings used for the relief houses were generally *dharmshâlâs* or

rest-houses, *chavdis* or village offices, and temples. The following are the dates at which the twenty relief houses were opened and closed: the relief-house at Tásgaon was opened on the 16th of November 1876 and was closed on the 1st of November 1877; at a cost of £1623 14s. (Rs. 16,237) it relieved a monthly average of ninety-four men, sixty women, and eighty children. The relief-house at Pingli reservoir in Mán was opened in February 1877 and closed on the 31st of October; at a cost of £2881 4s. (Rs. 28,812) it relieved 358,760 persons in all or a monthly average of 39,862. The relief-house at the Nher reservoir in Khatáv was opened in February 1877 and closed on the 23rd of October; at a cost of £599 4s. (Rs. 5992) it relieved 95,138 persons in all or a monthly average of 10,571. The relief-house at the Islámpur reservoir in Válva was opened in February 1877 and closed on the 30th of September; at a cost of £159 2s. (Rs. 1591) it relieved 17,472 persons in all or a monthly average of 2184. The relief-house at the Mhasvad reservoir in Mán was opened in March 1877 and closed on the 30th of November; at a total cost of £2159 (Rs. 21,590) it relieved 232,964 persons in all or a monthly average of 25,885. The relief-house at Peth in Válva was opened on the 14th May 1877 and closed on the 30th of June; at a total cost of £34 16s. (Rs. 348) it relieved a monthly average of 214 men, 208 women, and 165 children. The relief-house at Medha in Jávli was opened on the 15th of May 1877 and closed on the 11th of July; at a cost of £35 10s. (Rs. 355) it relieved a monthly average of 900 men, 1150 women, and 1230 children. The relief-house at Koregaon was opened on the 18th of May 1877 and closed on the 2nd of June; at a cost of £14 4s. (Rs. 142) it relieved 1620 persons or a monthly average of 810. The relief-house at Sátara was opened from private funds on the 18th of May 1877 and closed in November; at a cost of £562 8s. (Rs. 5624) it relieved 67,770 persons or a monthly average of 11,295. The relief-house at Kadegaon in Khánápur was opened on the 19th of May 1877 and closed on the 29th of June; at a cost of £14 (Rs. 140) it relieved a monthly average of 157 men, 270 women, and 125 children. The relief-house at Vita in Khánápur was opened on the 20th of May 1877 and closed on the 30th of October; at a cost of £336 (Rs. 3360) it relieved a monthly average of 600 men, 800 women, and 840 children. The relief-house at Khánápur was opened on the 22nd of May 1877 and closed on the 1st of November; at a cost of £117 12s. (Rs. 1176) it relieved a monthly average of 190 men, 225 women, and 176 children. The relief-house at Khandála in Wái was opened on the 26th of May 1877 and closed on the 1st of July; at a cost of £17 8s. (Rs. 174) it relieved a monthly average of 565 men, 468 women, and 464 children. The relief-house at Pátan was opened on the 28th of May 1877 and closed on the 30th of June; at a total cost of £61 2s. (Rs. 611) it relieved a monthly average of 2125 men, 2969 women, and 4506 children. The relief-house at Wái was opened on the 30th of May 1877 and closed on the 1st of July; at a total cost of £10 (Rs. 100) it relieved a monthly average of 463 men, 718 women, and 1218 children. The relief-house at Helvák in Pátan was opened on the 1st of June 1877 and was

Chapter IV.

Agriculture.

FAMINES.

1876-77.

Relief Houses.

Chapter IV.

Agriculture.

FAMINES.

1876-77.

Relief Houses.

closed on the 16th of the same month; at a cost of £5 18s. (Rs. 59) it relieved a monthly average of forty-two men, thirty-one women, and five children. The relief-house at Vaduj in Khatáv was opened on the 11th of June 1877 and closed on the 11th of November; at a cost of £243 6s. (Rs. 2433) it relieved a monthly average of 363 men, 504 women, and 752 children. The relief-house at Máyni in Khatáv was opened on the 18th of June 1877 and closed on the 25th of June; at a cost of £7 16s. (Rs. 78) it relieved 1057 persons or a monthly average of 204 men, 615 women, and 238 children. The relief-house at the Krishna canal extension was opened in June 1877 and closed on the 30th of September; at a cost of £4 18s. (Rs. 49) it relieved 595 persons or a monthly average of 143. The relief-house at Karád was opened on the 7th of September 1877 and closed on the 7th of November; at a cost of £26 14s. (Rs. 267) it relieved a monthly average of 297 men, 584 women, and 707 children. Besides the cost on these relief-houses, Government spent about £2386 (Rs. 23,860) in village charity.

Relief Staff.

To superintend relief works four mámlatdárs were employed to the end of October 1877, one in Mán from the 10th of January 1877, one in Khánápur from the 17th of January, one in Tásgaon from the 31st of January, and one in Khatáv from the 14th of May. Besides these four mámlatdárs, during the various periods of the famine, the relief staff included five European officers, Mr. East the first assistant collector, Mr. Muir-Mackenzie an assistant collector, Major Bartholomew the district police superintendent, Mr. Mainwaring the district forest officer, and Mr. Adams an assistant superintendent in the Ratnágiri revenue survey. In addition to these relief officers, sixty circle inspectors were employed on village inspection in 1877 from the 10th of May to the 30th of June. Large relief camps on the works at the Pingli, Nher, Islámpur, and Mhasvad reservoirs, and the Krishna canal extension were superintended by a staff of public works officers.

Grain.

Some municipalities sold grain at fixed rates to the poor, a mode of charity which was much appreciated. It is a part of outdoor relief, and if well supervised has no effect on trade or on prices. The abuses to be guarded against are simply those which are always present when either grain or money are distributed without a test of alleged poverty. Grain sold at or below cost price meets the case of those who are not paupers, are much straitened, but yet so long as they can earn anything in their usual way or have any means left will not go to work. For the same reason loans of grain to respectable people willing to maintain their dependents are safe and are valuable. During the fair season grain came in large quantities into Sátára from Bombay by sea to Chiplun and from Chiplun to Karád by the Kumbhárli pass road; during the rains it chiefly came by rail to Poona, and from Poona in carts to Sátára along the Poona-Belgaum road. In the east grain also came by rail to Sholápur, and from Sholápur in carts to Sátára.

Emigration.

A great number of people from the Mán, Khatáv, Khánápur, and Tásgaon sub-divisions left the district in the early days of distress. Some of them went north and north-east to Bombay, Berár, and

Khándesh, and others went south-west to the Konkan. The people who left the district were those in charge of cattle who usually had some means, and field labourers and small landholders who had no stock of grain and no credit. Of these three classes the labourers were the most numerous. The small landholders took with them their pair of bullocks and a cow or two, and left nothing behind but an empty house and a barricaded door. Some of them went to the Konkan and the rest to the Berárs. Many, especially of those who went to the Berárs, are believed to have found openings and settled. Of the labouring classes the better-off left first and found work in distant parts; others went to the public works and remained there pretty steadily; others wandered to the Sahyádris whence later on they wandered back in much distress; and others, especially the women, hung about the villages living on next to nothing and dying in thousands on the first fall of rain.

The chief difficulties in dealing with the famine were the obstinacy of some who would not leave their villages for the works and the vagrancy of others who persisted in wandering instead of working. These difficulties were met by careful village inspection and gentle pressure in the case of the stay-at-homes, and by watchful supervision by officers of all grades in the case of the vagrants.

In the eastern sub-divisions, according to the agricultural returns, the number of cattle fell from 994,272 in 1876-77 to 775,393 in 1877-78, that is a loss of 218,879. In 1877-78 the actual number of offences reported was 5912 against 4064 in 1876-77. Serious crime, such as murder, dacoity, and robbery seems to have been more prevalent, and the number of thefts was considerably more than double what it was in 1876-77. In 1878 the tillage area fell short of that in 1876 by about 18,400 acres. Of about £155,740 (Rs. 15,57,400), the realizable land revenue for the year 1876-77, £130,267 (Rs. 13,02,670) were collected in 1876-77, £582 (Rs. 5820) remitted, and the rest was collected in subsequent years.

Chapter IV.
Agriculture.

FAMINES,
1876-77.
Emigration,

Difficulties.

Results.

CHAPTER V.

CAPITAL¹.

Chapter V.

Capital.

CAPITALISTS.

UNDER the head capitalists and traders, the 1878 Licence Tax papers showed 19,828 persons assessed on yearly incomes of more than £10. Of these 9887 had from £10 to £15 (Rs. 100-Rs. 150), 4083 from £15 to £25 (Rs. 150-Rs. 250), 2316 from £25 to £35 (Rs. 250-Rs. 350), 1051 from £35 to £50 (Rs. 350-Rs. 500), 958 from £50 to £75 (Rs. 500-Rs. 750), 560 from £75 to £100 (Rs. 750-Rs. 1000), 327 from £100 to £125 (Rs. 1000-Rs. 1250), 151 from £125 to £150 (Rs. 1250-Rs. 1500), 176 from £150 to £200 (Rs. 1500-Rs. 2000), 121 from £200 to £300 (Rs. 2000-Rs. 3000), 105 from £300 to £400 (Rs. 3000-Rs. 4000), 46 from £400 to £500 (Rs. 4000-Rs. 5000), 49 from £500 to £750 (Rs. 5000-Rs. 7500), 19 from £750 to £1000 (Rs. 7500-Rs. 10,000), and 24 over £1000 (Rs. 10,000). Since 1879, incomes under £50 (Rs. 500) have been exempted from the License Tax. In 1881-82, of 2661 assessed on yearly incomes of £50 (Rs. 500) and more, 1149 had from £50 to £75 (Rs. 500-Rs. 750), 456 from £75 to £100 (Rs. 750-Rs. 1000), 343 from £100 to £125 (Rs. 1000-Rs. 1250), 161 from £125 to £150 (Rs. 1250-Rs. 1500), 167 from £150 to £200 (Rs. 1500-Rs. 2000), 151 from £200 to £300 (Rs. 2000-Rs. 3000), 91 from £300 to £400 (Rs. 3000-Rs. 4000), 51 from £400 to £500 (Rs. 4000-Rs. 5000), 48 from £500 to £750 (Rs. 5000-Rs. 7500), 15 from £750 to £1000 (Rs. 7500-Rs. 10,000), and 26 from £1000 (Rs. 10,000) and upwards.

BANKS.

There are no regular bankers in the district. Deposits used to be made with certain bankers or *savkars* of high reputation, who are said to have given interest up to three per cent a year.

BILLS.

Bills of exchange and letters of credit or *bhalavanpatras* are of two kinds payable at sight or *darshani* and payable after a fixed period or *mudatichi*. The discount charged on an exchange bill or *hundi* not payable at sight varies from one to two per cent a month. *Hundis* of long periods are drawn almost solely in mercantile transactions by the consignor on the consignee, the period varying with the time calculated for the clearance of the stock by the consignee. Bombay *hundis* are generally issued at eleven days' sight and at a discount of one-half to three-quarters per cent. The largest bills cashed in the district vary from £300 to £700 (Rs. 3000-Rs. 7000). The few firms which cash these bills have capitals of over £10,000 (Rs. 1,00,000).

¹ Contributed by Mr. J. W. P. Muir-Mackenzie, C.S.

The only coins in common circulation are the Imperial rupee and parts of the rupee. Formerly both the *chándor* rupee valued at 92·6 per cent and the *ankushi* valued at ninety-seven per cent of the Imperial rupee were in circulation. They still often appear in rural hoards and in the hands of moneylenders.

Chapter V.
Capital.
CURRENCY.

Scarcely any class can be termed the reverse of frugal. It may be said that twenty to thirty per cent of all classes are fairly endowed with a desire to save. Of the remainder the larger portion of land-holders spend beyond their means, while the Mārwar, Gujarāt, and Lingáyat Vánis and trading Bráhmans almost to a man put by money every year. Few of any class can be said to accumulate wealth. Almost all savings are squandered over family and religious celebrations. It is said that the larger bankers or *sávkáras* and the higher grades of Government native officials, after deducting all ordinary and extraordinary expenses, save about one-third of their net profits and emoluments.

SAVING CLASSES.

The district has few large trading firms. The leading firms are almost entirely for the export of field produce or the local sale of grain. Few, except the higher native officials, invest their savings in joint stock companies, Government securities, or state Savings Bank. At the same time the amounts invested in Government securities and Savings Banks show a steady increase. In 1870-71 the Savings Bank deposits amounted to £2016 (Rs. 20,160), in 1875-76 to £3595 (Rs. 35,950), and in 1882-83 to £6628 (Rs. 66,280). In 1870-71 the interest paid to holders of Government securities amounted to £135 (Rs. 1350), in 1875-76 to £133 (Rs. 1330), and in 1882-83 to £281 (Rs. 2810). Traders use their increased capital to extend their business. - They seldom start any new form of investment.

INVESTMENTS.

No great amount of capital is invested in house property. As a trader saves, he attempts to secure for his shop a better position and more warehousing room. Houses are rarely bought with a view to securing a return from tenants. This form of investment is confined to the few Pársis and Bohorás who own the bungalows rented by the Europeans at the head-quarters station. Occasionally a wealthy person enlarges or adorns his house for purposes of comfort or display and the possession of a mansion or *váda* is reckoned a mark of wealth and importance. Considerable holders of Government or private land especially seem to consider it a point of honour to have a large house in every village in which they own land whether they live there or not.

HOUSES.

Land is perhaps the favourite investment with all classes possessed of a substantial surplus, the exclusively trading classes alone excepted. Even among traders all who are natives of the district are glad to own land. But they will wait till good land is available before investing in it, and will sink in it only surplus profits not diverting any portion of their capital from their trade. The social status conferred by the possession of land has often much to do with the investment, though when watered land, especially sugar-cane land, can be had on favourable terms by squeezing a debtor the produce is looked to. The difficulty under which the trader lies

LAND.

Chapter V.

Capital.

LAND.

is that he always has to sublet, and is almost certain to be cheated by his tenant. When the tenant is a debtor the landlord drives him back and in the end matters square themselves to the landlord's advantage. Professional classes have a marked fondness for land investment. Few successful plunders, Government servants, even priests, religious mendicants, and the like will be found who do not own some land. The fondness for land investment has undoubtedly increased under British rule. The causes are the increased price of field produce, the diminution of risk from plunder and war, the decline of other investments as in the industries and in advances to chiefs for the support of their retinues and armies, the reduction in the share of the produce taken by the state, and above all the stability of tenure. Before the introduction of British rule it was with great difficulty that a stranger could acquire the advantages of the *mini* tenure. Now every one can have it, and it is this which induces the professional classes to invest their profits in land. The state demand is certainly reduced. Wherever the state demand was really fixed as in the *kamál* or fully assessed lands the rate undoubtedly was formerly higher than that now exacted, so high that it seldom could be levied in full. There were lands outside of the *kamál*. But these were appropriated by the privileged few to whom the village officers or rent farmers chose to give them. The nominal rate on all land was also subject to numberless enhancements and exactions, by every grade of official from the Government itself down to the village headman. No materials are available from which to frame an accurate estimate of the present sale value of land. In some cases an acre of garden land is said to have fetched as much as £100 (Rs. 1000) and dry-crop land as much as £30 (Rs. 300). The actual price is rarely made public. Landholders hardly ever part with their land except under the pressure of debt. Of late years the moneylending classes have shown a great and a growing desire to take possession of their debtors' lands and secure for themselves the large margin of profit between the Government rental and the actual produce of the land. It is roughly estimated that, though not entered in their names in the Government books, about one third of the arable land has virtually passed into moneylender hands. It is doubtful how far this transfer of land has gone, but it is beyond doubt that more land passes in this than in any other way. For some years before the 1876 famine nearly the whole arable area of the district was held for tillage. During and after the famine a considerable area of arable land was thrown up. Most of it has again been taken either by Government for forests or by landholders for tillage.

ORNAMENTS.

Ornaments are a universal form of investment. Their security, the ease with which money can be raised on them, and the slight loss with which they can be turned to cash, make ornaments the favourite investment of the poor and middle classes.

HOUSING.

The old form of housing by baring earth in an earthen pot or building it into a wall, though less common than in the old times, continues to an unknown but probably to a large extent. A

Chapter V.
Capital.

MONEYLENDERS.

man, who as one of the destitute received relief during the 1876 famine, shortly after the close of the famine charged his wife with digging up and purloining his hoard of several hundred rupees.¹

Of all forms of investment moneylending is the commonest. Moneylending is practised in different degrees by members of almost every class. Śūtrās and Lohārs, even Mhārs, Chāmbhārs, and Vaddars lend money. Perhaps Shimpis and Kāsārs are the two castes which have the largest proportion of unprofessional moneylenders. The leading professional moneylenders are Brāhmans, Gujarāt Vānis, Mārwar Vānis, Jains, Lingāyats, Marāthās, and Musalmāns. Few live solely by moneylending. The Brāhmans are husbandmen, land proprietors, traders, and, to a small extent, pensioned Government servants and pleaders. A few of them have large capital and combine moneylending with trade as their chief calling. In Karād some Brāhman families are hereditary moneylenders, and draw their profits from moneylending alone. Gujarāt, Lingāyat, and Mārwar Vāni moneylenders are mostly traders and in some cases landholders. They deal in cloth, groceries, and grain, and have shops both in villages and towns. In Sātara the Gujarāt Vānis deal chiefly in clarified butter and oil. The Marātha and Knnbi moneylenders are almost all landholders and seldom extend their dealings beyond their villages. A very small portion of them draw part of their income from trade. Some Musalmān moneylenders are village shopkeepers. Of all moneylenders the Mārwar Vāni has the worst name and is harshest and most unscrupulous in his dealings with his debtor. As a rule Mārwar Vānis are not permanently settled in the district. Most of them keep up relations with their native country, and withdraw to their native village when they grow old or when they have laid by enough to rest on. A new comer from Mārwar generally begins by serving as the *gumāsta* or agent of one of his countrymen. When he has saved enough from his wages to set up business for himself he opens a new shop in his own name, or he enters into partnership with other Mārwarī traders, or if his capital is very small, he trades for a time as a peddler. For trading purposes Mārwarīs generally combine to form a firm of two or three and seldom of more than five partners. They have great confidence in each other's honesty. A Mārwarī often lives in his own country and carries on business at a distance through agents or partners. Few cases occur in which a Mārwarī, however unscrupulous in his dealings with other men, is false to his employer or partner. Next to Mārwarī moneylenders come Gujarāt Vānis and local Brāhmans. Gujarāt Vānis called Gujars are generally settled in the district, and very few retire to their native country even after accumulating large sums of money. Though they generally charge the same rates of interest as Mārwarīs, the Gujars are less unscrupulous and harsh than the Mārwarīs in enforcing payment of debts. Among local Brāhman moneylenders of the Deshasth, Golak, Karhāde, Kokanasth, and Tirgul subdivisions, the Deshasths and Golaks are the leading moneylenders. The remaining classes Jains, Lingā-

¹ Mr. A. Showan, C.S.

Chapter V.
Capital.
MONEYLENDERS.

yats, Maráthás, and Musalmáns are much kindlier creditors and seldom ruin their debtors. Except Márwár and Gujarát Vánis, the larger moneylenders and landholders to a certain extent from a regard to their good name and from kindly feeling treat their debtors with a certain amount of leniency. A notable exception to this is where a cultivator sees a chance of profitably adding to his own land by pressing a debtor. Few creditors are then harder or more unscrupulous. The smaller lenders cannot afford much kindness and treat their debtors with considerable strictness.

Professional moneylenders may be roughly arranged under three chief classes large, middle, and small. The first or the substantial banker or *sávkár* carries on a considerable business in bills or *hundis* and is careful to make advances only to persons of substance and on good security. The large landholders are often hopelessly in debt to large moneylenders. The lenders are generally careful to keep their debtors' heads just above water, in some cases from good feeling, but in most because the process is more profitable than foreclosure. Most of the bankers' dealings are with other moneylenders. In days of better credit they are said to have had larger direct dealings with non-moneylending classes. They relied for punctual payment on the justice of their claims and the honesty of their debtors. Such pressure as was required was applied by private bailiffs who sat *dharna* or fasting at the door of the debtor, and compelled payment through the terrors of religion, by annoyance, and sometimes by force. Since the introduction of civil courts these processes have ceased. Lenders of this class often remit part of a claim rather than face the odium and expense of a civil suit. They are the better able to forego part of their claims because their debtors are generally well enough off to pay a large percentage of the debt. This class of lenders advance large sums on mortgage to the holders of rent-free or quit-rent land, especially to district and village hereditary officers. Many of these families owe debts several generations old, the lender resting content with periodical payments. Few of the better class of these borrowers have complained till of late the law preventing the alienation of hereditary service lands without the sanction of Government has been rigidly enforced. First class lending and trading firms keep the journal or *kird*, the ledger or *khatáuni* and four bill books, an advice book of bills drawn by the firm, a register of the firm's acceptances in favour of third parties, a register of bills in favour of the firm, and a rough memorandum book.

The second or middle class of lenders form the greater portion of the most respectable lenders of the present day. They are those who with no great capital lend money in smaller sums and at higher rates than the first class but still carefully and on good security and who are glad to avoid the courts. This class in most cases keep the day book and ledger and have a capital of £1000 to £3000 (Rs. 10,000 - Rs. 30,000).

The third class of small lenders have little or no capital. They borrow from wealthy firms and lend small sums to poor borrowers at extremely high rates. Lenders of this class keep the most meagre

accounts. Their transactions are on mortgage, personal security, and pawn. All of their agreements are on the hardest terms as the security is generally doubtful and debtor and creditor are little removed from one another in neediness and dishonesty. The best of this class keep at least the accounts termed *pathani* or *tipani* or rough memorandum book and *khatāni* or ledger. When they intend to show their accounts in court they make their debtors sign each entry to avoid disputes. This seldom occurs as the accounts are too unsystematic and untrustworthy to be used in judicial inquiries. The lowest lenders of this class and the host of unprofessional lenders keep no record of their transactions except the bonds which are employed on almost every occasion. The debtor is rarely furnished with a receipt. The refusal to give receipts has been made penal. But the lender easily evades the law as he is rarely tendered more than part payment. If the debtor demands a receipt, the lender declines to take anything short of the whole amount due and threatens if the debtor presses for a receipt to take legal proceedings to enforce the whole debt. Thus the debtor is forced either to go without his receipt or to renew his bond on ruinous terms. In private or part private villages it frequently happens that the proprietor or *ināmdār* manages the moneylending of the village and has all his tenants in his hands. In Government villages one or other of the village officers sometimes holds a similar position, the headman on a large and the accountant on a small scale. Village office-bearers, as a rule, exact nearly as hard terms as professional lenders. They differ from professional lenders, in much more rarely taking their debtors into court.

In fixing the terms of a loan every circumstance in the case has its weight. The urgency of the occasion and the condition and credit of the borrower make a vast difference on the rates charged. Two successive loans from the same capitalist often vary largely in their terms. Attempts to fix rates of interest for the different classes of loans are therefore necessarily little more than rough estimates. According to the returns received, on easily convertible movable property and on good landed security large sums may be borrowed at six to twelve per cent a year. For smaller sums and in ordinary pawn transactions the rate ranges to eighteen per cent. In transactions on personal security a well-to-do borrower may raise a loan as cheaply as nine per cent. On the other hand hardly any limit can be set to what a destitute borrower may have to pay. On unsecured debts a husbandman of scanty credit has generally to pay twenty-four to 37½ or even forty per cent. The rates of interest paid by husbandmen of good or fair credit are now (1883) the same as they were before the famine of 1876-77. Twenty years ago lenders used to deduct from the sums mentioned in the bonds two to five per cent as *manḍi* or premium, or as *nazrāna* that is gift. This practice has almost ceased though in some cases it may secretly continue. Cases of the entry of nominal rates of interest in bonds are rare. When they do occur they are little more than provisions to guard the lender against the borrower's failure to act up to

Chapter V.

Capital.

MONEYLENDERS.

INTEREST.

Chapter V.

Capital.

INTEREST.

the terms of the agreement.¹ Mortgages are sometimes charged more heavily than personal bonds. If the borrower can be easily duped or if there is any suspicion of other debts, he will not only be charged a ruinous rate of interest but will be made to mortgage his crops instead of interest and to promise possession to the mortgagee on the first failure of an instalment. At the same time the mortgagor continues to be responsible for the Government assessment and to pay it will have to borrow still further. It is usual to set off interest against the profits of the mortgaged property.

BORROWERS.

Stipendiary Government servants as a class are not large borrowers, still some, mostly of the lower grades, are deep in debt, often of ancestral obligation. District and village hereditary officers are nearly always in debt. In many cases most of their land has been mortgaged for two or three generations. Debt rarely forces village headmen and village clerks to resign their offices. Under former rulers few held office except moneyed men; if a man fell into difficulties some rich member of the family generally took his place. Under the British the hereditary right has been strictly respected. But it is only when it is notorious, that a man's indigence is brought to light and his dismissal enforced. The bulk of the local traders are poor, and have to borrow to renew their stock. Traders whose dealings are on a large scale are almost always also large moneylenders. The stock of a small Váni or village shopkeeper amounts to £50 (Rs. 500) and upwards. The terms on which a man of this class raises money to renew his stock are generally strict and the rates of interest high. Middle-class traders renew their stock by pawning ornaments as security and paying ten to eighteen per cent interest a year. As the ornaments are redeemed when the stock is disposed of, the same ornaments may be pledged again and again, any profit being invested in the purchase of more jewels. The stock is not often pledged in advance. When a trader pawns no movable property the money is generally lent on his personal security. The craftsmen of the district are not prosperous. They seldom have capital enough to buy the new material in which they work. Either the person who gives the job supplies the material, or money is borrowed to buy the material, or the material is obtained from the trader at high credit rates. In borrowing to meet marriage and other family expenses craftsmen have generally nothing but personal security to offer and have frequently to pay twenty to thirty per cent or even higher. The country mechanic is frequently an hereditary village servant and lives on dues in land or in kind which are paid him for doing the rough work required by householders and husbandmen who supply the materials. He generally owns land which he tills himself and he differs little in position from a cultivator. Masters generally advance their servants money on easy terms, often free of interest stopping part of their wages for payment. If a master fails to help him a servant has generally resort to the worst class of lenders.

¹ To illustrate the extent to which the *manoli* that is the premium or bonus system formerly prevailed, Mr. Gulábdás, the sub-judge of Viti, cites a case in which a bond executed in 1850 acknowledged the receipt of £12 (Rs. 120) though only £6 (Rs. 60) were actually paid.

Chapter V.
Capital.
BORROWERS.

Of all borrowers, except the labouring classes, husbandmen are the worst off. Husbandmen may be roughly divided into four classes, ten per cent with good credit, twenty-five with fair credit, forty with scanty credit, and twenty-five with little or no credit. The ten per cent of first class husbandmen are well off, and except occasionally to meet extraordinary expenses of marriages and land improvement, they are generally in no want of money. They have good credit, and can borrow up to £50 (Rs. 500) on personal security. To raise loans of more than £50 (Rs. 500) they require to mortgage land, houses, or other immovable property, and the sums lent on mortgage are about three-quarters of the value of the mortgaged property. First class husbandmen also occasionally lend small sums to the poorer husbandmen of their own village. The twenty-five per cent of second class husbandmen are fairly off. They are generally in need of no loans either for food or seed, but they often borrow to pay the Government assessment and to meet the extraordinary expenses of marriages and other family events. They have fair credit, and can borrow up to £10 (Rs. 100) on personal security. To raise loans of more than £10 (Rs. 100), they require to mortgage land or houses, and the sums lent on mortgage are one-half to three-quarters of the value of the mortgaged property. The forty per cent of third class husbandmen are well off for a few months after harvest. During the rest of the year their condition is indifferent, and they have to borrow for food as well as to pay the Government assessment and to meet the extraordinary expenses of marriages and other family events. In poor seasons their condition is generally miserable. Their credit is scanty, and they cannot raise cash loans without mortgaging land, houses, or cattle. On personal security grain advances are made for food and seed on condition that the advance is paid back at harvest time with an addition or *addha* of one-fourth to one-half of the quantity advanced. The twenty-five per cent of the fourth class are badly off during the greater part of the year. Besides tilling small plots of land they work as field labourers. They have generally little or no credit, and live from hand to mouth. As a rule husbandmen do not raise loans in cash to buy seed for sowing. As the quantity of seed required is comparatively small, the first three classes or seventy-five per cent of husbandmen generally hold enough seed to sow the early or *kharif* crop. Husbandmen sometimes need seed to sow the cold weather or *rabi* crops, and for this they borrow seed in advance on condition that the advance is paid back at harvest time together with one-fourth to one-half of the quantity advanced.

Especially in outlying villages few moneylenders do not also lend grain. Most villages have a shopkeeper who combines money-lending with dealing in cloth and grain, as well as in spices, condiments, sugar, and other edible comforts. Of the purchases of spices and other condiments a credit account is kept which is settled not oftener than once or twice a year. From time to time bonds are pressed for the amount supposed to be owing, which is often enormously in excess of the amount really due. The customer keeps no account and the shopkeeper takes a corresponding advantage. This arrangement between shopkeepers and customers is less

Chapter V.

Capital.

BORROWERS.

common in towns than in the rural parts. The system on which grain is usually advanced is known as the *vádhi-didhi* that is the one and a half increase. Grain advances last only from the beginning of the south-west rains in June to the early harvest in October or November. Formerly bonds were not taken for grain advances. At present a bond is passed in which the quantity of grain lent and the quantity to be repaid are stated at arbitrary prices more or less corresponding to the market rate. The bond is passed as a cash advance to avoid the higher stamp rates which attach to a grain or other transfer in kind. By a mutual understanding the payment is always made in grain. The increase or *vádha* is generally twenty-five to fifty per cent and sometimes but rarely as much as seventy-five or 100 per cent. This system sometimes presses hard on indigent cultivators as the creditor is careful to take his share of the crop as soon as the harvest is reaped. At the same time it encourages the storage of grain by dealers a practice of the highest usefulness in times of scarcity.

It is the general opinion in the district that, however much the district may have increased in trade wealth and resources since it came under British rule in 1848, the indebtedness of the landholding classes is not less but greater than it then was. Under the rule of the Sátára chiefs land was not liable to sale for debt. The lender had no wish to get the debtor's land; his object was to recover the interest due on the sums advanced. The lenders were fewer in number and men of higher position and of more forbearance than the present lenders. As the means of recovering debt were uncertain care was taken not to make advances without security. Soon after the transfer of the district (1848) the reduction of the state demand which accompanied the introduction of the revenue settlement, a reduction which roughly varied from twenty to thirty and was often as much as fifty per cent, increased the landholders' credit. Their credit was further enhanced by the free powers of disposing of land in mortgage or by sale which were secured to the holders of land under the provisions of the Survey Act I. of 1865. At the same time the landholder's credit was swollen by the abnormal cheapness of money and the high prices of field produce which ruled between 1862 and 1865 the years of the American war. The landholders borrowed recklessly. The enhanced value of the land as a security induced the lenders to encourage the landholders to borrow and introduced a new and lower class of lenders. At the same time the provisions of the Civil Procedure Code which was passed in 1877 had increased the ease with which a lender could recover his debts, and the Limitation Act of 1869, though it was passed in the interest of the debtors with the object of relieving them from the burden of old and ancestral debt, was turned by the lenders to their own profit. The debtor at the end of the three years' limitation was forced either to give up land or to sign a fresh bond in which a debt was acknowledged composed of the amount originally borrowed together with compound interest up to the date of renewal. The soreness caused by the working of the Limitation Act was intensified by the decrease in the value of land which accompanied the fall of produce prices in 1873 and 1874. Creditors seeing the value of their security declining pressed their

debtors and caused the exasperation which resulted in the agrarian crimes of 1873-74.

In 1873-74 the second assistant collector noticed the following cases of agrarian crime.¹ In the village of Chinchá in Tásgaon six men who had a long-standing grudge against a Gujarát Váni moneylender entered his house at midnight, murdered him with axes, and severely wounded his aged father, his younger brother, and his sister. Four of the men were hanged and one was transported for life. At Hingangaon in Khánápur four men, whose whole property had been sold by a Gujarát Váni creditor, attacked their persecutor and cut off his ears and the stump of his nose which had escaped on a former occasion. At Visápur in Tásgaon one Áppa Rávjí owed money on a bond to Hiráchand Gujar. Hiráchand threatened to sell Áppa Rávjí's land, but promised he would not sell it if Áppa Rávjí got one Áppa Máli to go bail for him. Áppa Máli accordingly passed a bond of £20 (Rs. 200) to the Gujar, giving his house and land as security. The agreement was that Áppa Rávjí should at the same time in consideration of this and other debts pass Áppa Máli a bond of £40 (Rs. 400) giving his land as security. This bond was never forthcoming. Áppa Máli was put off time after time. Meanwhile the Gujar enforced Áppa Máli's bond for £20 (Rs. 200). After all due proceedings in the civil court Áppa Máli's lands and house were seized and his land was given to Áppa Rávjí to cultivate. Áppa Máli despairing of redress waylaid Hiráchand Gujar and murdered him in open daylight in the presence of several witnesses. He confessed every thing and courted the fullest inquiry into his money transactions. Áppa Máli was hanged.

The agrarian riots of 1875 were not so common in Sátára as in Poona and Ahmadnagar. Only one instance came before the Riots Commission.² On the tenth of September 1875 a riot took place in the village of Kokrud on the north bank of the Várna, some few miles west of Shirála, a country town about sixty miles south of Sátára. Kokrud contained 150 to 200 houses. The riot was against the moneylender of the village, Nána Gujar, whose dealings extended over many of the surrounding villages. In Kokrud alone 108 persons owed Nána Gujar £995 18s. (Rs. 9959) besides grain and in Chincholi some thirty persons had given him bonds to the extent of £190 8s. (Rs. 1901½). One of the ringlenders stated that the immediate cause of the outbreak was two attachments which had shortly before been executed by Nána on the houses and property of two of the villagers. He was also stated to have harassed the people generally. The result was a combination of all castes and professions. About a hundred villagers, who all appeared to be residents of Kokrud, met about nine at night in the temple of Mariamma on the skirts of the village, and from it proceeded to the Gujar's house. The house which was attacked contained the shop. It adjoined but was separate from the Gujar's dwelling house. Bahíru Máng took command and divided the rioters into bands. One band of seven or eight were set to break into the shop from the front, and a

Chapter V.
Capital.

AGRARIAN
RIOTS,
1874,

1875.

¹ Deccan Riots Commission, Appendix A. 40-41.

² Deccan Riots Commission, Appendix C. 10-12.

Chapter V.

Capital.

AGRIARIAN
RIOTS,
1875.

second band was posted near the back door. The rest were stationed at the various approaches to prevent interference by keeping up a fire of stones. Two Gujar men and three women were in the house at the time of the attack. They were warned of the intended attack and had taken the precaution to get the revenue *pátíl* to sleep with them. This was the only assistance given them by the village officers. The house was broken into by the front door and windows. The Gujars retreated into an inner room, from which the back door opened into the yard. The mob tore up the account books and piled them on the floor. Oil was poured on the heap, torches were brought, the heap was lighted, and the house fired. With the help of the *pátíl* the Gujars escaped to the next house and from it to a neighbour's dwelling. The house and shop were burnt with a loss of cloth and grain estimated by the Gujar at £700 (Rs. 7000). Thirty-six persons were arrested besides five whom the police sent up as witnesses. Of the accused twenty-four were Kunbis including members of the two families of village headmen, one was a Chámhbár, one a Mhár, six were Mángs, one a Sutar, one a Gurav or priest, one a Nhávi or barber, one a Beldár or quarryman, four were Khumbhárs or potters, and one was an Attár or Musalmán scent-hawker. Most of the accused admitted their share in the riot. One of the leaders a Sáli or weaver made a full confession, while Bahíru Máng and others denied all knowledge of the conspiracy. News of the riots in the Poona and Nagar districts had no doubt reached all parts of the country, but there was no evidence to show that the riot was originated by outsiders from other parts of the Deccan. On the report of the Deccan Riots Commission Sattára was included in the area to which the Deccan Agriculturists' Relief Act (Act XVII of 1879) has been applied.¹ Under the provisions of this Act no land can be sold in execution of a decree unless specifically pledged, the registration of all lands has been made compulsory, and every transaction has to be investigated independently of the bond. The courts have power to relieve the debtor by decreeing payments by instalments, while arbitration is encouraged by the system of village munsifs and conciliators. The most striking result of the Act has been the extraordinary check to litigation, while the rapid recovery of the district from the loss caused by the 1876-77 famine and the ease with which the revenue has been realised during the four years ending 1882 seem to show that the landholder's power of borrowing has not been unduly curtailed.

LAND
MORTGAGE.

Since the 1876-77 famine, except in the eastern sub-divisions of Mán Khatív and Khánápur, little land has fallen out of tillage. Though it continues in the former holder's name much land has lately passed from husbandmen to non-cultivating moneylenders, either under civil court decrees or by mortgage. Until the introduction of the Deccan Agriculturists' Relief Act land was frequently sold under simple money decrees. In such cases the hardship is to some extent softened by the fact that the creditor has often for want of a tenant to let the land to the former holder. The bargain as to the share

¹ Details of the working of the Act are given in the Poona Statistical Account.

left to the tenant is often hard enough on paper, but it is said that the holder's special knowledge helps him to evade the severity of the terms. Since the passing of the Dacca Agriculturists' Relief Act in 1879, part of the land mortgaged has been redeemed. Land is mortgaged either with or without possession. In mortgages without possession part of the produce is paid to the moneylender as interest till the mortgage is redeemed. In mortgages with possession the Marāṭha or Lingāyat moneylender generally himself tills the land; while the Brāhman or Gujarāt and Mārwar Vāni moneylender, as a rule, allows the mortgagor to till the land as tenant, generally on condition that the tenant pays the landlord half to three-fifths of the produce and that the landlord pays the Government assessment. In some cases in which the possession of land has been transferred to them, especially to husbandmen, the new holders have invested money in the land and taken steps to improve it.

Especially in the south and south-east among the Jains, labour mortgage prevails to a limited extent among small landholders and poor labourers. When pressed for money either for marriages or for the payment of debts men of this class occasionally pledge their services to professional moneylenders or to large and well-to-do husbandmen. The mortgaged services are generally valued at 3s. to 4s. (Rs. 1½ - 2) a month; a labourer has to serve five years to work off a loan of £10 (Rs. 100). The labourer receives the money in advance. In return he is bound to give his whole time to his master and has scarcely any leisure during which to make private earnings. The master undertakes to feed the servant and to provide him with a turban, a coarse blankot or *kumbli*, a waistcloth or *dhotar*, and one pair of shoes a year. Unless he takes his meals at the creditor's, the servant generally receives from his master a monthly allowance of forty-eight to sixty-four pounds (6-8 *pāyis*) of grain and a small quantity of condiments. The engagement does not provide for any charges for lodging or for marriage or other incidental expenses. Though they are not entered in the engagement a small reward for occasional good service and a present of a turban or a waistcloth are given to the servant on marriages or other social ceremonies in the creditor's family. Though the bondsman's services are entirely at the disposal of the master, the master cannot hand him to another person except for a time and for emergent reasons, and with the debtor's consent. Nor does the master's right extend to the bondsman's wife and children even though they are born during the term of their father's service. In cases of sickness, old age, inability to serve, or death, the servant's wife and children give their services to the master to work off the unliquidated portion of his loan. The master cannot inflict corporal punishment on the servant. The course generally adopted to enforce a bondsman's service is to warn him whenever he is found to be remiss or negligent in his duty, and to deduct the number of blank or unsatisfactory days from the period of the service. Servants generally manage to work to their masters' satisfaction. When higher rates of wages attract him elsewhere, the servant arranges to repay the balance of the debt in cash and then leaves his master's service. If he leaves without making any agreement the taint of broken

Chapter V.

Capital.

LAND
MORTGAGE.SERVICE
MORTGAGE.

Chapter V.

Capital.

SERVICE
MORTGAGE.

faith haunts him wherever he goes and makes it difficult for him to find employment. In most cases the servant is faithful to his engagement and will stand tempting offers of increased wages. Except under special circumstances the mortgage of labour does not pass from father to son. The system of domestic slavery or hereditary service which was a marked feature of society under the rule of the Sátára chiefs, has almost entirely passed away. In some of the higher Marátha and Bráhman families there are still male and female servants who are attached to the household and some of whom generally accompany a daughter of the house to her husband's home.

WAGES.

About thirty years ago (1853) the wages were very low, about two-thirds of the present wages. The present (1883) rates are for a carpenter 1s. 3d. (8½ as.), for a blacksmith 8d. (5½ as.), for a bricklayer 7½d. (4¾ as.), for a mason 9½d. (6½ as.), and for an unskilled workman 2½d. to 4½d. (1½-3 as.). Women are paid two-thirds and children, when they earn anything, one-half of a man's wages. Labourers are paid either in kind or in cash, daily weekly or fortnightly according to circumstances. Of late the tendency has been to change from wages in kind to wages in cash.¹ Field work lasts nearly nine months in the year, from June to February. Between March and May field labourers are generally idle. Some support themselves on their savings if they have any and some live on money or grain borrowed from moneylenders on condition of paying it back during the next working season. Labourers employed at sugarcane mills are paid specially high rates, a skilled labourer earning 9d. to 1s. (6-8 as.), and a common labourer 6d. (4 as.) a day. They are allowed to eat as much molasses or gul as they please, and also each to take home a small quantity of molasses and one sugarcane. Labourers are in rare cases employed by weavers and oilmen to work for them and are paid 6d. (4 as.) and 4½d. (3 as.) a day with no extra allowance. There are no steam factories in the district. Women employed in spinning cotton are paid 3½d. (2½ as.) a day. They work from eight in the morning to five in the evening with one hour's rest at noon. The local unskilled labourers are chiefly Mhárs, Mángs, Rámoshis, and others. Good caste Hindus have no objection to employ these labourers out of doors. Landholders do not consider their servants as members of their families. They seldom feed them, clothe them, or help them to bear the expense of marriage or other domestic ceremonies. The labouring classes find more constant and better paid employment than formerly. Those who are not given to liquor generally save enough to be able to enjoy specially good food and to wear specially good clothes on holidays.

PRICES.

Yearly price details, which are little more than estimates, are available for the forty-three years ending 1882. During these forty-three years the rupee price of Indian millet, which is the staple grain of the district, varied from seventeen pounds in 1879

¹ In Jávi, field workers are sometimes paid only 1½d. (1½ as.) a day and one daily meal.

Chapter V.

Capital.

PRICES.

to ninety-three in 1842 and averaged fifty-four pounds. Of the forty-three years, in three the price was below eighty pounds the rupee, ninety-three in 1842, eighty-five in 1850, and eighty-one in 1856; in five it was between eighty and seventy pounds, seventy-seven in 1843 and seventy-four in 1851, 1852, 1853, and 1854; in thirteen it was between seventy and sixty, seventy in 1855, sixty-seven in 1864, sixty-six in 1859 1865 and 1869, sixty-five in 1845, sixty-three in 1849, sixty-two in 1860, 1861, 1862 and 1863, and sixty-one in 1844 and 1848; in nine it was between sixty and fifty, sixty in 1858, fifty-eight in 1840 and 1841, fifty-seven in 1857 and 1860, fifty-three in 1867 1868 and 1870, and fifty-one in 1882; in three it was between fifty and forty, forty-nine in 1881, forty-five in 1847, and forty-four in 1846; in seven it was between thirty and twenty, thirty in 1871 and 1877, twenty-eight in 1872, twenty-six in 1873, twenty-three in 1880, twenty-two in 1875, and twenty-one in 1878; and in three it was between twenty and fifteen, twenty in 1874, nineteen in 1876, and seventeen in 1879. Till 1865, except in 1840, 1841, 1846, 1847, and 1857, the price was below sixty pounds the rupee. Since 1865, except in 1869, the price has been above sixty pounds. The forty-three years may be divided into six periods. Except in 1842 when the price was ninety-three pounds, and in 1846 and 1847 when the prices were forty-four and forty-five pounds respectively, in the first period of ten years ending 1849 the price varied from seventy-seven in 1843 to fifty-eight in 1840 and 1841 and averaged sixty-two pounds. In the second period of seven years ending 1856, the price varied from eighty-five in 1850 to seventy in 1855, and averaged seventy-six pounds. In the third period of nine years ending 1865, the price varied from sixty-seven in 1864 to fifty-seven in 1857 and averaged sixty-three pounds. In the fourth period of five years ending 1870, the price varied from sixty-six in 1869 to fifty-three in 1867 1868 and 1870 and averaged fifty-six pounds. In the fifth period of ten years ending 1880, the price varied from thirty in 1871 and 1877 to seventeen in 1879 and averaged twenty-four pounds. In the sixth period of two years 1881 and 1882 the prices were forty-nine pounds for 1881 and fifty-one for 1882. The details are :

Sādra Grain Prices in Pounds for the Rupee, 1840-1882.

PRODUCE.	FIRST PERIOD.										SECOND PERIOD.						
	1840.	1841.	1842.	1843.	1844.	1845.	1846.	1847.	1848.	1849.	1850.	1851.	1852.	1853.	1854.	1855.	1856.
Indian Millet ...	68	68	63	77	61	65	44	45	61	63	85	74	74	74	74	70	81
Wheat ...	64	64	67	61	60	43	43	37	35	33	30	61	61	61	71	60	69
Rice ...	15	34	49	40	50	32	40	40	46	38	36	31	31	31	31	31	31

PRODUCE.	THIRD PERIOD.										FOURTH PERIOD.					
	1857.	1858.	1859.	1860.	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	1871.	1872.
Indian Millet	67	60	66	62	62	62	67	60	57	53	53	53	66	53	53
Wheat	57	63	63	53	53	53	51	51	53	53	53	53	43	43	42
Rice	34	37	37	37	43	43	40	40	40	43	43	43	43	43	43

Chapter V.

Capital.

Prices.

Siddra Grain Prices in Pounds for the Rupee, 1840-1882—continued.

PRODUCT.	FIFTH PERIOD.										SIXTH PERIOD.	
	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.
Indian Millet ...	30	28	26	25	22	19	20	21	17	23	49	51
Wheat ...	23	21	23	19	10	19	15	17	11	18	20	24
Rice ...	19	17	17	17	18	17	17	18	10	16	21	22

WEIGHTS.

The table used in weighing precious stones, diamonds, rubies, emeralds, and pearls is four grains of wheat or sixteen grains of rice one *ratti*, and twenty-four *rattis* one *ták*. These weights are square or round and are made of flint. The table for weighing gold and silver is eight *gunjás* one *mása*, twelve *másas* one *tola*, twenty-four *tolás* one *sher*, and forty *shers* one *man*. The *gunja* is the seed of the *Abrus precatorius*. The *mása* and *tola* are either square, round, or cylindrical, and are made of crystal, glass, broken chinaware, lead, brass, or bellmetal. For the *tola* the Imperial rupee is generally used, which weighs $11\frac{1}{2}$ *másas*. Iron, zinc, brass, lead, tin, and other cheaper metals, and cotton are weighed by the table, two *ardha-chhatáks* one *chhaták*, two *chhatáks* one *adpáv*, two *adpávs* one *páv*, two *pávs* one *achher*, two *achhers* one *sher*, thirteen *shers* one *man*, and twenty *mans* one *khandi*. The *ardha chhaták* weighs about two and a half and the *sher* about seventy-six Imperial rupees. Spices, sugar, molasses, alkali, coffee, and other drugs are weighed by this table, two *savásers* one *adeshri*, two *adeshris* one *pásri*, two *pásris* one *dhada*, four *dhadas* one *man*, and twenty *mans* one *khandi*. The *savásher* weighs thirty Imperial rupees.

MEASURES.

Rice and other grains and salt are generally sold by measures and rarely by weight. The table is two *nilvás* one *kolva*, two *kolvás* one *chipta*, two *chiptás* one *mápta*, two *máptás* one *sher*, two *shers* one *adeshri*, two *adeshris* one *páyli*, sixteen *páylis* one *man*, and twenty *mans* one *khandi*. These measures are shaped like an hourglass, are made of wood, iron, copper, or brass, and have a Government stamp pressed on them. The *nilva* of grain weighs about $6\frac{1}{2}$ and the *adeshri* about 208 Imperial rupees. Milk, clarified butter, and oil are sold either by weights or measures. The weights are the same as those used in selling copper and sugar. The measures are, two *pávshers* one *achher*, and two *achhers* one *sher*. The *pávsher* weighs twenty Imperial rupees. The measures are either *máps* made of copper and brass, or *lotás* made of earthenware. In the eastern sub-divisions of Mán, Khatáv, Khánápnr, and Tásgaon oil is measured by the ladle or *pali*, and a set of small metal bowls or *lotás* which serve as a quarter, a half, and a one *sher* measure. Perfumed oils and powder are weighed by the weights used in weighing gold and silver. The length measures in use are the *gaj* and *vár* made of iron, brass, copper, or wood. The *gaj* is about thirty-five inches, and is divided into twenty four *tasus* of a little less than an inch and a half each. The *vár* is about one *tasu* longer than the *gaj*. Except silk waistcloths or *pitámbar*s, brocade shouldercloths or *dupetás*, and other costly articles which are sold by weight, cloth and piece-goods are sold by the length.

Chapter V.
Capital.
MEASURES.

Bamboo matting or *tattiyás* and coarse matting used in protecting walls from rain are sold by the surface. The surface measures are either the English foot and yard, or the Native cubits or *hát*s and spans or *vits*. The *hát* is the length from the elbow-joint to the end of the middle finger. All masonry work, walls of brick or stone, foundations, plinths, and platforms, are measured by cubic foot. Timber is measured by the cubit or by the *gaj*. In such earthwork as digging reservoirs and ponds, the unit of measurement is called *chavkadi*. The cubic contents of a *chavkadi* which is ten *hát*s long, ten *hát*s broad, and one *hát* deep, are one hundred cubic *hát*s. Earth-works such as mounds of earth, roads, and canal embankments, as also rough-hewn stones and road metal, which are spread and piled in heaps on the ground and used for metalling roads, are measured by the cubic foot. Chips of stones and metal are sold by a measure called the *khandi*. Before the introduction of the revenue survey in 1853, the *bigha* was used as a land measure. $5\frac{1}{2}$ *hát*s or $8\frac{1}{2}$ feet made one *káthi*, twenty *káthi*s one *pánd*, and twenty *pánd*s one *bigha*. Since the introduction of the revenue survey, except in a few unsurveyed alienated villages, the *bigha* measure has given place to the English acre.

CHAPTER VI.

TRADE.¹

Chapter VI.

Trade.

ROADS.

In the days of the Maráthás there were two principal routes above the Sahyádris. One the Poona-Kolhápúr and KarnátaK route ran by the little Bor pass in Poona, the Sálpa pass at the north-east of Koregaon, the Nhávi pass south-east of Koregaon, and then either by the line of the present Sátára-Tásgaon road through Tásgaon and Miraj, or by Tárgaon and Masur to Karád. Sátára lay slightly off the road to the south-west from the village of Deur. Even as far back as the days of Shiváji the Sálpa pass is said to have been made practicable for wheel traffic and the old line is still pointed out. It is very steep according to modern notions. The other main line was that east to Pandharpur by the Kaldhon pass. From the earliest times the Mala, North and South Tivra, and Varándha passes were used for pack bullocks to and from the Konkan. While at Shingnápur in Mán and Diksál in Khatáv there were paths communicating with the Phaltan plain.

Forts nearly always marked the old passes. VásoTa and Sháhágad were near the North Tivra pass; Bhairavgad between the Kumbhárlí and Mala passes; Mahimandangad near the Amboli pass; Prachitgad near the South Tivra pass; Pratápgad near the Jávli pass; Kenjalgad and Kamalgad near the Wái passes. Táthváda and Várugad commanded routes into the Phaltan country. A very ancient pilgrim route marked by rest-houses at the principal villages is the Ratnágiri-Pandharpur route, which passed on the South Tivra pass, thence either by Yelgaon to Karád, Surli, and Máyni or by ÁshTa Tásgaon and Víta into the Átpádi sub-division now part of the Papt Pratinidhi's possessions.

In² 1826 ten routes or lines of traffic ran through the Sátára district. Of these ten lines, two went north and south from Poona to Belgaum, two went north-east from Sátára to Sirur in Poona and Ahmadnagar, two went east from Sátára to Sholápur, two went south-west from Karád, one to Rájápur and the other to Málvan in Ratnágiri, and two went west to Dápoli in Ratnágiri. Of the two lines which ran south from Poona to Belgaum through Sátára, one line, about 241 miles long, went by the Bor pass through Koregaon, and the other line, about 213 miles long, crossed the Nira near Shirval at thirty miles south

¹ Compiled from materials supplied by Mr. J. W. P. Muir-Mackenzie C. S., Mr. C. Brereton C. E. executive engineer, and Rao Bahádur Báláji Gangádhár Sáthe.

² Clunes' Itinerary, 31-37, 44-46, 64-68.

Chapter VI.

Trade.

ROADS.

of Poona and thirty-four miles north of Sátára, and passed by the Khámatki pass through Sátára, Karád, and Islámpur. The Khámatki pass, also called the Khandála or Harali pass, was thirty-six miles south of Poona and twenty-eight miles north of Sátára, and was a good road for cattle. Of the two lines which ran north-east from Sátára, one went eighty-seven miles to Sirur in Poona, and the other went 120 miles to Ahmadnagar. For thirty-four miles from Sátára to Shirval both these lines followed the Poona-Belgaum line by the Khámatki pass. Of the two lines which went east from Sátára to Sholápur by Pandharpur, one line, about 131 miles long, went by Tripuli, Vishápur, Khatgun, and Pingli, and south of this, the other line, about 148 miles long, went by Rahimatpur, Pusesávli, Máyni, and the Kaldhon pass. The Kaldhon pass, though fit for carts, had a bad ascent. Of the two lines which ran south-west from Karád one line, about 117 miles long, went by the Ankusra or Anaskura pass to Rájápur, and the other line, about 119 miles long, went by Kolhápur and the Phonda pass to Málván. Of the 117 miles by the Ankusra pass only thirty-three miles from Karád to Malkápur were fit for carts. Though it was much used by Vanjáris, the Ankusra pass road had neither rest-houses nor temples. Of the 119 miles by the Phonda pass the seventy-five miles from Karád to the pass were fit for carts, the two miles through the pass were fit for pack bullocks, and the rest was fairly good through thin forest. The Phonda pass, one of the easiest routes between the Konkan and the Deccan, was better than the Ankusra pass. Of the two lines which went west to Dápoli in Ratnágiri, one line from Sholápur, about 222 miles long, followed the Sátára-Sholápur line by the Kaldhon pass to Pusesávli in Khatáv at 116 miles from Sholápur. From Pusesávli this line turned south-west by Malhárpeth, Pátan, and the Kumbhárli pass. The road from Pusesávli to the Kumbhárli pass and beyond through Ratnágiri was generally bad and rocky. The other line to Dápoli, about sixty-seven miles long, went west from Sátára by the Amboli pass. For thirty-three miles from Sátára to Valvan near the pass the road was fair, the five miles through the pass though passable were difficult to cattle, and the rest through Ratnágiri was extremely bad. The Amboli pass was steep towards the top and had a circuitous descent.

Before 1840 cart traffic was almost unknown. The first mado road was from Poona to Sátára by the Sálpa pass. In 1841 the whole of this road was made fit for carts. In 1848, except along the old Poona and Sátára-Mahábaleshvar mado roads, the traffic went by pack bullocks. The road from Poona to Belgaum and Dhárwár which then ran by the present Nhávi-Deur and Sátára-Tásgaon line, and the road from Sátára to Kolhápur which then ran by Masur, Karád, and Kasegaon to the Várna, were both partly passable to carts. During the fair season the route from Sátára to Poona by the Khámatki pass was chosen by bullock drivers and

¹ Road details for 1848 and 1849 are chiefly taken from the late Sir Bartle Frere's Annual Reports.

Chapter VI.

Trade.

ROADS.

horsemen, but the old Poona road by the Sálpa pass seems to have been that chiefly used by carts. In 1848, a monthly average of about 3000 carts, including those coming from Pandharpur by Phaltan, went by the Sálpa pass.¹ In 1849, Sir Bartle Frere, then Commissioner of Sátára, noticed that the direct distance from the sea of the chief Sátára marts varied from thirty-five to sixty miles, while that of the marts in other Deccan districts and Khándesh varied from fifty to 125 miles. In spite of this nearness by cart roads the coast was 140 to 200 miles from Sátára and only seventy to 180 miles from the other districts. This was due to the Sahyádrí barrier between Sátára and the coast. At this time the Sahyádrí passes within Sátára limits were, at the best, fit only for laden cattle, and even these cattle tracks lay fifteen to thirty miles apart. Under British rule three leading Sátára passes have been made fit for wheels across the Sahyádris. In 1857, the opening of the Varandha pass put Wái within sixty miles of Mahád by cart road; in 1864 the opening of the Kumbhárli pass put Karád within sixty miles of Chiaplun; and in 1876 the opening of the FitzGerald pass placed Wái and Sátára within fifty miles of Mahád. At present these three passes form the chief outlets to the coast.² With regard to the comparative efficiency of packs and carts as means of transport, Sir Bartle Frere calculated that carts saved two-fifths in cost and one-third in time.

¹ In 1848, in the present district of Sátára, excluding Tásgaon, the number of carts was 8119, of which 2397 had wooden wheels with tires, 5603 had stone wheels, and 119 had wheels of solid wood. Of these, carts with wooden wheels were alone used for traffic, as the stone wheel carts drawn by twelve bullocks travelled only two-thirds of the pace of the carts with wooden wheels and tires drawn by three bullocks. The stone wheel carts have now (1883) mostly given place to carts with wooden wheels, spokes, and tires. In 1848 the number of bullocks and cows was 444,512 against 296,902 in 1878. The greater number in 1848 is probably due partly to the large bullock traffic and partly to the large area of waste land. In 1849 between the 1st of January and the 30th of June, 144,664 bullocks that is a daily average of about 1000 went by the Kumbhárli pass.

² The following statement shows the traffic by these passes between December 1877 and June 1878. As this traffic belongs to Kolhápúr, Miraj, Sánqli, Phaltan, and Pandharpur, as well as to Sátára, the statement does not show the district imports and exports, but the general usefulness of these passes. Beside by these pass roads bullocks find their way to the coast by the North Tivra, South Tivra, and Malp passes:

Sátára Sahyádrí Pass Traffic, December 1877 to June 1878.

PASS.		CARTS.				ANIMALS.	
		Loaded.		Empty.	Total.	Loaded.	Un-loaded.
		Grain.	Other-wise.				
Into the Konkan.	Kumbhárli ..	55,845	15,616	828	71,717	5108	1001
	Varandha ..	798	8528	225	4549	1033	1070
	FitzGerald ..	3680	1539	68	5127	13,944	2535
	Total ...	60,173	20,111	1109	81,393	22,985	5215
From the Konkan.	Kumbhárli ...	...	28,296	28,637	55,233	4138	5376
	Varandha ..	1	2377	1746	4124	411	1614
	FitzGerald ...	...	1037	2014	3970	7232	5185
	Total ...	1	30,599	32,727	63,327	11,881	12,175

Chapter VI.

Trade.

Roads.

At present few districts are so well provided with roads as the Sátára district. During the four rainy months from June to September, as the ports of Chiplun and Mahád are closed, little traffic is carried over any of the roads except the Poona-Belgaum road. At present (1883) the district has fifty-one lines of road running over 956 miles. Of these 206½ miles are metalled, 166 miles *murumed* that is laid with crumbly trap, 193½ bridged, and 120 partly bridged and drained. Of these, seven lines running over 372½ miles are maintained out of Provincial revenues, and are under the charge of the public works department. The remaining forty-four lines running over 583½ miles are maintained from local funds. Of the forty-four local fund lines three are first class lines running over 89½ miles, thirteen are second class lines running over 204 miles, and twenty-eight are third class lines running over 290 miles. The first and second class lines are under the charge of the public works department and the third class lines which are mere fair weather tracks, are under the charge of the revenue department. The yearly ordinary charges which have been sanctioned for five years are £15 (Rs. 150) the mile for first class lines, £5 (Rs. 50) for second class lines, and £3 (Rs. 30) for third class lines. Of the total fifty-one lines thirteen are most important. Of these four lines, the Poona-Belgaum, Sátára-Lonand or Old Poona, Sátára-Tásgaon, and Karád-Tásgaon roads run north and south, and the remaining nine lines Varandha-Dharmapuri, Surul-Mahábaleshvar and FitzGerald Pass, Wái-Ádarki, Sátára-Mahábaleshvar, Sátára-Pandharpur, Malhárpeth-Pandharpur, Karád-Nágaj, Karád-Kumbhárli and Peth-Sángli roads run east and west. Of the four lines which run north and south, the Poona-Belgaum mail road is the chief line of traffic in the district. It is metalled and bridged throughout and runs in the district for 101 miles from the Shirval bridge on the Nira in the north to Kanegaon on the Várna in the south. Of these 101 miles 99½ lie within district limits and 1½ miles within Kolhápúr limits. The road passes by the Khámatki pass through the Wái, Sátára, Karád, and Válva sub-divisions by the towns of Sátára, Umbraj, Karád, Kasegaon, Nerla, Peth, and Kámeri. It is passable by carts throughout the year. The road is bridged on the Nira near Shirval at thirty miles from Poona, on the Krishna near Bhujinj at fifty-six miles, on the Vena near Varya at sixty-seven miles, on the Urmodi near Látna at seventy-nine miles, on the Tárli near Umbraj at ninety-one miles, on the Koyna near Karád at 101 miles, and on the Várna near Kanegaon at 129 miles. It has six travellers' bungalows, two at Shirval in Wái, one at Sátára, two at Atit and Karád in Karád, and one at Nerla in Válva, and four district officers' bungalows at Umbraj and Karád in Karád and at Kasegaon and Kanegaon in Válva. This road is crossed by almost all the important roads of the district as feeders. Through the greater part of its course this road is well shaded by road-side trees, chiefly *bábhuls* in the black soil and figs, tamarinds, and mangoes in other parts. The Sátára-Lonand or Old Poona road, about thirty-four miles long, has been a local fund road since 1863-64 and is now in the first class. It leaves the Poona district at the Nira and runs south-west by the Sálpa pass through part of Khandála,

Chapter VI.
Trade.
Roads.

borders of Karád and Khánápur. Between Umbraj and Máyni the road has a few culverts and road dams at intervals. The Karád-Nágaj second class Provincial road, of which fifty-nine miles lie within the district, runs to Nágaj through Karád and Khánápur by the towns of Karád, Kadegaon, Vita, and Khánápur, and from Nágaj to Bijápur through the Miraj and Jath states. This road passes over the Sadáshivgad pass in Karád and crosses the Krishna at Karád, the Náandni at Amrápur twelve miles from Karád, the Yerla at Hanmant-vádi nineteen miles, and the Ágráni at Sultángad forty miles. These rivers are unbridged, but some of the smaller streams have road dams. During the 1876-77 famine the road was much improved, and during the fair season is passable to carts. The Karád-Kumbhárli pass road, a first class Provincial road, runs through Karád and Pátan by the Kumbhárli pass to Chiplun in Ratnágiri. Of the total length of fifty-eight miles from Karád to Chiplun, forty-six miles are kept in repair by the executive engineer of Sátára; of this thirty-nine lie within Sátára limits and seven within Ratnágiri limits. This road is metalled and bridged throughout and passable to carts throughout the year. It carries to the coast all the exports from the south, south-east, and east of the district. The Poth-Sángli road, about twenty miles long, is a first class local fund road. Of the total twenty miles fifteen are *murumed* and bridged, and the remaining five miles are being completed. This road joins Peth on the Poona-Belgaum road to the Sàngli state, feeds the Karád-Kumbhárli pass road, and at all seasons carries considerable traffic.

Besides these thirteen chief lines five notable third class local fund lines are passable to carts during the fair season. Of these the Tásgaon-Mográla road, about forty-five miles long, runs south from Phaltan to Tásgaon by the Mográla pass in Mán through the sub-divisions of Mán, Khatáv, Khánápur, and Tásgaon. The chief towns on this road are Pingli in Mán, Máyni in Khatáv, Vita in Khánápur, and Tásgaon. At Pingli the road crosses the Sátára-Pandharpur road, at Máyni the Malhárpeth-Pandharpur road, and at Vita the Karád-Nágaj road. The Puscsávli-Shingápur road, about thirty-four miles long, runs from Puscsávli on the Sátára-Tásgaon road through Khatáv and Mán by the sub-divisional towns of Vaduj and Dahivadi. The Nhávi-Deur road, about twenty-four miles long, runs south through Koregaon from Dour on the old Poona road to Nhávi on the Sátára-Tásgaon road, and joins the old Poona road with the Sátára-Tásgaon road through Koregaon. The Tásgaon-Islámpur road, about twenty-four miles long, runs by Bhilavdi to Islámpur on the Peth-Sángli road. And the Várna valley road, about thirty-six miles long, runs westward along the Várna from Peth to the Mala pass, by the towns of Shirála, Bilási, and Churan.

Besides these, there are two notable bullock tracks. One the Valvan-Pánchvad runs twenty-one miles from Valvan on the top of the Ambola pass to Medha by Bámnoli and twelve miles further to Pánchvad by the Kudál gorge which is passable to carts. It joins the Koyna, Yenna, and Kudál valleys with the Krishna valley, and brings a great deal of traffic from the Konkan by the Ambola pass.

This track is yearly repaired so far as Alevádi on the Pánchvad side of the Kudál gorge, and it is contemplated to make it passable for carts from Alevádi to Pánchvad where it meets the Poona-Belgaum road. The other, the Sátára-Pátan track about twenty-one miles long, runs over two difficult hill passes for seven miles between Vajroshi and Pátan. At Pátan this track meets the Karád-Chiplun road by the Kumbhárli pass and saves a round of sixteen miles by the Poona-Belgaum road.

Chapter VI.
Trade.

The Sahyádris and their offshoots are crossed by thirteen made passes. Of these five, the Khámatki on the Mahádev range and the Varandha, Pasarni, FitzGerald, and Kumbhárli on the Sahyádris range are the most important. The KHÁMATKI pass, crossed by the Poona-Belgaum metalled road, begins on the Mahádev range near the village of Khandála in Wái at forty miles from Poona, runs up the hill for four miles, and runs down for about two miles to the village of Vela at forty-six miles. The pass was begun in 1856 and completed in 1859 at a cost of £9916 (Rs. 99,160). On the top of the pass is a toll bar which was sold for £800 (Rs. 8000) for 1882-83. Almost all traffic which before the making of this pass went by the old Poona road, now goes through the Khámatki pass. The VARANDHA pass in the Sahyádris, which is crossed by the Sholápur-Mahád or Varandha-Dharmapuri road, begins at the village of Hirdoshi in Bhor at seventy-six road miles from Dharmapuri, runs up the hill for two miles, and enters the Konkan by a descent of about nine miles near the village of Mánjri at eighty-seven road miles from Dharmapuri. The pass was begun in 1851 and completed in 1857 at a cost of £11,106 (Rs. 1,11,060). For about a mile the pass runs over a narrow and precipitous spur almost all in rock-cutting. On one side of the pass the precipice is 200 to 300 feet high and the other side is a sheer descent of 600 to 800 feet. This is one of the most peculiar and striking lines of road on the whole length of the Sahyádris range. The pass has two toll bars at Hirdoshi and Varandha. For the year 1882-83 the Hirdoshi toll bar was sold for £150 (Rs. 1500) and the Varandha toll bar for £160 (Rs. 1600). The PASARNI pass in the Sahyádris crossed by the Surul or Poona-Mahábaleshvar metalled road, begins in Wái on the Vairátgad spur of the Sahyádris at fifty-six miles from Poona and runs up the hill for about six miles. The pass was begun in 1850 and completed in 1863 at a cost of £16,910 (Rs. 1,69,100). In 1872-73 it was improved at a further cost of about £9000 (Rs. 90,000). On the top of the pass at the village of Dhándegad there is a toll bar which was sold for £241 10s. (Rs. 2,415) in 1882-83. This is the main route for passengers from Poona to Mahábaleshvar, and it is crossed by a considerable goods traffic from Sátára to Mahád. The ÁMBENALA or FitzGerald pass road in the Sahyádris crossed by the Sátára-Mahábaleshvar and the Surul-Mahábaleshvar roads to Mahád runs about twenty miles from the top of the Mahábaleshvar hills to the village of Kapde at the foot of the Sahyádris in the Konkan. The pass was begun in 1871 and completed in 1876 at a cost of £44,452 (Rs. 4,44,520). The FitzGerald pass has been lined with considerable care, and appears to be the best and cheapest route available. The ascent

PASSES.

Chapter VI.
Trade.
PASSES.

is so gradual that ponies have been trotted from the Váda bungalow at the foot of Pratápgad to Mahábaleshvar without drawing rein. The district traffic to the port of Mahád is pretty equally divided between the Varandha and FitzGerald passes. At the village of Ámbenala half-way down the pass there is a good travellers' bungalow and a toll bar which in 1881-82 sold for £41 (Rs. 410). The KUMBHÁRLI pass, in the Sahyádris, crossed by the Karád-Chiplun road, begins on the Sahyádris main range at the village of Dhánkal at thirty-seven miles from Karád and twenty-one miles from Chiplun, runs up for two miles to the village of Khempse on the top of the pass, and runs down for seven miles to the village of Pophli at the foot of the Sahyádris in Ratnágiri. The pass has steep gradients and sharp curves. It was begun in 1855 and finished in 1864 at a cost of £30,589 (Rs. 3,05,890). The traffic over this pass is the heaviest pass traffic in the district. At the village of Dhánkal at the foot of the Sahyádris in Pátan there is a toll bar which in 1882-83 fetched £1650 (Rs. 16,500).

Besides these chief made passes, each sub-division except Tásgaon has several smaller passes and gorges called *khinds*. Beginning from the north in the western and central belts, Wái has nine gorges. Of these three the Harli, Váhágaon, and Ganesh are on the Chandan-Vandan spur of the Mahádev range between Wái and Koregaon; one the Gáda is in the Khandála petty division, and five the Ánvad, Kanheri, Korsal, Mandap, and Táyghát are in the Wái mámlatdár's division. The HARLI, a mere footpath with little traffic, is about eighteen miles east of Wái and joins the village of Harli in Wái with the village of Solshi in Koregaon. A little south of Harli, the VÁHÁGAON gorge joins the village of Váhágaon in Wái with the village of Randulabad in Koregaon. It is not fit for carts. A little south of Váhágaon, the GANESH, a footpath with little traffic, joins the village of Kholavdi in Wái with the village of Banvádi in Koregaon. The GÁDA, on the hills between Khandála and Bhor, gives a short cut from Bhor to the Poona-Belgaum road at Khandála and leads by the Harli gorge to Koregaon. Up the gorge lie the village of Mirja of the Bhor state and the village of Atit of the Khandála petty division and down the pass lie the villages of Kanhavdi and Utravli of the Bhor state. In 1882 the track over the gorge, which had been very difficult, was widened and improved at a cost of about £60 (Rs. 600) by one Mainai More of Mirjáchivádi of the Bhor state. Laden animals now cross with ease and empty carts avail themselves of the short cut. The pathway is about ten feet broad and is roughly built with dry stones and covered with *murum* or crumbly trap. It has no toll. The value of the yearly in and out traffic is roughly estimated at about £3000 (Rs. 30,000), chiefly in grain, tobacco, salt, oil, clarified butter, cocoa-kernels, spices, groundnuts, vegetables, dried fish, and native shoes. Formerly the traffic over this gorge was much greater; now the Sholápur-Mahád road by Bhor draws most of the heavy traffic. The ÁNVAD gorge, about six miles north of Wái on the Mándhardev hills, gives a short cut from Bhor to Wái. Across this gorge tracks with good gradients were formerly made, leading from Ving and Shirval in the north to Wái and Abhepuri in the south. These tracks are now seldom repaired.

but they are still passable though bad in places. Though largely used before the making of the present good roads, the tracks now carry little traffic. On the crest of the gorge are a rest-house or *dharm-shála* and three reservoirs built by *Tái Sáheb Sachiv*, the great-grandmother of the present chief of Bhor. The rest-house is kept in good repair and has a garden of fruits and flowers. Of the three reservoirs one is used by Bráhmans, the second by non-Bráhman Hindus, and the third by Musalmáns. The water is good and plentiful and is brought by an under-ground masonry channel from a spring about three-quarters of a mile to the west. The KANHERI gorge, on the hills between Khandála and Wái, is a cattle track of little importance and leads from Kanheri in the north to Lohára and Bopardi in the south. The KORÁL gorge on the hills between Wái and Bhor is about ten miles north-west of Wái and leads from Asra in Wái to Titeghar in Bhor. During the rains the track across the gorge is impassable but in the fair season it is largely used by pack bullocks, chiefly carrying rice, gram, and grain. About twenty years ago the track was made by the public works department, but has now fallen into disrepair. The MANDAR gorge, on the spur dividing the Krishna from the Kudál valleys, is a short cut from Viájvádi in the north to Mhusva in the south. It is a pack-bullock track and is rarely used. The TÁYGHÁT is the old way from Chikli to Bhilar and other villages on the Pánehgani and Mahábaleshvar plateau. Being steep and out of repair, it is little used. Laden cattle can pass with much difficulty. The track was formerly much used and bears marks of having been built and protected. It was chiefly used as the track for Mahábaleshvar and was improved by General Phayre. This and the Ánvad pass are often talked of as Phayre's roads.

Jávli, which is much covered with hills, has numerous small passes and gorges. Few of them can be used by carts and not many of them by laden cattle. The eight most important are the Bámnoli, the Gogva, the Kándát, the Kudál, the Mor, the North Tivra, the Pár, and the Radtodi. The BÁMNOLI road over the spur dividing the Yenna and Koyna rivers runs from Medha in the north to Bámnoli in the south. It joins the Koyna with the Yenna valleys and gives passage to the Konkan produce which is brought into the Koyna valley along numerous small gorges. The road runs about 4000 feet above sea level and is passable by pack bullocks for about eight months during the fair season. The gradient, though not bad, is too severe for carts and the path is hardly wide enough. It has lately been much improved and is yearly repaired from local funds. The GOGVA road, also across the spur dividing the Koyna valley from the Yenna valley, runs from Medha to the village of Gogva on the Solshi which is a feeder of the Koyna and at Mahábaleshvar is known as the Blue Valley river. It is a fair bridle path with little traffic and severe gradients. The KÁNDÁT road which is a continuation of the Bámnoli road in the west is a fair bridle path. It winds for about fourteen miles along the Kándát valley, a feeder of the Koyna, and disappears over the main Sahyádrí range into the Konkan. The KUDÁL road, over the spur dividing the Yenna valley from the Kudál valley, is about fifteen miles west of Sátára and eighteen

Chapter VI.

Trade.

PASSES.

Chapter VI.

Trade.

PASSES.

miles east of Malcolmpeth. Kudál lies about six miles north-east of the gorge and Medha about a mile to the south. From Medha the road zigzags about two miles up the gorge, with a good gradient and comes down the Kudál side by a fair gradient. It joins the Yenna valley with the Kudál valley. From Kudál the track runs east by a short cut to the Poona-Belgaum mail road, and from Medha it runs west to Bámnoli in the Koyna valley by the Bámnoli road, and from Bámnoli further west into the Konkan by the Kándát gorge. From Medha to Kudál it is easily passable by laden carts, but from Kudál to the Poona-Belgaum road the cart track is difficult and bad. The value of the yearly in and out traffic across the gorge is estimated at about £2000 (Rs. 20,000), chiefly in grain, molasses, vegetables, and a small quantity of salt and dried fish. The road has no toll and is yearly repaired from local funds. Though the roadway has lately been much improved, better made roads carry off most of the heavier traffic. The Mor track is another short cut from the Yenna valley to Kudál and the Poona-Belgaum mail road. It is a steep and rugged track, fit only for pack bullocks and foot passengers. It has little traffic and is not repaired. The North Tivra road over the main Sahyádrí range lies about ten miles south of the Kándát and twenty-five miles west of Sátára. Though a mere pack-bullock track, the North Tivra carries a considerable traffic, chiefly grain, molasses, tobacco, chillies, and oil from Sátára to Ratnágiri, and rice, coconuts, spices, dates, and salt from Ratnágiri to Sátára. Most of this traffic finds its way direct to Sátára by Kargaon and Parli over the Bámnoli-Dategad spur by a path formerly well known as the Usurla pass, and part goes north and north-east by Bámnoli and Medha to the Kudál gorge. The value of the yearly traffic is estimated at about £1800 (Rs. 18,000). The track is in many parts rough and steep and is not repaired. It has no toll. The Pár and Radtodi passes, about two miles south of the FitzGerald pass on the main Sahyádrí range, are two parts of the track which leads from Malcolmpeth to the Konkan by Pethpár. Of this track the Pár is the lower part and the Radtodi the upper part. It has been superseded by the excellent FitzGerald pass road, and is now rarely used. It was formerly improved at a considerable cost, but it has now fallen into disrepair. It was always too steep for carts.

Sátára has two gorges, the Bogda and the Ránzan. The Bogda lies close to the city of Sátára in the south between the old Sátára fort and Yavteshvar. It is a short cut from the city to the Poona-Belgaum road in the south and also joins the city with the important village of Parli in the west and from Parli with the North Tivra pass on the main Sahyádrí range. The road across this gorge runs through a tunnel about 100 yards long. The tunnel was first designed in memory of Sháhji of Sátára (1839-1848) and was afterwards in 1855 much improved by the Bombay Government at a cost of £2900 (Rs. 29,000). The passage through the tunnel is in excellent order. The road for about a mile between the north end of the gorge and the city is repaired by the Sátára municipality and for about three miles between the south end of the gorge and the Poona-Belgaum road it is repaired from local funds. Though carts occasionally find their way to Parli, the seven miles to Parli

Chapter VI.

Trade.

PASSES.

are safe only for laden cattle. The yearly in and out traffic is estimated at about £7500 (Rs. 75,000). A toll in the gorge yields an average yearly revenue of about £100 (Rs. 1000). The RÁNZNAN gorge, on the spur of the Mahádev rango which separates Wái and Sátára from Koregaon, joins the village of Malgaon in Sátára with the village of Ámbávdán in Koregaon. It has little traffic and is not often used by carts though they can pass across the gorge.

Besides the Harli, Váhágaon, Ganesb, and Ránzan, which run into Koregaon from Wái and Sátára in the west, Koregaon has five gorges in the east, on the chief spur of the Mahádev rango which separates the central from the eastern belts of the district. Beginning from the north the five gorges are the Reda, Ganesb, Nágnáthvádi, Nhávi, and Árvi. The REDA, about sixteen miles east of Sátára and fifteen miles north of Rahimatpur, is a mere footpath with little traffic, and joins the village of Bhadla in Koregaon with the village of Aljápúr in Phaltan. The GANESB about six miles south of the Reda, joins the villages of Rui and Nhávikhurd in Koregaon with the village of Ner in Khatáv. It is a little used cart track. The NÁGNÁTHVÁDI, within a mile south of the Ganesb, joins the village of Borjaivádi in Koregaon with Lálgun in Khatáv. It is a mere footpath with little traffic. The NHÁVI about ten miles south of the Nágnáthvádi, joins the village of Nhávi-Budruk in Koregaon with the village of Vádi in Khatáv. It is passable by carts, but has little traffic. This gorgo is close to the Nhávi mado pass across the Sátára-Tásgaon road. The ÁRVI, about two miles south of the Nhávi, is a mere footpath, joining the village of Árvi in Koregaon with the village of Kurla in the Khánápúr sub-division belonging to the Akalkot stato.

In Pátan two tracks run over small hill passes and gorges. Of these the Sátára-Pátan track runs by the village of Saduvághapur, about a mile north of Pátan, on the spur which divides the Tárli from the Kera. The track is passable by pack bullocks and foot passengers and is yearly repaired from local funds. The yearly in and out traffic is estimated at about £500 (Rs. 5000) chiefly in betelnuts, cocoanuts, coriander, dates, groundnut, molasses, oil, turmeric, and salt. There is no toll. The hill track which runs west to Sangameshvar in Ratnágiri by the Mala pass on the main Sahyádrí range, is about fifteen miles long from Dhenevádi and eight miles from Morgiri. The track is fit for pack bullocks and carries a considerable traffic, chiefly in chillies, groundnut, myrobalans, oil, and tobacco from Pátan to Sangameshvar, and in betelnuts, cocoa-kernels, and dates from Ratnágiri to Sátára.

In Karád the only hill track runs by Nándlápúr in Karád to Árla in Válva. It begins at Nándlápúr about four miles south of Karád and runs by the villages of Kála, Nandgaon, Ond, Undala, Gavda, Lálgun, Ghogaon, and Yelgaon. At Yelgaon the track divides into two branches, one running to Árla by Yellápúr and Kasegaon, and the other by Pánchgani. From Árla in Válva it runs into Ratnágiri by the Kundi and South Tivra passes. The track is fit for carts and pack bullocks within Karád limits. The yearly in and out traffic is estimated at about £1000 (Rs. 10,000) chiefly in wheat, gram, and *javári* from Karád to Ratnágiri, and betelnuts, cocoanuts, rice, and salt from Ratnágiri to Karád. In Válva the SHIRÁLA-DEVHÁRA hill

Chapter VI.

Trade.

PASSES.

track, about twenty-seven miles long from Shirála, runs along the Várna river. From Devhára this track leads into Ratnágiri by the Kundi and South Tirra passes. For about fifteen miles from Shirála the track is fit for carts, and for the rest of its length it is fit for pack-bullocks and foot passengers. The yearly in and out traffic is estimated at about £3000 (Rs. 30,000) chiefly in wheat, gram, groundnuts, molasses, and tobacco from Válya and betelnuts, cocoanuts, sugar, and salt from Ratnágiri into Válya. The track has been much improved from local funds.

In the eastern belt beginning from the north, Mán has twenty small passes and gorges or *khinds*. Of these six are passable by carts, thirteen by pack-bullocks, and one by foot passengers.¹ Besides the Ganesh, Nágunthivádi and Nhávi between Khatáv and Korogaon, and the Kukudvád-Virli between Khatáv and Mán, Khatáv has five gorges within Khatáv limits, two of them fit for carts and three for foot-passengers.² Khánápur has twenty-nine gorges, eighteen of them in the group of the Khánápur hills and eleven in the group of the Kurla hills.³ The Tásgaon sub-division, being mostly plain, has no notable gorges or *khinds*.

¹ The six cart tracks are wholly in the Mán sub-division. They are the Bhaváni between Shingápur and Pimpri, the Dahivadi-Nidhal between Shindi and Mahimangal, the Kátarkhatáv-Mhasvad between Naravna and Dhánni, the Kothla between Thadda and Shingápur and Kothla, the Mhasvad-Varkuta-Malvádi between Palsavda and Varkuta-Malvádi, and the Tásgaon-Mográla between Pingli-Budruk and Pingli-Khurd. Of the thirteen pack-bullock tracks eleven are within Mán limits and two between Mán and Khatáv and Mán and Atpádi. The eleven within Mán limits are the Dahivadi-Nidhal between Shindi and Mahimangal, the Gondavla-Kaldhon between Naravna and Vadgil, the Gondavla-Tondla between Vághmodyáchi-Vádi and Korakal, the Malvádi-Rájápur between Malvádi and Rájápur, the Malvádi-Vardhangal between Malvádi and Vardhangal, the Mhasvad-Injabáv between Khadki and Bhalvadi, the Mográla-Girvi between Mográla and Girvi, the Pimpri-Dhánni between Pimpri and Dhánni, the Sitábái between Kulakjai and Vághoshri, the Tondla between Tondla and Dhumalvádi, and the Virli-Kaldhon between Virli and Kaldhon. The other two are the Jámbluini-Shenvádi between Kalin in Mán and Limbuda in Atpádi, and the Kukudvád-Virli between Valai in Mán and Pachvad in Khatáv. The one footpath is the Narvana Kukudvád between Vadjal and Kirkol.

² The two cart tracks are Jáygaon about two miles from Aundh and Pingaljai about five miles west of Vaduj between Tadavla and Pingli. The Jáygaon has little traffic, but the Pingaljai is crossed by the Tásgaon-Mográla road and carries from Khatáv to Dahivadi and Pandharpur grain, chillies, and other field produce to the value of £200 (Rs. 2000). The three footpaths are the Tadul-Khatval between the villages of Tadul and Khatval, the Pedgaon between the villages of Pedgaon and Vádi, and the Umbarmal between the villages of Umbarmal and Vetna.

³ The eighteen about the Khánápur hills are Bálsingi between Balvádi and Valvan, the Bánur between Bánur and Pachegaon, the Bhirghát between Hivra and Karangani, the Chinoh between Pachegaon and Kole-Karang, the Dargoba between Ghoti-Budruk and Para, the Dori between Dori and Bhikvadi-Budruk, the Dhorálvádi between Khánápur and Lengra, the Hogaldara between Ghoti-Budruk and Padli, the Kacharvádi between Ghoti-Khurd and Paid, the Kurli between Kurli and Vita, the Monganvádi between Balvádi and Chinohali, the Nágoba between Khánápur and Morba, the Palsi between Bánur and Palsi, the Rámghát between Karanga and Net-Karang, the Revangaon between Revangaon and Lengra, the Shindervádi between Balvádi and Bhud, the Tukmáli between Balvádi and Kharsundi, and the Vásamba between Renavi and Vásamba. Of these eighteen gorges the Rámghát alone is mostly passable by carts and the rest are used by pack bullocks and foot passengers. The eleven gorges about the Kurla hills are the Dhákái between Shelgaon and Kurla, the Ganesh between Chinohali and Olith, the Haumant between Tadli and Machindragad, the Kival between Shelgaon and Kival, the Nerli between Nerli and Tembu, the Pirachi between Asad and Kotra-Harnaksha, the Samudreshvar between Devráshtra and Tapari, the Shenavli between Sonkira and Shenavli, the Vadgaon between Sausal and Vadgaon, the Vághdara between Jadsar and Shiragaon, and Vághori between Shelgaon and Norvirádi. None of these gorges are passable by carts.

Of the three systems of railways, the East Deccan or Hotgi-Gadag, the South Deccan or Belári-Marmagaon, and the West Deccan or Poona-Londa which are being introduced into the Southern Marátha and Kánarese districts of Bombay, the West Deccan or Poona-Londa by Miraj and Belgaum will directly affect Sátára. The beginning of the Poona-Londa railways was sanctioned in December 1883. Of 275 miles, the total length from Poona to Londa, about forty-seven run south-east from Poona through the Poona district, 101 miles through the Sátára district, twenty-one miles through the Sánгли and Miraj states between Sátára and Belgaum, and 106 miles through the Belgaum district. The 101 miles within Sátára limits pass south and south-east along almost the whole centre of the district through parts of Wái and Phaltan, the whole of Koregaon and Karád, and parts of Válva and Tásgaon. The line enters Sátára at the Nira about forty-seven miles from Poona and leaves Sátára at the Yerla about 148 miles from Poona. In the Sátára section of 101 miles ten third class stations are proposed, that is an average of one station for every ten miles of line. The ten stations will be Lonand at $52\frac{1}{2}$ miles from Poona, Sálpa 58 miles, Vátár $68\frac{1}{2}$ miles, Padli $77\frac{1}{2}$ miles, Koregaon 84 miles, Rahimatpur $91\frac{3}{4}$ miles, Masur $104\frac{3}{4}$ miles, Karád Road $113\frac{1}{2}$ miles, Machundragad 125 miles, and Kundal within state limits at 135 miles.¹ At Sálpa at fifty-eight miles the line will run through the Sálpa tunnel, which though difficult is not more than 500 feet long and is estimated to cost £11,400 (Rs. 1,14,000). At Padli at $77\frac{1}{2}$ miles the line enters the rich and fertile valley of the Krishna, and for the remaining seventy-one miles of the Sátára section it continues to run close to the Krishna, being never more than four miles from it. Consequently for about ninety-eight miles the line on the whole slowly falls from Padli, till it crosses the Krishna in Belgaum at about 175 miles. To avoid the heavy outlay which would have been incurred by running the line along the western or right side of the Krishna, which would have necessitated the bridging of the Krishna and almost all its chief tributaries the Kudáli, Vena, Urmodi, Tárli, Koyna, and Várna, the Sátára section will run along the eastern or left side of the Krishna, and the district head-quarter station of Sátára and the large town of Karád will consequently lie at some distance from the line. For the city of Sátára the nearest station will be Koregaon at eighty-four miles from Poona and twelve miles east of Sátára; and for the town of Karád the nearest station will be Karád Road at $113\frac{1}{2}$ miles from Poona and four miles east of Karád. The line will have a ruling gradient of one in 100 and no curve with a smaller radius than 600 feet. The only large bridge on this section will be over the Yerla at 148 miles from Poona, with five spans of 100 feet girders and an estimated cost of £16,700 (Rs. 1,67,000). Excellent stone and lime are available on the section. The average cost of the line between Poona and Belgaum is estimated at about £9463 (Rs. 94,630) a mile, or a total expenditure within Sátára limits of about £255,763 (Rs. 95,57,630). The Poona-Londa line was begun in January 1884 and is expected to be finished in 1889. Beyond the district

¹ The position of one or two of the stations is not yet finally fixed.

Chapter VI.
Trade.

within Singli and Miraj limits, the eleven miles of line from the Yerla in the extreme south of the Sâtâra section to Miraj will have two stations at Nândreh south of the Yerla at 148 miles and at Miraj at 159 miles, and a bridge across the Tâsgaon river at 154 miles with three spans of 100 feet girders and an estimated cost of £10,000 (Rs. 1,00,000).

Tolls.

Of the thirty toll bars seventeen are on Provincial and thirteen on local fund roads. Of the seventeen Provincial tolls six are on the Poona-Belgaum road at the Khûmatli pass in Wâi, at the Nimb and Kodoli gorges with a subsidiary bar at the Sâtâra tunnel in Sâtâra, at Vâhâgaon and the Koyna bridge in Kurâd, and at the Vârna bridge near Kârnagaon in Vâlva with a subsidiary bar at Kâmeri; two are on the Sholâpur-Mahâd road at the Varandha pass at Hirdoshi and Varandha; two are on the Surul-FitzGerald pass road at the Pasarni pass in Wâi and at Kapde at the foot of the FitzGerald pass; two are on the Sâtâra-Mahâbaleshvar road near the Yenna bridge at Ankla in Sâtâra and at Kelgad in Jâvli; three on the Karâd-Chiplan road at the Kesha gorge at Sakurdi in Karâd, at the Kera bridge in Pâtan and at the Kumbhârlî pass at the foot of the Sahyâdrî; and two are on the Kurâd-Bijâpur road by Nûgaj at the Surli gorge on the borders of Karâd and Khânâpur and at the Khânâpur gorge. Of the thirteen local fund tolls two are on the old Poona road at the Yenna bridge in Sâtâra and at the Sâlpâ pass on the borders of Koregaon and Phaltan; one is on the Wâi-Âdarki pass road at the Shirgaon gorge on the borders of Wâi and Koregaon; four are on the Sâtâra-Pandharpur road at the Tripoti gorge in Koregaon, at Vardhangad on the borders of Koregaon and Mân, and at the Gondavla gorge and Dhuldev in Mân; one is on the Sâtâra-Tâsgaon road at the Nhâvi pass on the borders of Koregaon and Khatâv; three are on the Mallârpeth-Pandharpur road at the Ural gorge in Pâtan, at the Shumgaon gorge on the borders of Karâd and Khânâpur, and at the Taras gorge near the village of Kaldhon in Khatâv; one is on the Karâd-Tâsgaon road at Tâkâri in Vâlva where the Krishna canal crosses the road; and one is on the Peth-Singli road at the Gotkhind in Vâlva. The tolls charged are for every four-wheeled carriage 1s. (8 as.), for every two-wheeled carriage drawn by one animal 3d. (2 as.), for every two-wheeled cart or carriage 6d. (4 as.) if drawn by two animals and laden and 3d. (2 as.) if unladen, 9d. (6 as.) if drawn by four animals and laden and 4½d. (3 as.) if unladen, 2s. (Rs. 1) if drawn by eight animals or more and laden and 1s. (8 as.) if unladen, 2s. (Rs. 1) for every elephant, ¾d. (½ a.) for every camel, horse, pony, mule, buffalo, or bullock whether laden or unladen, ¾d. (½ a.) for every ass laden or unladen, ½d. (⅓ a.) for every sheep, goat, or pig, 6d. (4 as.) for every palanquin or other litter carried by four or more bearers, and 3d. (2 as.) for every small litter carried by less than four bearers. Except at the Koyna bridge at Karâd where 1½d. (1 a.) is charged for every cart laden or unladen and at the Sâlpâ pass on the old Poona road and at the Tripoti gorge, Vardhangad, the Gondavla gorge and Dhuldev on the Sâtâra-Pandharpur road, where 3d. (2 as.) instead of 6d. (4 as.) are charged, for every two-wheeled cart if drawn by two animals and laden, and 1½d. (1 a.) instead of 3d. (2 as.)

if unladen, these fees are generally charged at almost all the tolls. In 1881-82 the tolls realized £11,910 (Rs. 1,19,100), of which £10,264 (Rs. 1,02,640) were for Provincial tolls and £1646 (Rs. 16,460) for local fund tolls.

Of the sixteen chief bridges seven are on the Poona-Belgaum road, across the Nira, Krishna, Yenna, Urmodi, Tárli, Koyna, and Várna. At thirty miles from Poona near Shirval the Nira is crossed on the Poona-Belgaum road by an iron lattice girder bridge resting on masonry piers. It has eight spans of sixty feet each with a total length between abutments of 501 feet. The roadway is twenty-one feet wide and $46\frac{1}{2}$ feet above the river bed. The bridge was built in 1872 at a cost of £13,296 (Rs. 1,32,960). At fifty-six miles from Poona at Bhuinj the Krishna is crossed on the Poona-Belgaum road by a masonry bridge. It has nine segmental arches, each of thirty feet span, with a total length of 310 feet. The roadway is twenty feet wide and twenty-eight feet above the river bed. The bridge was built in 1864 at a cost of £3685 (Rs. 36,350). At Varya sixty-seven miles from Poona the Yenna is crossed on the Poona-Belgaum road by a masonry bridge. It has eight segmental arches each of thirty feet span with a total length of 275 feet. The roadway is twenty feet wide and twenty-one feet above the river bed. The bridge was built in 1864 at a cost of £3642 (Rs. 36,420). At seventy-nine miles from Poona near Látna the Urmodi is crossed on the Poona-Belgaum road by a masonry bridge. It has three elliptical arches each of sixty feet span, and two somicircular arches each of fifteen feet span, with a total length of 259 feet. The roadway is $20\frac{3}{4}$ feet wide and thirty-three feet above the river bed. The bridge was built in 1865 at a cost of £3924 (Rs. 39,240). At ninety-one miles from Poona at Umbraj the Tárli is crossed on the Poona-Belgaum road by a masonry bridge. It has four segmental arches each of forty feet span with a total length of 178 feet. The roadway is twenty feet wide and fifty-three feet above the river bed. The bridge was built in 1877 at a cost of £11,489 (Rs. 1,14,890). At 101 miles from Poona at Karád the Koyna is crossed on the Poona-Belgaum road by a bridge partly of masonry and partly of iron. It has eight spans with a total length of 709 feet. Of the eight spans four in the south are masonry arches each fifty-four feet span, and the remaining four, over the deepest part of the river, consist of iron girders each 108 feet span and resting on massive masonry piers. The roadway is $21\frac{1}{2}$ feet wide and $80\frac{1}{4}$ feet above the river bed. The bridge was built in 1872 at a cost of £48,594 (Rs. 4,85,940). Owing to the nature of the subsoil of the river bed great difficulty was experienced in getting foundations for some of the piers of this bridge. At Kanegaon, 129 miles from Poona, the Várna is crossed on the Poona-Belgaum road by a masonry bridge. It has eight segmental arches, each sixty feet span, with a total length of 577 feet. The roadway is twenty feet wide and $30\frac{1}{2}$ feet above the river bed. The bridge was begun in 1876 and completed in 1883 at a cost of £26,661 (Rs. 2,66,610). Besides by the Bhuinj bridge on the Poona-Belgaum road the Krishna is crossed by two masonry bridges, at Wái

Chapter VI Trade.

BRIDGES.

Chapter VI.

Trade.

BRIDGES.

fifty-four miles from Poona on the Surul-FitzGerald pass road, and at Vaduth six miles north-east of Sátára on the old Poona road. The Wái bridge has eight segmental arches each of thirty feet span with a total length of 266 feet. The roadway is twenty feet wide and thirty-six feet above the river bed. The bridge was built in 1871 at a cost of £3931 (Rs. 39,310). The Vaduth bridge has nine arches each of fifteen feet span, one arch of seventy-four feet span, and one small water-way of six by seven feet. The total length is 398 feet. The roadway is 27½ feet wide and thirty-five feet above the river bed. The bridge was built in 1845. Besides by the Varya bridge on the Poona-Belgaum road the Yenna is crossed by three masonry bridges, two on the Sátára-Malcolmpeth road at Kanhera eight miles and at Kelghar twenty miles north-west of Sátára, and one on the old Poona road at Vádha-Kheda three miles north-east of Sátára. The Kanhera bridge has eight segmental arches each of thirty-feet span with a total length of 268 feet. The roadway is twenty feet wide and 26½ feet above the river bed. The bridge was built in 1872 at a cost of £3948 (Rs. 39,480). The Kelghar bridge has one arch of sixty feet span with a total length of sixty feet. The roadway is twenty feet wide and twenty-five feet above the river bed. The bridge was built in 1852 at a cost of £588 (Rs. 5880). The Vádha-Kheda bridge has five arches each of thirty feet span, one arch of ten feet span, and two small water-ways of six by seven feet. The total length is 322 feet. The roadway is twenty-seven feet wide and twenty-five feet above the river bed. The bridge was built in 1845 by Sháhji the Sátára chief.¹ Besides by the Karád bridge on the Poona-Belgaum road, the Koyna is crossed by two masonry bridges at Hároshi in Jávi eighty-three miles from Poona on the Surul-FitzGerald pass road, and at Helvák in Pátan thirty-three miles from Karád on the Karád-Kumbhárli pass road. The Hároshi bridge has three thirty feet arches with a total length of ninety-nine feet. The roadway is 18½ feet wide and 20½ feet above the river bed. The bridge was built in 1875 at a cost of £885 (Rs. 8850). The Helvák bridge has five elliptical arches each of sixty feet span, and two semicircular land arches each of twenty feet span, with a total length of 424 feet. The roadway is 18½ feet wide and 46½ feet above the river bed. The bridge was built in 1864 at a cost of £4249 (Rs. 42,490). Besides these bridges on the chief rivers, the Kera tributary of the Koyna is crossed by a masonry bridge at Pátan twenty-one miles west of Karád on the Karád-Kumbhárli pass road. It has three elliptical arches each of sixty feet span with a total length of 196 feet, and the roadway is 18½ feet wide and thirty-five feet above the river bed. The bridge was built in 1863 at a cost of £2316 (Rs. 23,160). The Vásna is crossed by a masonry bridge at Lhásurna eleven miles east of Sátára on the Sátára-Pandharpur road. It has five arches each of forty feet span

¹ The Vádha-Kheda bridge bears an inscription of Sháhji's in English and Maráthi. In the 1853 flood this inscription, which was on the parapet wall of the bridge, was carried away. It was replaced by a fresh tablet in a safer part of the bridge.

with a total length of 240 feet. The roadway is twenty feet wide and thirty feet above the river bed. The bridge was built in 1881 at a cost of £4910 (Rs. 49,100).

There are eleven travellers' bungalows, fourteen district officers' bungalows, and 297 rest-houses. Of the eleven travellers' bungalows six are on the Poona-Belgaum road, two at Shirval in Wái, one at Sátára, two at Atit and Karád in Karád, and one at Nerla in Válva; two are on the Surul-Mahábaleshvar road at Páchgani and Wái in Wái; one is on the Sátára-Mahábaleshvar road at Medha in Jávli; one is on the FitzGerald pass road at Ámbenala near Pratápgad; and one on the old Poona road at Deur in Koregaon. Each of these bungalows has three rooms each with accommodation and furniture for one traveller. Of the two bungalows at Shirval the new bungalow, which is about $81\frac{1}{2}$ feet long and $34\frac{1}{2}$ feet broad, has, besides three rooms, a cook house, a sweeper's house, and stables; and the old bungalow, which is about fifty-nine feet long and forty-two feet broad, has a cook house and stables. The Sátára bungalow, which is about $65\frac{1}{2}$ feet long and $30\frac{1}{2}$ feet broad, has a cook room, a peon's room, bath-rooms, and stables. The Atit bungalow, which is about sixty-eight feet long and $32\frac{1}{2}$ feet broad, has a cook room, a peon's room, a sweeper's room, and stables. The Karád bungalow, which is about fifty-one feet long and twenty-three feet broad, has a cook room, a messman's room, and stables. The Nerla bungalow, which is about fifty-one feet long and twenty-three feet broad, has a cook room and a peon's room. The Páchgani bungalow, which is about sixty-four feet long and $33\frac{1}{2}$ feet broad, has a cook house, servant's and messman's rooms, and stables. The Wái bungalow, which is about $60\frac{1}{2}$ feet long and $60\frac{1}{2}$ feet broad, has a cook house, a messman's room, a peon's room, and stables. The Medha bungalow, which is about $63\frac{1}{2}$ feet long and $29\frac{1}{2}$ feet broad, has a cook room, a peon's room, a sweeper's hut, and stables. The Ámbenala bungalow, which is about $62\frac{1}{2}$ feet long and $46\frac{1}{2}$ feet broad, has a cook house, a servant's house, a gardener's house, and stables. The Deur bungalow, which is about sixty-five feet long and forty-six feet broad, has a cook room, a store room, bath-rooms, and stables. Except the Ámbenala bungalow which has a corrugated iron roof and a stone floor, all these bungalows have tiled roofs and *murumed* floors. The walls are generally built of stone lime and brick and sometimes of lime and brick and of brick and mud. Each traveller occupying a separate room has to pay a fee of 2s. (Re.1) for one day and one night and of 1s. (8 as.) for one day between sunrise and sunset. The travellers' bungalows are departmentally managed and repaired from the general revenues, except the Deur bungalow which is repaired from local funds. The bungalows have an establishment of a peon and a sweeper, and some have a messman. The messman gets 16s. to £1 (Rs. 8-10) a month, the peon 8s. to 16s. (Rs. 4-8), and the sweeper 8s. to 15s. (Rs. 4-7½). The peon looks after the building and furniture, and helps travellers in getting provisions.

Of the fourteen district officers' bungalows four at Karád and Umbraj in Karád, at Kanegaon on the Várna bridge in Válva, and at

Chapter VI. Trade.

TRAVELLERS' BUNGALOWS.

Chapter VI.

Trade.

TRAVELLERS'
BUNGALOWS.

Holvák in Pátan belong to the executive engineer for roads and bridges; six at Sidápur in Karád, at Tákári in Válva, at Máyni and Khatgun in Khatáv, and at Rájovádi and Gondavla in Mán, belong to the executive engineer for irrigation; and four at Sap in Koregaon, at Pusosávli in Khatáv, at Vángi in Khánápur, and at Kasegaon in Válva, belong to the Collector. The four bungalows belonging to the executive engineer for roads and bridges have stone brick and mud walls, thatched roofs, and *murumed* floors. All have cook houses attached and some have stables. All are looked after by a Kuli labourer who is paid a daily wage of 3d. to 4½d. (2-3 as.). Of the six bungalows belonging to the executive engineer for irrigation, two at Sidápur and Máyni are second class and the remaining four are first class buildings. All are looked after by peons who receive a monthly salary of 14s. to £1 (Rs. 7-10). The four Collectors' bungalows have stone brick and lime walls and tiled roofs and except the Sap bungalow all have cook houses and stables. All are looked after by peons who are paid 8s. (Rs. 4) a month.

REST HOUSES.

Of 297 rest-houses or *dharmshálás*, which, besides village temples and *chávdis*, are used by native travellers, eighteen are in Wái, six in Jávli, twenty-two in Sátára, twenty-eight in Koregaon, eleven in Pátan, forty-four in Karád, thirty-four in Válva, forty-eight in Mán, thirty-five in Khatáv, twenty-nine in Khánápur, and twenty-two in Tásgaon. Of these forty-five have been built by private means and the rest from local funds. Of the 297 rest-houses three have corrugated iron roofs, 193 have tiled roofs, ninety-nine have mud roofs, and two have thatched roofs. Except a few which were built of stone and lime, most rest-houses are built of stone and brick and of inferior wood. Of the 297 rest-houses fifteen can accommodate ten travellers, ten fifteen travellers, forty-three twenty travellers, forty-seven twenty-five travellers, thirty-six thirty travellers, twelve forty travellers, sixty-four fifty travellers, twenty-two fifty to seventy-five travellers, thirty-one seventy-five to 100 travellers, six 100 to 125 travellers, one 125 to 150 travellers, three 150 to 200 travellers, and seven 200 to 300 travellers. In the rest-houses travellers are allowed free quarters.

FERRIES.

Of the twelve ferries which ply during the rains, that is from the middle of June to the end of November, eight are across the Krishna at Máhuli in Sátára, at Dhámner in Koregaon, at Umbraj Karád and Kárve in Karád, at Barhe and Borgaon in Válva, and at Bhilavdi in Tásgaon; two are across the Koyna at Súngvad and Yerád in Pátan; and two are across the Várna at Shegaon and Támbi in Válva. Most of the ferry boats have been built by the public works department. Of the twelve ferries four at Máhuli, Dhámner, Umbraj, and Bhilavdi across the Krishna are iron pontoons and the remaining eight are wooden boats. These ferry boats are generally thirty-four feet long fourteen broad and three and a half deep. They are generally worked by a crew of six men, Maráthás by caste, and carry at a trip forty to fifty passengers or four bullock or pony carts. For every trip each passenger pays ½d. (½ a.) and each cart 1s. (8 as.). In 1882-83 the ferries were farmed for £208 (Rs. 2080).

Sátára forms part of the Deccan postal division. Of the sixty-one post offices one is a disbursing office, thirty-one are sub-offices, and twenty-nine are village offices. The disbursing office is at Sátára in charge of a postmaster who draws a yearly salary of £120 (Rs. 1200) rising to £168 (Rs. 1680). Of the thirty-one sub-offices which are in charge of sub-postmasters drawing a yearly salary of £18 to £84 (Rs. 180 - 840), twenty-six at Ashta, Dahivadi, Islámpur, Karád, Khandála-Bávda, Khatáv, Koregaon, Mahábaleshvar, Masur, Máyni, Medha, Mhasvad, Nerla, Páñchgani, Pátan, Rahimatpur, Rájevádi, Sátára, Shirála, Shirval, Surul, Tásgaon, Umbraj, Vadaj, Vita, and Wái are within British limits; and five at Aundh, Bhor, Jath, Phaltan, and Virvádi are within limits of the Sátára agency. Of the twenty-nine village offices which are in charge of schoolmasters receiving yearly allowances of £1 4s. to £6 (Rs. 12 - 60), twenty-five at Atit, Bávdhan, Bhikár-Tásgaon, Bhilavdi, Bhoij, Cháphal, Cháregaoon, Dháavadshi, Girvi, Kadegaon, Kála, Kámeri, Kárva, Kásegaon, Khánápur, Kshetra-Máhuli, Limbgova, Marul, Nágaj, Pál, Pusesávli, Shenavli, Tarala, Vadgaon-Karád, and Válva are within British limits; and four at Átpádi, Diganchi, Kurla, and Taradgaon are within limits of the Sátára agency. In towns and villages which have post offices, letters are delivered by thirty-six postmen, of whom ten draw yearly salaries of £12 (Rs. 120) and the remaining twenty-six of £9 12s. (Rs. 96). In small villages without post offices letters are delivered by forty-six village postmen drawing yearly salaries of £10 16s. to £12 (Rs. 108 - 120). At all the village offices money orders are issued, and at the disbursing office and all the sub-offices both money orders are issued and savings banked. Mails to and from Bombay are carried by the Great Indian Peninsula Railway between Bombay and Poona; the mails between Poona and Sátára are carried in pony carts or *tanga dalks* which run from Poona to Hubli through Sátára, Kolhápur, Belgaum, and Dhárwár. During the hot season when the Bombay Government stops at Mahábaleshvar, letters are carried in pony carts between Surul on the Poona-Belgaum road and Mahábaleshvar. The post offices are supervised by the superintendent of post offices, Deccan division, who has a yearly salary of £240 (Rs. 2400). The superintendent is assisted in Sátára by an inspector who draws £120 (Rs. 1200) a year and whose head-quarters are at Sátára.

There are two third class Government telegraph offices at Sátára and Mahábaleshvar.

Except Karád which has three, each of the other ten sub-divisions has one chief trade centre. Of the thirteen trade centres one is in Wái at Wái, one in Jávi at Mácolmpeth, one in Sátára at Sátára, one in Koregaon at Rahimatpur, one in Pátan at Pátan, three in Karád at Karád Cháregaoon and Umbraj, one in Válva at Islámpur, one in Mán at Mhasvad, one in Khatáv at Pusesávli, one in Khánápur at Vita, and one in Tásgaon at Tásgaon. Wái in Wái, on the Krishna, contains about 150 well-to-do traders, mostly Bráhmans, Márwár and Gujarát Vánis, Marátha Kunbis, Sális, Koshtis, Telis, Kásárs, and Mnsalmáns. Of these traders, the Bráhmans and Gujarát Vánis are generally moneylenders. Except that the Marátha Kunbis and Gujarát Vánis buy from the growers

Chapter VI.

Trade.

POST OFFICES.

TELEGRAPH.

TRADE CENTRES.

Wái.

DISTRICTS.

Chapter VI.
Trade.
TRADE CENTRES.
III.

Malcolmpeth.

Sátára.

Rahimatpur.

Pátan.

on cash payment raw sugar or *gul*, rice, turmeric, earthnuts and coriander seed and export them mostly in bullock carts to the port of Mahád and to Poona, the chief trade consists in importing articles and selling them on cash payment in the town and neighbouring villages. From Bombay and Poona, Márwár Vánis import Bombay and English piecegoods and twist; from Chiplun, the Vánis import salt betelnuts dates and groceries; from Poona and Sátára, the Kásárs import copper and brass pots; from Nair or Malcolmpeth, the Musalmáns import potatoes and vegetables; and from Baydhán and Surul-Kavtha the Sális and Koshtis import small quantities of women's robes or *lugdis*. Besides importing women's robes from Baydhán and Surul-Kavtha, the Sális and Koshtis prepare women's robes, waistcloths, bodicecloths or *khans*, and other hand-made goods from the twist which they buy from Márwar Vánis and sell them to consumers in their houses. Of late, in consequence of the opening of good roads, the growers have begun to take their produce to the port of Mahád and sell them to the Mahád traders instead of passing them through the hands of the Wái traders.

Malcolmpeth in Jávli, the trade centre of the favourite health resort of Mahábaleshvar, has independent and well-to-do traders, mostly Márwár and Gujarát Vánis, Pársis, Christians, and Musalmáns. During the fair season, especially in April and May and again in October and November, Malcolmpeth is the centre of much traffic and trade. The traders bring rice from the neighbouring villages, and sugar, salt, cocoanuts, groceries, spirits and wines from Mahád, Poona, and Bombay. Excellent potatoes are grown on the hill. Sátára in Sátára contains about 500 independent traders chiefly Bráhmans, Márwár Gujarát and Língáyat Vánis, Telis, Támbohis, Kásárs, Bohorás, and Pársis. Salt, piecegoods, metals, stationery, groceries, rock-oil, and silk are brought from Poona Chiplun and Mahád and sold wholesale or retail on cash payment. Coarse sugar, earthnuts, chillies, and turmeric are bought from the growers by Bráhmans and local and Márwár Vánis and sent to Poona, Chiplun, and Mahád. Of late years there has been little change in the amount or character of the Sátára trade. Rahimatpur in Koregaon contains about 155 independent and well-to-do traders. They are chiefly Bráhmans, Márwár and Gujarát Vánis, Shimpis, Sangars, Marátha Kunbis, Jains, Koshtis, Kásárs, and Musalmáns. Of these traders the Bráhmans are generally moneylenders. Bombay and English piecegoods, twist, and silk are brought by the Márwár Vánis from Poona and Bombay. The Vánis, Jains, and Marátha Kunbis buy from the growers raw molasses, turmeric, earthnuts, and coriander seed, send them in bullock carts to the ports of Chiplun Rájápur and Mahád, and bring from those ports salt, cocoanuts, dates, and spices. All of these articles are sold on cash payment. The Musalmáns, Sangars, and Koshtis buy twist from the Márwár Vánis which the Musalmáns weave into turbans and the Sangars and Koshtis into waistcloths, women's robes or *lugdis*, cotton sheets or *pásodis*, and other hand-made piecegoods. These articles are partly sold in the town, and the rest are taken to Sátára and Chiplun where they are sold to local traders. Pátan, at the meeting of the Koyna and Kora on the Karád-Chiplun road, has about twenty traders, mostly

Bráhmans, Vánis, and Shimpis. Rice goes from Pátan and Tárta to Karád and Chiplun, and from Chiplun are brought salt cocoanuts and groceries. Karád, at the meeting of the Krishna and the Koyna on the Poona-Belgaum road, has about 400 traders, mostly Bráhmans, Márwár Gujarát and Lingáyat Vánis, Telis, Sangars, Koshtis, Shimpis, and Musalmáns. Of these traders the Bráhmans are generally moneylenders. The Márwár Vánis bring piecegoods from Nágpur, Sholápur, and Terdál, and women's robes or *lugdis* from Bavadhán and Rabkavi. The Vánis and Telis buy from the growers for cash and send to Chiplun raw sugar or *gul*, turmeric, chillies, earthnuts, tobacco, and oil, and in exchange bring salt, cocoannts, dates, spices, and groceries. These imported articles are sold in the town and neighbouring villages. The Sális and Musalmáns bring twist from Bombay which they weave into turbans, waistcloths, and other hand-made piecegoods. The Koshtis weave *pásodis* or cotton sheets. These hand-made piecegoods are sold to the people on the spot. Cháregaon, in Karád on the river Mánd on the Malhárpeth-Pandharpur road, has Gujarát Váni and Teli traders. Since the opening of the Kumbhárli pass on the Karád-Chiplun road the Cháregaon traders have prospered. They buy from the growers for cash, sesame, earthnut, safflower, and other oil seeds which they press into oil and send in large quantities to Chiplun in exchange for salt and groceries. Umbraj, in Karád at the meeting of the Krishna Tárta and Mánd on the Poona-Belgaum road, has about twenty-five traders, mostly Bráhmans, Gujarát and Lingáyat Vánis, and Shimpis. Of these traders the Bráhmans are generally moneylenders. The Vánis buy chillies earthnuts and rice from the growers of Pátan, Tárta, and Morgiri, and send them either to Sángh, Miraj, or Chiplun, and bring salt, dates, and groceries in exchange from Chiplun. The Shimpis buy women's robes or *lugdis* and bodicecloths or *khans* at Pál and Tárta. These imported articles are sold on cash payment in the town and neighbouring villages. Islámpur or Urun in Válvá has about thirty traders mostly Bráhmans, Márwár Gujarát and Lingáyat Vánis, and Marátha Kunbis. The traders send to Chiplun large quantities of tobacco and raw sugar or *gul*, and in exchange bring salt, dates, betelnuts, groceries, spices, English and country piecegoods, and metals which they sell at Islámpur and the neighbouring villages. Besides Islámpur, the large village of Shirála in Válvá is famous for its brass lamps or *samais* which the Kásárs send to Sátára, Sholápur, and Poona. Mhasvad in Mán, on the Mán river on the Sátára-Pandharpur road, has about sixty independent traders, mostly Bráhmans, Gujarát and Lingáyat Vánis, Shimpis, Jains, and Sangars. Of these traders the Bráhmans and Gujarát Vánis are generally moneylenders. Bombay and English piecegoods are brought in large quantities by Gujarát Vánis and Shimpis from Bombay and Poona. The Vánis and Jains buy from the growers millet or *bájrí*, raw sugar or *gul*, *khapla* or wheat, and earthnuts, and send them in cartloads to Sholápur and Pandharpur in the east, and Sátára Mahád and Chiplun in the west, and from Chiplun bring salt, cocoanuts, and spices. The Sangars buy sheep's wool twist from the Dhangars, and weave it

Chapter VI.

Trade.

TRADE CENTRES.

Karád.

Cháregaon.

Umbraj.

Islámpur.

Mhasvad.

Chapter VI.	<p>into blankets or <i>kambli</i>, and send them to Chiplun, Mahád, Sátára, Pandharpur, and Sholápur. Pusesávli in Khatáv has about 120 independent traders, mostly Bráhmans, Gujarát and local Vánis, Telis, Koshtis, Sális, Sangars, Kásárs, and Musalmáns. Of these traders, the Bráhmans and Gujarát Vánis are generally moneylenders. Bombay and English piecegoods and twist are brought by the Shimpis and Gujarát Vánis from Bombay and Poona. The twist is bought by Sális who weave it into cotton sheets or <i>pásodis</i>. Sesame safflower and earthenuts are largely bought by the Telis from the growers and pressed into oil which is sent to Sátára, Mahád, and Chiplun. The Vánis buy from the growers raw sugar or <i>gul</i>, garlic, and earthenuts, and send them to Bárámati, Sholápur, Mahád, and Chiplun, and from Chiplun bring salt, cocoanuts, and groceries.</p>	
Trade.		
TRADE CENTRES. <i>Pusesávli.</i>		
Vita.		
Tásgaon.	<p>Vita in Khánápur has about 150 traders, mostly Bráhmans, Márwár and local Vánis, Shimpis, Telis, Kásárs, Sangars, Tám bats, Sális, and Musalmáns. Of these traders, the Bráhmans and Márwár Vánis are generally moneylenders. English and Bombay piecegoods and twist are brought by Márwár Vánis and Shimpis from Bombay and Poona. The twist is bought by Momin Musalmáns who weave it into turbans, and by Sangars and Sális who weave it into cotton sheets or <i>pásodis</i>, which are sold both at Vita and Kadegaon. From the growers, Márwár and local Vánis buy raw sugar or <i>gul</i>, and the Vánis and Telis buy sesame earthenut safflower and other oil seeds, press them into oil, and send them largely to Chiplun and in exchange bring salt, botolnuts, dates, and groceries. The Khánápur villago of Lingra grows <i>gánja</i> or smoking hemp, enough to meet the demand of the whole district of Sátára. Tásgaon has about 150 traders, with capitals varying from £10 to £10,000 (Rs. 100 - Rs. 1,00,000), mostly Bráhmans, Márwár Gujarát and Lingáyat Vánis, Marátha Kunbis, Jains, Telis, and Musalmáns. The traders buy from the growers cotton, tobacco, raw sugar or <i>gul</i>, and earthenuts, and send them to Sátára, Sholápur, Poona, and Chiplun, and from Chiplun bring in exchange salt, piecegoods, dates, silks, sugar, metals, and spices, which are sold to the people for cash. As there are no steam presses, cotton, which is the chief article of export, is loosely packed and loses much in quantity and quality.</p>	
MARKETS.		

Thirty-four weekly and half-weekly markets are held, twelve on Mondays, three on Tuesdays, four on Wednesdays, six on Thursdays, two on Fridays, five on Saturdays, and two on Sundays, in twenty-three villages and towns. One is in Wái at Wái on Mondays and Tuesdays; two in Jávli, at Medha on Mondays and at Malcolmpeth on every day in the week during the fair season; two in Sátára, at Sátára on Mondays Thursdays and Saturdays, and at Parli on Mondays; two in Koregaon, at Rahimatpur on Thursdays and Fridays, and at Kumta on Mondays; four in Pátan, at Pátan on Mondays, at Tárta on Saturdays, at Morgiri on Thursdays, and at Dhembovádi on Tuesdays; five in Karád, at Karád on Sundays and Thursdays, at Vadgaon on Mondays, at Umbraj on Mondays, at Cháregaoon on Saturdays, and at Belvade on Wednesdays; two in Válva, at Islámpur on Saturdays and at Shirála on Mondays; one in Tásgaon, at Tásgaon on Mondays and Thursdays; one in

Khánápur at Vita on Mondays; one in Khatáv at Pusesávli on Wednesdays; and two in Mán, at Dahivadi on Mondays and at Mhasvad on Wednesdays. These markets are distributing rather than collecting centres. Except at Belvade and Elur where cows, oxen, buffaloes, ponies, sheep, and other animals are brought for sale, the articles sold at these markets are brass copper and iron vessels, millet, wheat, gram, pulses, cotton, oilseeds, oil, earthnuts, chillies, turmeric, raw sugar, tobacco, English and country piece-goods, twists, turbans, waistcloths, women's robes or *ludis*, fruit, and vegetables. Besides peddlers and hawkers who set up booths on the market days and sometimes husbandmen offering their field produce, grain, pulse, raw sugar, fruit, and vegetables, the sellers are shopkeepers and traders generally belonging to the market town. Except where fruit and vegetables are brought early in the morning, these markets fill about two in the afternoon and go on till six. Barter is almost unknown; all sales are by cash payments. Of late years there has been little change in the numbers who attend the markets.

Fairs, lasting one to thirty days, with an attendance of 500 to 50,000 people and with a trade worth £12 to £3000 (Rs.120 - Rs.30,000), are held at eighteen places, two in Wái, two in Jávli, one in Sātára, two in Koregaon, two in Karád, two in Pátan, two in Válva, one in Tásgaon, one in Khánápur, one in Khatáv, and two in Mán. Of these eighteen fairs, two are attended by 50,000, two by 20,000, one by 15,000, eight by 5000 to 8000, and five by 500 to 4000 people. The details are :

Sātára Fair Details, 1882.

PLACE.	Month.	Days.	Sales.	People.	PLACE.	Month.	Days.	Sales.	People.
<i>Wái.</i>			£		<i>Pátan.</i>			£	
Ozardi ...	April ...	15	25	3000	Banapurí ...	April ...	5	200	8000
Mándhardev ...	January ...	1	60	3000	Yerád ...	April ...	30	200	7000
<i>Jávli.</i>					<i>Válva.</i>				
Morni ...	March ...	1	70	7000	Shirála ...	April ...	1	600	20,000
Kudál ...	April ...	1	180	4000	Pethi ...	February ...	1	100	5000
<i>Sātára.</i>					<i>Tásgaon.</i>				
Parli ...	February ...	1	12	6000	Akalkhop ...	February ...	1	160	6000
<i>Koregaon.</i>					<i>Khandpur.</i>				
Rahimatpur ...	December ..	30	50	8000	Renavi ...	February ...	1	50	500
Padali ...	April ...	30	35	2000	<i>Khatáv.</i>				
<i>Karád.</i>					Khatgun ...	March ...	2	100	15,000
Pál ...	January ...	5	800	50,000	<i>Mán.</i>				
Kole ...	February ...	1	300	5000	Shingápur ...	April ...	1	1000	50,000
					Mhasvad ...	November ..	15	3000	20,000

These fairs differ little from the weekly markets, except that they are attended by unusually large numbers. They are chiefly distributing centres. The sellers are generally shopkeepers and traders of the town and neighbouring places, mostly Márwár Gujarát and Lingáyat Vánis, Halváis, Tumbats, Kásárs, Shimpis, Sális, Koshtis, Sangars, Attárs, and Musalmáns. Except at Mhasvad where the chief trade consists in selling cows, bulls, buffaloes, ponies, and sheep by Marátha Kunbis, Mhárs, Mángs, and Musalmáns, the articles sold at these fairs are : By the Vánis, dates,

Chapter VI.**Trade.****Fairs.**

cocoanuts, betelnuts, raw sugar, sugar, spices and groceries; by the Márwár Vánis, Sális, Shimpis and Koshtis, English and country piecegoods, women's robes, cotton sheets, waistcloths and bodice-cloths; by the Tábhats copper and brass pots; by the Kásárs copper and brass pots and glass bangles; by the Halváis, sweetmeats, parched rice, and pulse; by the Attárs, perfumes and fragrant essences; and by the Sangars, blankets, coarse cloth or *padam*, sacking, and felt or *burnus*. The buyers are almost all consumers who buy for immediate use.

SHOPKEEPERS.

Shopkeepers are found in almost all villages except in the smallest. Village shopkeepers are generally Gujarát or Lingáyat Vánis. They deal in all kinds of grain, salt, oil, sugar, raw sugar, spices, and groceries, and buy their stock at the nearest trade centre. The shopkeeper is generally a distributor, except that being often a moneylender he generally supplies his stock of grain from the husbandmen to whom he has advanced money. Except landholders who, having their own stock of grain, buy only sugar, spices, groceries and oil, most of the villagers depend upon the shopkeeper for almost all their supplies. A few buy on cash payment, but most of the villagers have an account with the shopkeeper. Barter is almost unknown.

PEDDLERS.

Below the village shopkeepers are the peddlers and hawkers who are generally Márwár and local Vánis, Telis, Kásárs, and Shimpis. These men travel from village to village during the six or eight months of the fair season. Spices, groceries, pearls, looking glasses, locks, and other articles are sold by the Márwár and local Vánis, who generally go about with a pony; glass bangles, copper and brass pots are sold by Kásárs who travel with a bullock or a packman; cloth by Shimpis who generally themselves carry the pack; and oil by Telis. Except the Telis who generally, and the Márwáris who rarely, sell their articles to husbandmen in exchange for grain, almost all these peddlers and hawkers sell on cash payment.

CARRIERS.

The Lamáns, a wandering tribe and the professional carriers of the district, used to carry on pack-bullocks to the coast and to Poona and other centres, cotton, molasses, chillies, tobacco, and other articles of export, and bring salt, grain, spices, and groceries. Since the opening of the cart roads to the Konkan by the Kumbhárli pass in 1864 and the FitzGerald pass in 1876, these Lamáns have almost disappeared, and exports are carried to Chiplun and Mahád by traders in hired, and by husbandmen in their own bullock carts. The Hedes, a class of Vanjáris, buy cows, bulls, and other live-stock at Jath, Bijápur, and Bálághát, and sell them in the fair season from village to village for cash.

IMPORTS.

Of Imports the chief articles are: Of building materials, Malabár timber is imported from Poona Bombay and Chiplun by Gujarát and local Vánis, Marátha Kunbis, and sometimes also directly by rich house-builders. Timber generally passes through three hands and is used by house-builders carpenters and turners for making beams, girders, planks, doors, shelves, wheels, and chairs. *Káthya* or cocoa fibre rope is brought by Gujarát and local Vánis from Chiplun, Mahád, Poona, and Bombay, and passes through three

hands. Iron bars, sheets, hinges, and screws are brought from Bombay Poona and Chiplun by Gujarāt and local Vānis, Marāṭha Kunbis and Musalmāns, and pass through three hands. Iron bars are made into cart tires, axes, and hatches. As the demand for iron has increased and as the Dliavāds of Jāvli and Pātan have ceased to smelt iron the import of iron has of late increased. Glass-panes used for windows, looking glasses, and lanterns are brought from Poona and Bombay by Bohorās and bought by the public works department and the rich. Of house furniture, copper brass and iron sheets are brought from Poona and Bombay by Gujarāt Vānis and Musalmāns, from whom the local Tāmbats and Kāsārs buy and make them into cooking and water pots *tapelis*, *ghāgars*, *pātelis*, *ghangāls*, frying-pans, and other vessels. Besides the raw metal sheets, Sonārs, Tāmbats, Kāsārs, and Telis bring from Nāsik, Poona, Miraj, and Sāngli ready made cooking pots, *gadves* or jugs, *fulpātras* or cups with a thick rim, *peles* or cups on a stand, dishes or *tabaks*, and *attardānis* and *gulābdōnis* or rose-vessels, excellent articles but costly and therefore not in much demand. Carpets, watches, clocks, paintings, chandeliers, and hanging lamps are brought from Bombay and Poona by Bohorās and Mārwar Vānis for the use of the rich and well-to-do. Of food drink and drugs, salt, cocoanuts, dates, groceries, and spices are brought by local and Gujarāt Vānis from Bombay, Poona, Chiplun, and Mahād. Drugs are chiefly imported by Government dispensaries at the expense of local funds. Of tools and appliances, the Bohorās import hammers, anvils, saws, files, razors, knives, scissors, augers, adzes, and chisels from Bombay and Poona. Of articles of dress including ornaments and toys, English and Bombay piecegoods, twist, shawls, silk waistcloths and robes are brought from Bombay and Poona by Mārwar and Gujarāt Vānis, Brāhmans, and Musalmāns. Twist is bought by Sālis and Koshtis who weave it into hand-made piecegoods. Pearls are brought by Panjābis and Mārwar and Gujarāt Vānis from Poona and Bombay, and sold to the rich. Kātāris bring from Gokāk wooden toys, cleverly coloured representations of vegetables and fruit. These toys are bought by the rich and well-to-do to be laid before the goddess Gauri on a day sacred to her in *Ohaitra* or March-April. Gold and silver are brought by Mārwar Vānis and sold to the rich to make ornaments for their women and children.

The chief Exports are molasses, grain, earthnuts, turmeric, chillies, cotton, timber, and cloth. Since the opening of bridged and well made roads molasses, the chief export of the district, has of late come into increasing demand, and the cultivation of sugarcane has greatly spread. Millet, wheat, chillies, turmeric, and tobacco are sent to Bombay by Chiplun, chiefly from Śātāra, Karād, and Vālva, by the local and Gujar Vānis who get these articles from the Kunbi husbandmen either in payment of debts or on cash payment. Cotton is sent from Vālva and Tāsgaon in bullock carts to Chiplun by Bhātiās and Gujarāt Vānis who buy unginned cotton from the husbandmen, have it cleared by hand-machines, and pack it in bales, each weighing about 250 pounds (10 *mans*). As there is less local demand owing to the growing import of European and Bombay piecegoods

Chapter VI.

Trade.

IMPORTS.

EXPORTS.

Chapter VI.

the growing of cotton has lately fallen off. Teak is sent from Jávli and Pátan to Chiplun and other parts by timber-dealers, who buy at departmental sales and fell yearly a certain number of teak trees mostly in Government forests. Coarse cloth, cotton sheets or *pásodis*, and blankets are chiefly sent to other districts.

Crafts.
GOLD AND SILVER

The chief Sátára crafts are the making of gold and silver ornaments, copper and brass pots and iron tools, stone-cutting, pottery, carpentry, cotton-weaving, dyeing, blanket-weaving, tanning, and shoe-making. Gold and silver workers or Sonárs are found in almost all towns and large villages. Besides working in gold and silver, a few Sonárs in Sátára, Tásgaon, and other large towns are well known for their skill in stone-setting. Except a few who out of their savings buy gold and silver in small quantities and keep a small stock of ornaments for sale in their shops and sometimes at fairs, goldsmiths are not, as a rule, men of capital. People who want ornaments generally buy their gold and silver and give it to the Sonárs to work into ornaments, paying them 1s. 6d. to 2s. (Re. $\frac{1}{2}$ - 1) the *tola* for gold. A few Sonárs who have a large number of customers employ workmen. The tools used for heating melting and hammering the metal are the blow-pipe, iron tongs for turning the coals, a hammer, an anvil, and the draw-plates called *gávi* and *jambháchi patti* for making gold wire and thread. Sonárs make gold and silver bangles, armlets, wristlets, necklaces, rings, nose-rings, and anklets, and articles for holding betelnuts betel leaves and other dishes. Sonárs work from morning to evening and keep twelve holidays during the year. Their work is steady throughout the year and is brisk during the marriage season. The women and children do not help the men in their work. Sonárs earn £5 to £100 (Rs. 50 - 1000) a year. They are a fairly well-to-do class and have no trade organization.

COPPER AND BRASS.

Támbats and Kásárs or copper and brass smiths are found in almost all towns. Copper and brass pot-making is one of the chief local industries. The metal is brought from Bombay and Poona in sheets and cut into pieces of a suitable size. Except a few men of capital, coppersmiths generally borrow money and invest it in their craft. Of the brassware of the district the best known articles are the brass lamps which are made at Shirála in Válva. The articles are sold in shops and at fairs, and are also sent to Bombay and Poona. Coppersmiths also tin copper and brass pots at $\frac{3}{4}$ d. to 1 $\frac{1}{4}$ d. ($\frac{1}{4}$ to $\frac{3}{4}$ a.) the pot. They make a stock of vessels during the rains, and during the fair season move from place to place with them. They work from morning to evening and keep all important Hindu holidays. Their women help in blowing the bellows and tinning pots. Their average yearly earnings are £5 to £50 (Rs. 50 - 500). In ordinary years they are fairly off. They have no trade organization.

IRON.

Blacksmiths or Lohárs, chiefly Hindus and a few Musalmáns, are found in almost all towns and large villages. The husbandmen are the Lohárs' chief customers. They generally have capital enough to lay in the small store of iron they require to meet the wants of

their craft. They seldom have workmen under them. The blacksmiths, who make and repair cooking vessels and field tools, have enough work throughout the year. During the rains they make nails, pans, and buckets. Their busiest time is at the close of the fair season when the husbandmen are most in want of field tools. Lohárs work ten to twelve hours a day. Musalmán Lohárs keep the usual Musalmán holidays and Hindu Lohárs keep the chief Hindu holidays. Their women help in blowing the bellows and in the lighter parts of the work. Their yearly earnings vary from £6 to £15 (Rs. 60-150). Besides the Lohárs, Ghisádís or tinkers are a class of wandering iron-workers. They are less skilful, but much cheaper workmen than the Lohárs. Except during the rains when they settle at one place, they move from village to village buying old iron and making and selling new articles.

Stonecutters called Pátharvats or Beldárs, Hindus and a few Musalmáns, work wherever they find employment. They are paid 14s. to 16s. (Rs. 7-8) a month, to hew and shape stones for house building. If public works or other special demand for masons arises the strength of the local Beldárs is increased by wandering families from other parts of the country. Except during the rains when they are generally idle, stonecutters have constant and well-paid employment. The want of work during the rains, and the fact that their women add nothing to the family earnings keep them poor. Another class of stone masons are the Gavandís. The Gavandí does finer work than the Beldár, and often acts as an architect for houses and wells. Some are so highly esteemed for their designing faculties that they are sent for all over the district.

Pottery is made in all towns and large villages. The workers are Kumbhárs who are one of the twelve *balutás* or village servants. The clay of which tiles, bricks, earthen pots, and human and animal figures are made, is dug either from fields, from river beds, or from old village sites. It is mixed with stable refuse and is trodden by men for five or six hours. The kneaded clay is then formed into balls and turned on a wheel into pots of various shapes. The pots are laid in the sun, and when slightly dry are taken and gently hammered with a small flat piece of wood. The pots are then burnt in a kiln. When the ashes have cooled the pots are taken out of the kiln and sold in market towns and at the potters' houses at prices varying from $\frac{3}{4}$ d. to 1s. ($\frac{1}{4}$ -8 as.). Khumbhárs require little capital. They generally work from morning to evening throughout the year except when rain stops them. They keep the leading Hindu holidays, and are greatly helped by their women. Of late years their craft has undergone little change.

Sutárs or carpenters, either Hindus or Musalmáns, are found in almost all towns and large villages. The carpenters are chiefly employed from morning to evening in making the woodwork of houses and in making carts and other field tools. They are supplied with the raw material, chiefly *bábhul* and *jámbhul* wood which grow all over the district, and teak which is found in Jávli, Sátára, Pátan, and Válva. Their work is steady in large towns but dull in villages. They keep all important holidays. Their yearly earnings vary

Chapter VI.

Crafts.

IRON.

STONE.

POTTERY.

WOOD.

Chapter VI.
Crafts.

from £7 10s. to £12 (Rs. 75 - 120). Of late years their craft has undergone little change.

COTTON WEAVING.

Cotton Weaving is carried on in almost all towns and large villages by Khatris, Koshtis, and Sális among Hindus, and by Momins among Musalmáns. The cotton yarn for the rougher cloth is brought by Márwáris from Tásgaon, Jath, and Athni; the finer yarn for women's robes or *lugdis* generally comes from Bombay. A few have capital and employ labourers, but most borrow money from Gnjars and Márwáris to buy the yarn and pay for it by the articles they weave. Khatris, Koshtis, and Sális weave the coarse cloth, waistcloths, women's robes, and cotton sheets which are worn by all classes, and Momins weave the cheap turbans which are worn by the poorer Kunbis. Though the weavers have work throughout the year, their earnings hardly support them, so keen is the competition of steam-made Bombay and English piecegoods. The weavers work from morning to evening, taking about two hours' rest at noon. They keep twelve holidays in the year. They are helped by their women in the lighter parts of their work, and earn £6 to £15 (Rs. 60 - 150) a year.

DYEING.

Dyers or Rangáris, both Hindus and Musalmáns, are found in Sátára, Karád, Tásgaon, Wái, Rahimatpur, and other large towns. The craft is important as almost all classes of the people wear dyed head-dresses. The chief colours are scarlet, crimson, and blue. Scarlet or *kusumba* is made from mixing turmeric with *pápadkhár* or soda lime and the powder of dried *kardai* or safflower. All the articles required for making scarlet are found in the district. The crimson is made from crimson powder brought from Europe. Dyers do not require much capital. Their work varies with the general prosperity of the people. In ordinary years it is briskest during the wedding season and about the Dasara and Diráli holidays in September-October. They work six to eight hours a day. The Hindu workers keep the usual Hindu holidays and the Musalmán workers the usual Musalmán holidays. Their women help them in drying the dyed clothes. They earn little more than a maintenance.

BLANKETS.

Blanket Weavers or Sangars are found all over the district. Blanket weaving is of most importance to the poor as it supplies cheap and warm clothing. The Sangars are poor and have no capital. To buy wool from the Dhangars they have to borrow. The whole work of blanket-weaving is done by the Sangar's family without employing outside labour. The wool which is brought in bundles from the Dhangars is first soaked in tamarind-stone water, dried in the open air, and combed. After a second soaking drying and combing, the thread is fit to be taken to the loom. The tools used in weaving the blankets are the *yáv* a piece of wood with a pointed end about three feet long and six inches round; the *otkut* a long piece of wood about four feet long and one inch broad; and the *niri* a long piece of wood with an indented side. The Sangars have steady work throughout the year, and are busiest in October and November when the sheep are shorn. They work eight to ten hours a day and keep twelve holidays. Their women help them in

soaking and drying the thread and in almost all other parts of the work except weaving. Sangars, who earn £5 to £20 (Rs. 50 - 200) a year, sell their blankets mostly to the lower classes at home, in markets and at fairs, at prices varying from 1s. 6d. to 6s. (Rs. $\frac{3}{4}$ - 3) the blanket. They are a poor class.

Of the two branches of leather-working tanning was formerly carried on by Dhors and shoe-making by Chámbhárs. Of late as the price of tanned leather has greatly risen, Chámbhárs have also taken to tanning. Dhors and Chámbhárs are found in almost all towns and large villages. The Dhors, who flay the dead bodies of animals, dry and tan the hides and sell them to Chámbhárs or hide-dealers. In making shoes, water-buckets, and water-bags, an employment to which they have only lately taken, Dhors show less skill than Chámbhárs. Chámbhárs buy the hides from the Dhors and tan them at home. The tanning is done by steeping the hide two or three days in water, by washing it, and soaking it in lime water for nearly fifteen days. The hide is taken out and the hair scraped with the *rando* or iron knife. It is soaked in a liquid mixture of *hirda* or myrobalan and *bábhul* bark, and is then fit for use. The articles made by Dhors and Chámbhárs are shoes, water-buckets, water-bags, leather thongs and ropes, and *chaplás* or sandals. These are sold in all markets and fairs, a pair of shoes fetching 1s. 3d. to 4s. (Rs. $\frac{3}{4}$ - 2). Leather working requires little capital, and labour is seldom employed. The Dhors and Chámbhárs have steady employment throughout the year, except during the rains when work is dull. They work eight to ten hours a day and keep the leading Hindu holidays. Their women help in sewing silk borders to shoes and in other light work. Dhors and Chámbhárs earn £7 10s. to £10 (Rs. 75 - 100) a year. In ordinary years they are fairly off. Besides Dhors and Chámbhárs, Mochis make English boots and shoes in Sátára, Karád, and other large towns.

Chapter VI. Crafts.

LEATHER.

CHAPTER VII.

HISTORY.

Chapter VII.
History.
B.C. 200 - A.D. 1294.

THREE inscriptions of about 200 B.C., recording gifts of pillars by Karád pilgrims at the Bharhut Stupa near Jabalpur in the Central Provinces, show that Karád or as the inscriptions call it Karahákada about fifteen miles south-east of Sátára, is probably the oldest place in the Sátára district.¹ That the place named is the Sátára Karád is confirmed by a group of sixty-three early Buddhist caves about three miles south-west of Karád one of which has an inscription of about the first century after Christ.² Caves also at Shirval in the extreme north-west of the district and at the holy town of Wái in Jávlí show that they were old Buddhist settlements.³

From very early times trade routes must have passed by the Varandha and Kumbhárli passes to the Konkan seaports of Mahád Dábhól and Chiplun. Much holiness attaches to Mahábaleshvar at the source of the Krishna river about thirty miles north-west of Sátára.⁴ No early inscriptions giving the names of kings have been found in the district. But it seems probable that as in the rest of the Bombay Deccan and Konkan the Andhrabhritya or Shátakarni kings (B.C. 90 - A.D. 300) and probably its Kolhápúr branch held Sátára till the third or fourth century after Christ. For the 900 years ending early in the fourteenth century with the Musalmán overthrow of the Devgiri Yádavs no historical information regarding Sátára is available and the Devnágari and Kánarese inscriptions which have been found on old temples have not yet been translated. Still as inscribed stones and copperplates have been found in the neighbouring districts of Ratnágiri and Belgaum and the state of Kolhápúr, it is probable that the Early and Western Chalukyas held the Sátára district from about 550 to 760; the Ráshtrakutas to 973; the Western Chálukyas and under them to about 1180 by the Kolhápúr Siláharás (1050-1220); and the Devgiri Yádavs till the Musalmán conquest of the Deccan about 1300.

The first Musalmán invasion of the Deccan took place in 1294.

¹ Cunningham's Stupa of Bharhut, 135, 136, 139. Karád gives its name to the Karhákada Bráhmans still largely found in the Sátára district.

² Fergusson and Burgess' Cave Temples, 211-217; Archaeological Survey of Western India, IV. 60.

³ Besides the Buddhist caves at Karhád and Wái, there are groups of caves and cells Buddhist or Bráhmanical at Bhosa in Tásgaon, at Málavdi and Kundál in Khánápúr, at Pátan in Pátan, and at Páteshvar in Sátára. Dr. Burgess' Antiquarian Lists, 58-59. Wái is locally believed to be Virátanagari the scene of the thirteenth year exile of the Pándavs. Lady Falkland's Chow Chow, I. 191-192.

⁴ Journal Bombay Branch Royal Asiatic Society, X, 1-18.

at the power of the Devgiri Yādavs was not extinguished till 1318.¹ From 1318 Mahārāshtra began to be ruled by governors appointed from Delhi and stationed at Devgiri. In 1338 the Delhi emperor Muhammad Tughlik (1325 - 1351) made Devgiri his capital and changed its name to Daulatabad or the Abode of Wealth. In 1341 Musalmān exactions caused a general revolt in the Deccan, which, according to Ferishta, was so successful that in 1344 Muhammad had to part of his Deccan territories left him except Daulatabad.² In 1346 there was widespread disorder, and the Delhi officers plundered and wasted the country.³ These cruelties led to the revolt of the Deccan nobles under the able leadership of an Afghān soldier named Hasan Gangu. The nobles were successful, and freed the Deccan from dependence on Northern India.⁴ Hasan founded

Chapter VII.

History.

MUSALMĀNS.

Delhi Governors.

¹ Briggs' Ferishta, I. 304. In 1294 Rāmdev the ruling king of Devgiri or Devgad was surprised in his capital by Alā-ud-dīn Khilji the nephew of the Delhi emperor Alā-ud-dīn Khilji, and forced to pay tribute. In 1297, Rāmdev gave shelter to Alī Karan the refugee king of Gujarāt, and neglected to pay tribute for three years (Ditto, I. 365). In 1306 Malik Kāfur Alā-ud-dīn's general reduced the greater part of Mahārāshtra, distributed it among his officers, and confirmed Rāmdev in his allegiance (Ditto, I. 369). In 1309, Malik Kāfur, on his way to Telingan was received with great hospitality at Devgad by Rāmdev (Ditto, I. 371). In 1310 as Rāmdev was succeeded by his son Shankardev who was not well affected to the Musalmāns, Malik Kāfur on his way to the Karnātak left a force at the town of Paithan on the left bank of the Godāvari to overawe the Yādavs (Ditto, I. 373). In 1312 Malik Kāfur marched a fourth time into the Deccan, seized and put Shankardev to death, wasted Mahārāshtra, and fixed his residence at Devgad (Ditto, I. 379), where he remained till Alā-ud-dīn in his last illness ordered him to Delhi. During Malik Kāfur's absence at Delhi, Harpāldev the son-in-law of Rāmdev stirred the Deccan to arms, drove out many Musalmān garrisons, and with the aid of the other Deccan chiefs recovered Mahārāshtra. In 1318 Mubārīk Khilji, Alā-ud-dīn's son and successor, marched to the Deccan to chastise Harpāldev who fled at the approach of the Musalmāns, and was pursued, seized, and flayed alive. Mubārīk appointed Malik Beg Laki, one of his father's slaves, to command in the Deccan, and returned to Delhi (Ditto, I. 389).

² Briggs' Ferishta, I. 426-427. This statement seems exaggerated. In 1346 there were Musalmān governors at Raichur, Mudgal, Kulbarga, Bedar, Bijāpur, Ganjauti, Raibāg, Gilhari, Hukeri, and Berār. Ditto, 437.

³ Briggs' Ferishta, I. 432-433.

⁴ Briggs' Ferishta, II. 285-291. Hasan Gangu, the first Bahmani king, was an Afghān of the lowest rank and a native of Delhi. He farmed a small plot of land belonging to a Brāhman astrologer named Gangu who was in favour with the king of Delhi. Having accidentally found a treasure in his field, Hasan had the honesty to give notice of it to his landlord. The astrologer was so struck with his integrity that he exerted his influence at court to advance Hasan's fortunes. Hasan thus rose to a great station in the Deccan, where his merit marked him out among his equals as their leader in their revolt. He assumed the name of Gangu in gratitude to his benefactor, and from a similar motive added that of Bahmani or Brāhmani by which his dynasty was afterwards distinguished. Elphinstone's History of India, 666. The Bahmani dynasty consisted of the following eighteen kings, who were supreme for nearly 150 years (1347-1490) and continued in power for about thirty years more :

The Bahmanis, 1347-1526.

NAME.	Date.	NAME.	Date.
Alā-ud dīn Hasan Gangu.	1347 - 1358	Humāyun ...	1467 - 1461
Muhammad I. ...	1358 - 1375	Nizām ...	1461 - 1463
Mujāhid ...	1375 - 1378	Muhammad II. ...	1463 - 1482
Dāud ...	1378	Mahmūd II. ...	1482 - 1518
Mahmūd I. ...	1378 - 1397		
Ghāfās-ud-dīn ...	1397	<i>Nominal Kings.</i>	
Shams-ud-dīn ...	1397	Ahmad II. ...	1518 - 1520
Firoz ...	1397 - 1422	Alā-ud-dīn III. ...	1520 - 1522
Ahmad I. ...	1422 - 1435	Vall ...	1522 - 1526
Alā-ud-dīn II. ...	1435 - 1457	Kalim ...	1526

Chapter VII.

History.

MUSALMÁNS.

Bahmanis,
1347-1489.Durga Devi
Famine,
1396-1407.

a dynasty, which in honour of his patron a Bráhmaṇ he called Bahmani, and which held the command of the Deccan for nearly 150 years. The Bahmani capital was first fixed at Kulbarga about 180 miles east of Sátára and in 1426 was removed to Bedar or Ahmadabad-Bedar about 100 miles further east. By 1351 Alá-ud-din Hasan Gangu Bahmani, by treating the local chiefs and authorities in a liberal and friendly spirit, had brought under his power every part of the Deccan which had previously been subject to the throne of Delhi.¹ In 1357, Alá-ud-din divided his kingdom into four provinces or *tarafs*, over each of which he set a provincial governor or *tarafdar*. Sátára formed part of the provinces of Kulbarga which extended from Kulbarga as far west as Dábhól and south as far as Ráíelhur and Mudgal in the Nizam's territory. Alá-ud-din apparently had control over the whole of Sátára, except the hilly west which with the Konkan was not reduced till a century later. In the later part of the fourteenth century, under the excellent rule of Muhammad Sháh Bahmani (1358-1375) the banditti which for ages had harassed the trade of the Deccan were broken and scattered, and the people enjoyed peace and good government.² This period of prosperity, when the fort of Sátára and many other forts were probably built, was followed by the awful calamity of the Durga Devi famine, when the country is said to have been reduced to a desert by twelve rainless years (1396-1407). In the first years of the famine Máhmud Sháh Bahmani (1378-1397) is said to have kept ten thousand bullocks to bring grain from Gujarát to the Deccan, and to have founded seven orphan schools in the leading towns in his dominions.³ No efforts of any rulers could preserve order or life through so long a series of fatal years. Whole districts were left without people, and the strong places fell from the Musalmáns into the hands of local chiefs.⁴ Before the country could recover it was again wasted by two rainless years in 1421 and 1422. Multitudes of cattle died and the people broke into revolt.⁵ In 1429 Malik-ul-Tujár the governor of Daulatabad, with the hereditary officers or *deshmukhs*, went through the country restoring order. Their first operations were against some Rámoshis in Khatáv Desh and a body of banditti that infested the Mahádev hills. The army next marched to Wái and reduced several forts. So entirely had the country fallen waste that the old villages had disappeared and fresh villages had to be formed, which generally included the lands of two or three old villages. Lands were given to all who would till them, free of rent for the first year and for a horse-bag of grain for the second year. This settlement was entrusted to Dádu Narsu Kále, an experienced Bráhmaṇ, and to a Turkish eunuch of the court.⁶ In 1453 Malik-ul-Tujár, who was ordered to reduce the sea coast or Konkan forts, fixed his head-quarters at Chákan, a small fort eighteen miles north of Poona, and, after reducing several chiefs, laid siege to a fort

¹ Briggs' Ferishta, II. 291-292; Grant Duff's Maráthás, 25.² Briggs' Ferishta, II. 325-326.³ Briggs' Ferishta, II. 349-350. - These seven towns were Chaul, Dábhól, Elichpur, Daulatabad, Bedar, Kulbarga, and Kándhár.⁴ Briggs' Ferishta, II. 405-406.⁵ Grant Duff's Maráthás, 25.⁶ Grant Duff's Maráthás, 26.

whose chief was named Shirke whom he speedily obliged to surrender and to deliver himself and family into his hands. Malik-ul-Tujár insisted that Shirke should embrace the Muhammadan faith or be put to death. Shirke on this, assuming an air of great humility, represented that there existed between him and Shankar Ráy of Khelna or Vishálgad in Kolhápura family jealousy, and that should he become a Muhammadan, his rival, on Malik-ul-Tujár's retreat, would taunt him with ignominy and excite his own family and subjects to revolt. He further promised to accept the Muhammadan faith if Malik-ul-Tujár would reduce his rival, and agreed to guide him and his forces through the woody and very difficult country to Shankar's dominions. Malik-ul-Tujár marched against the chief of Khelna but was treacherously surrounded and killed in the woods by Shirke.¹ About this time (1453-1480) no references have been traced to Sátára places except to Wái and Mán which are mentioned as military posts, whose troops in 1464 were ordered to join Máhmud Gáwán in his Konkan expedition.² In 1460, and twelve years later in 1472 and 1473, failure of rain so wasted the country that in 1474 when rain fell scarcely any one was left to till the land.³ The power and turbulence of their provincial governors was a source of weakness and danger to Bahmani rule. To remove this evil Máhmud Gáwán, the very learned and able minister of Muhammad Sháh Bahmani II. (1463-1482), framed a scheme under which the Bahmani territories were divided into eight instead of into four provinces. Sátára was included under Bijápur, one of the two divisions into which Kulbarga was divided, and was placed under Khwája Gáwán himself. In each province only one fort was held in the governor's hands; all other forts were entrusted to captains and garrisons appointed and paid from head-quarters; the pay of the captains was greatly increased and they were strictly compelled to keep their garrisons at their full strength.⁴ This scheme for reducing their power brought on the minister the hatred of the leading nobles. They brought false charges of disloyalty against Máhmud Gáwán. The king was weak enough to believe them and foolish enough to order the minister's execution, a loss which Bahmani power never recovered.

In 1481, on the death of Máhmud Gáwán, his estate of Bijápur including Sátára was conferred on Yusuf Adil Khán the future founder of the Adil Sháhi dynasty of Bijápur⁵ who was appointed

Chapter VII.

History.

MUSALMÁNS.

Bahmanis,
1347-1489.

¹ Briggs' Ferishta, III. 438-439.

² Briggs' Ferishta, II. 483.

³ Briggs' Ferishta, II. 483, 493, 494.

⁴ Briggs' Ferishta, II. 503, 504.

⁵ Yusuf Adil Sháh of Bijápur was a Turk, a son of Amuráth Sultán (1421-1451) of Constantinople. He founded the family of the Adil Sháhi rulers of Bijápur consisting of nine sovereigns whose rule lasted nearly 200 years. See Bijápur Statistical Account. At the same time the Nizám Sháhi dynasty under Ahmad Nizám was established at Ahmadnagar (1490-1636), the Kutb Sháhi dynasty under Sultán Kutb-ul-Mulk at Golkonda (1512-1609), and the Berid Sháhi under Kásim Berid at Bedar (1492-1609). Though kings, nominally supreme, continued to rule as late as 1526, the supremacy of the Bahmanis may be said to have ceased when the Bijápur (1489) and Ahmadnagar (1490) governors threw off their allegiance and established themselves as independent rulers. According to Colonel Meadows Taylor, except Humáyun Sháh (1457-1461), the Bahmani kings protected their people and governed them justly and well. Among the Deccan Hindus all

Chapter VII.

History.

MUSALMANS.

Adil Sháh,
1489-1686.

tarasildár or provincial governor, while Daria Khán Fakr-ul-Mulk, Mailu Khán, and most of the Moghal officers attached to him obtained estates in the province. In 1489 Yusuf Adil Khán asserted his independence and proclaimed himself king. He wrested many forts from the governors of Máhmud Sháh Bahmani II. (1482-1518) and subdued all the country from the river Bhima to Bijápur.¹ In 1551 Saif Ain-ul-Mulk, late commander-in-chief of the Ahmadnagar army who had taken refuge in Berár and who at the request of the Bijápur king had come to Bijápur was given considerable estates in Sátára. In the battle of Sholápur against Ahmadnagar in the same year Ibráhim-Adil-Sháh suspected Saif Ain-ul-Mulk of treachery, and he, in consequence, retired to Mán in east Sátára, collected the revenues, and divided them among his troops.² Ibráhim Adil Sháh sent one of his officers with 5000 horse to expel Ain-ul-Mulk, but the Bijápur troops were defeated. Saif Ain-ul-Mulk, growing bolder by success, gathered the revenues of many districts including Válva in south Sátára. Ibráhim next sent against him 10,000 horse and foot under Níz Kuli Beg and Dilávar Khán Habshi. These troops were also defeated and so many elephants and horses and so great a store of valuable baggage fell into the hands of Ain-ul-Mulk that he levied fresh troops and determined to establish himself as an independent

elements of social union and local government were preserved and strengthened by the Musalmáns, who, without interfering with or remodelling local institutions and hereditary offices, turned them to their own use. Persian and Arabic education was extended by village schools attached to mosques and endowed with lands. This tended to the spread of the literature and faith of the rulers, and the effects of this education can still be traced through the Bahmani dominions. A large foreign commerce centred in Bedar, the capital of the Deccan, which was visited by merchants and travellers from all countries. The Bahmani kings made few public works. There were no water works, no roads or bridges, and no public inns or posts. Their chief works were huge castles which after 500 years are as perfect as when they were built. These forts have glacis and counterscarps, covered ways, traverses, flanking bastions with curtains and intermediate towers, broad wet and dry ditches, and in all plain fortresses a faussebraye or rampart-mound with bastions and towers in addition to main rampart. No forcible conversion of masses of Hindus seems to have taken place. A constant stream of foreigners poured in from Persia, Arabia, Tartary, Afghanistan, and Abyssinia. These foreigners, who served chiefly as soldiers, married Hindus and created the now Muhammadan population of the Deccan. Architecture of Bijápur, 12-13. The names and dates of the Ahmadnagar and Bijápur kings are :

Ahmadnagar and Bijápur Kings, 1489-1686.

AHMADNAGAR.		BIJÁPUR.	
Name.	Date.	Name.	Date.
Ahmad I. ...	1400-1508	Yusuf ...	1489-1510
Burhán ...	1508-1565	Ismael ...	1510-1594
Husain ...	1553-1565	Mailu ...	1534
Murtaza I. ...	1565-1583	Ibráhim I. ...	1534-1567
Mírán Husain ...	1583	Ali I. ...	1567-1580
Ismael ...	1583-1590	Ibráhim II. ...	1580-1620
Burhán II. ...	1590-1604	Máhmud ...	1620-1650
Ibráhim ...	1594	Ali II. ...	1656-1672
Ahmad II. ...	1595	Shikandar ...	1672-1686
Bahádur ...	1599-1599		
Murtaza II. ...	1605-1631		

¹ Briggs' Ferishta, III. 9.² Details of the battle are given in the Sholápur Statistical Account.

chief. Ibráhim Adil Sháh took the field in person at the head of 5000 chosen horse, 3000 foot, and a train of artillery. Ain-ul-Mulk encamped on the river Mán, and the king arrived and halted some days on the opposite bank without attacking him. Saif Ain-ul-Mulk resolved not to quit the country without fighting. For three days he advanced towards the king's camp as if to engage but as often retired, the royal army remaining under arms on each occasion from dawn till sunset expecting the attack. On the fourth day Ain-ul-Mulk put his troops again in motion; but the king, supposing that his design was only to parade as on the preceding days, neglected to make preparations for his reception, the common guards of the camp only getting under arms. At length, when the enemy's standard appeared in sight, Ibráhim Adil Sháh marshalled his troops in great haste and moved out of the camp to give battle. Ain-ul-Mulk averse from engaging the king in person consulted with his friends, observing that it was treason to fight against the royal standard. To this all agreed except Murtaza Khán Anju who remarked that the standards did not fight, and there was no danger of shedding royal blood. Ain-ul-Mulk satisfied with his casuistry and finding it too late to hesitate, charged the royalists, and attacking the centre where Ibráhim Adil Sháh was posted, pressed on it so fiercely that it was thrown into disorder and the king fled. On this his whole line broke and victory declared in favour of Ain-ul-Mulk, who seized the royal canopy, elephants, and artillery, besides all the tents and baggage. Ain-ul-Mulk pursued the king towards Bijápur, but was afterwards obliged to fly by the route of Mán Desh to the Ahmadnagar dominions where he was assassinated.¹ In 1579, the Bijápur minister Kishwar Khán falsely accused Chánd Bibi the dowager queen of instigating her brother, Murtaza Nizám Sháh king of Ahmadnagar, to invade Bijápur, and sent her a prisoner to Sátára after subjecting her to many indignities.² On Kishwar Khán's fall in the same year Chánd Bibi was released from prison and conducted to Bijápur.³ In 1592 Dilávar Khán the Bijápur regent was sent a prisoner to Sátára where he shortly after died.⁴

Under the Bijápur kings, though perhaps less regularly than afterwards under the Moghals, the country was divided into districts or *sarkárs*. The district was distributed among sub-divisions which were generally known by the Persian names *pargana*, *karyát*, *sammát*, *mahál*, and *táluka*, and sometimes by the Hindu names of *pránt* and *desh*. The hilly west, which was generally managed by Hindu officers, continued to be arranged by valleys with their Hindu names of *khora*, *mura*, and *mával*. The collection of the revenue was generally entrusted to farmers, the farms sometimes including only one village. Where the revenue was not farmed, its collection was generally entrusted to Hindu officers. Over the revenue-farmers was a government agent or *amil*, who, besides collecting the revenue, managed the police and settled civil suits. Civil suits relating to

Chapter VII.

History.

MUSALMÁNS.

Adil Sháhis,
1489-1686.

Their Institutions.

¹ Briggs' Ferishta, III. 105. ² Briggs' Ferishta, III. 148. ³ Briggs' Ferishta, III. 150.

⁴ Briggs' Ferishta, III. 172-173.

Chapter VII.

History.

MUSALMÁNS.

Adil Sháh,
1489-1630,

land were generally referred to juries or *pancháyats*. In money suits the *amils* or government agents probably passed decisions. One of the *amildárs*, who superintended a considerable division and to whom all other *amildárs* were subordinate, was termed *mokásádár*, and it is conjectured that he had some percentage on the revenues. The *mokásádár's* office though sometimes continued from father to son was not hereditary. Frequently but not always over the *mokásádár* was a *subhá* who, although he took no share in the revenue management and did not live in the district, executed deeds and formal writings of importance. Though the chief power in the country was Muhammadan, Hindus were largely employed in the service of the state. The garrisons of hill forts seem generally to have been Hindus, Maráthás, Kolis, Rámoshis, and Dhangars, a few places of special strength being reserved for Musalmán commandants or *killedárs*. Besides the hill forts some parts of the open country were left under loyal Maráthá and Bráhma officers with the titles of estate-holder or *jágirdár* and of district head or *deshmukh*. Estates were generally granted on military tenure, the value of the grant being in proportion to the number of troops which the grant-holder maintained. Phaltan, from which in the time of the Peshwás 350 horse were required, furnished only fifty to the Bijápur government at a very late period of that dynasty, but the Maráthá chiefs could procure horsemen at short notice and they were entertained or discharged at pleasure. Family feuds or personal hate, and, in the case of those whose lands lay near the borders of other kingdoms, an intelligent regard for the chances of war, often divided Maráthá families and led members of one family to take service under rival Musalmán states. Numbers of Hindus were employed in the Bijápur armies and those of distinguished service were rewarded with the Hindu titles of *rāja*, *náik*, and *ráu*.¹

Maráthás.

The principal Maráthá chiefs in Sátára under the Bijápur government were Chandraráv More of Jávli, about thirty-five miles north-west of Sátára, Ráv Náik Nimbálkar of Phaltan about thirty-five miles north-east of Sátára, Junjhárráv Ghátge of Malavdi about twenty-seven miles east of Sátára, Daphle of Jath about ninety miles south-east of Sátára, Máne of Mhasvád about sixty miles east of Sátára, and the Ghorpade of Kápshi on the Várna about thirty miles south of Karhá. A person named More, originally a Karnatak chief was appointed in the reign of Yusuf Adil Sháh (1490-1510) to the command of a body of 12,000 Hindu infantry sent to reduce the strong tract between the Nira and the Várna. More was successful. He dispossessed the Shirkes and completely suppressed the depredations of their abettors the chief of whom were Gujar, Mámulkar, Mohite, and Mahádik. More was dignified with the title of Chandraráv and his son Yashvantráv, having distinguished himself in a battle fought with the troops of Burhán Nizám Sháh (1508-1553), in which he captured a green flag, was confirmed in the succession to his father as Rája of Jávli and

¹ Grant Duff's Maráthás, 36-37.

had permission to use the banner he had won. Their descendants ruled in the same tract of country for seven generations and under their mild and just management that barren tract became populous. All the successors of the first More assumed the title of Chandraráv. The unswerving loyalty of this family induced the Bijápurgovernment to exact little more than a nominal tribute from districts producing so little, and which had always been in disorder under Muhammadan governors. Ráv Náik Nimbálkar or Phaltanráv was the Náik of Phaltan. His original surname was Povár; he had taken the name of Nimbálkar from Nimbálik or Nimlak where the first Nimbálkar lived. The family is considered one of the most ancient in Maháráshtra as the Nimbálkar was made *sardeshmukh* of Phaltan before the middle of the seventeenth century by one of the Bijápur kings. The *deshmukh* of Phaltan is said to have become a polygar or independent chief and to have repeatedly withheld the revenues of the district. Vangoji or Jagpálráv Náik Nimbálkar who lived in the early part of the seventeenth century was notorious for his restless and predatory habits. Dipábái the sister of Jagpálráv was married to Máloji Bhonsla Shiváji's grandfather who was one of the principal chiefs under the Ahmadnagar kingdom. Jagpálráv Náik seems to have been a man of great influence. It was through his exertions that the marriage of Máloji's son Sháháji and Jijibái Lukhdev JádHAVRÁV's daughter was brought about against the wishes of the girl's parents. One of the Phaltan Náiks was killed in 1620 in a battle between Malik Ambar and the Moghals. Nimbálkar never exchanged his ancient title of *náik* for that of *Rája*. Junjhárráv Ghátge the *deshmukh* of Malavdi was the head of a powerful family whose founder Kam Ráje Ghátge had a small command under the Bahmani kings. His native country Khatáv was separated from that of the Nimbálkar by the Mahádev hills. The Ghátges were *deshmukhs* and *sardeshmukhs* of the *pargana* of Mán. In 1626 Nágoji Ghátge was given the title of *sardeshmukh* as an unconditional favour by Ibráhim Adil Sháh II. together with the title of Junjhárráv. The head of the Máne family was *deshmukh* of Mhasvád, adjoining the district of the Ghátges. The Mánes were distinguished *shiledárs* or self-horsed cavaliers under Bijápur, but were nearly as notorious for their revengeful character as the Shirkes. The Ghorpades, who were originally Bhonsles, according to their family legend acquired their present surname during the Bahmani times from having been the first to scale a fort in the Konkan which was deemed impregnable by fastening a cord round the body of a *ghorpad* or iguana. They were *deshmukhs* under the Bijápur government and were divided into two distinct families, one of Kápsi near the Várna river and the other of Mudhol near the Ghatprabha in the Karnatak. Under Bijápur the Kápsnikar Ghorpades were known as the *navkas* or nine-touch Ghorpades and the Mudholkars as the *sátkas* or seven-touch Ghorpades, a distinction which the two families maintain. The head of the Mudholkar Ghorpades is the *pátíl* of a village near Sátára. The Ghorpades seem to have signalized themselves at a very early period. The high Musalmán title of *Amir ul-Omra* or Chief of the Nobles was conferred on one of the members of the Kápsi family by the Bijápur kings.

Chapter VII.

History.

MUSALMÁNS.

Adil Sháhís,
1489-1686.

Chapter VII.

History.

MUSALMANS.
Adil Sháhí,
1489-1686.

Mardhás.

Shiváji,
1627-1680.

The first Ghorpade that joined Shiváji was one of the Kápsnikars while the Mudholkars were his bitter enemies. The Daphles were *deshmukhs* of the *pargana* of Jath. Their original name was Chavhán and they took the surname of Daphle from their village of Daphlápúr of which they were hereditary *pátils*. They held a command from the Bijápúr kings.¹

In 1636 the Nizám Sháhi dynasty came to an end and in 1637 Sháháji Bhonsle the son of Máloji Bhonsle, who had taken a considerable part in Nizám Sháhi affairs during the last years of the dynasty, was allowed to retire into the service of Máhmud Adil Sháh of Bijápúr (1626-1656). In 1637 besides giving Sháháji his *jágir* districts in Poona, Máhmud Adil Sháh conferred on Sháháji a royal grant for the *deshmukhi* of twenty-two villages in the district of Karhád, the right to which had by some means devolved on government.² Before the middle of the 17th century, Sháháji's son Shiváji, the founder of the Maráthá empire, had begun to establish himself in the hilly parts of Poona in the north where by 1648 he had succeeded in gaining possession of his father's estate of Poona and Supa and of the strong forts of Torna in Bhor about thirty-five miles and Kondhána or Sinhgad about ten miles south-west of Poona, of Purandhar about twenty miles south of Poona, and of Rájgad in Bhor about five miles east of Torna. At this time the south of the Nira, as far east as Shirval and as far south as the range of hills north of the Krishna, was farmed by the hereditary *deshmukh* of Hardas Mával, a Maráthá named Bándal, and the fort of Rohira was committed to his care. He early entertained a jealousy of Shiváji and kept a strong garrison and carefully watched the country round Purandhar. The *deshpánde* of the place was a Prabhu a caste to whom Shiváji was always partial. Wái was the station of a Bijápúr *mokásádár* or manager who had charge of Pándugad, Kamalgad, and several other forts in the neighbourhood. Chandraráv More, Rája of Jávli, was in possession of the Ghátmáthá from the Krishna to the Várna.³ The Bijápúr government being impressed with the idea that it was incited by Sháháji, over whom they had complete control, took no active measures to suppress Shiváji's rebellion. In 1649 Sháháji was imprisoned at Bijápúr and in 1651-52 a feeble attempt to seize Shiváji was made by a Hindu named Báji Shámráj. Shiváji frequently lived at the town of Máhád in Kolába and the party of Shámráj, passing through the territory of Chandraráv More, lurked about the Pár pass until an opportunity should offer. Shiváji anticipated the surprise, attacked the party near the bottom of the pass and drove them in great panic to the forests. In 1653, Sháháji was released from confinement at Bijápúr and was bound by a solemn engagement to refrain from molesting the Mudhol chief who had been instrumental in his capture. To induce both parties to forget what had passed, Máhmud Adil Sháh made them exchange their hereditary rights and *ináms* as *deshmukhs*. Báji Ghorpade thus obtained from Sháháji the *deshmuki* rights of twenty-two villages

¹ Grant Duff's Maráthás, 38-40.

² Grant Duff's Maráthás, 55.

³ Grant Duff's Maráthás, 62.

in Karháḍ which Sháháji had acquired in 1637 from Bijápur.¹ Disturbances in the Karnátak prevented the Bijápur government taking active steps against Shiváji, and no sooner was Sháháji released than Shiváji began to devise new schemes for possessing himself of the whole Ghátmátha or hilly West Deccan. He had in vain attempted to induce the Rája of Jávlī to unite with him against Bijápur. Chandraráv More, although he carried on no war against Shiváji and received his messengers with civility, refused to join in rebellion against Bijápur. The permission granted to Shámráj's party to pass through his country, and the aid which he was said to have given him afforded Shiváji an excuse for hostility; but the Rája was too powerful to be openly attacked with any certain prospect of success. He had a strong body of infantry of nearly the same description as Shiváji's Mávalis; his two sons, his brother, and his minister Himmatráv were all good soldiers; nor did there appear any means by which Shiváji could create a division among them. Having held his troops in a state of preparation for some time, Shiváji sent two agents a Bráhmaṇ named Rágho Ballál and a Marátha named Sambháji Kávji for the purpose of gaining correct intelligence of the situation and strength of the principal places, but ostensibly with the design of contracting a marriage between Shiváji and the daughter of Chandraráv. Rágho Ballál and Sambháji Kávji proceeded to Jávlī attended by twenty-five Mávalis. They were courteously received and had several interviews with Chandraráv, and Rágho Ballál seeing the Rája totally off his guard formed the plan of assassinating him and his brother to which Sambháji Kávji readily agreed. He wrote to Shiváji communicating his intention which was approved, and, to support it, troops were secretly sent up the Sahyádris from the Konkan, where Shiváji, besides the district of Kalyán, held the forts of Tala, Ghosála, and Ráiri in Kolába. Shiváji to avoid suspicion marched from Rájgad his capital to Purandhar and from Purandhar he made a night march to Mahábaleshvar at the source of the Krishna where he joined his troops which had assembled in the neighbouring forests. Rágho Ballál, on finding that the preparations were completed, took an opportunity of demanding a private conference with the Rája and his brother, when he stabbed the Rája to the heart and his brother was despatched by Sambháji Kávji. Their attendants being previously ready the assassins instantly fled and darting into the thick forest which everywhere surrounded the place they soon met Shiváji who according to appointment was advancing to their support. Before the consternation caused by the double murder had subsided, Jávlī was attacked on all sides, but the troops, headed by the Rája's sons and Himmatráv, notwithstanding the surprise, made a brave resistance until Himmatráv fell and the sons were made prisoners. Shiváji lost no time in securing the possessions of Chandraráv More. The capture of the strong fort of Vásoṭa, about fifteen miles west of Sátára called Vajragad by Shiváji, and the submission of the Sevta valley completed the conquest of Jávlī. The sons of Chandraráv who remained prisoners were subsequently

Chapter VII.

History.

MUSALMÁNS.

Adil Sháhís,
1489-1686.*Jávlī Rája's
Murder.*¹ Grant Duff's Maráthás, 66.

Chapter VII.

History.

MUSALMANS.

Adil Sháh, 1489-1656.

Pratápgad built by Shiváji, 1656.

Afzul Khán's Murder, 1659.

condemned to death for maintaining a secret correspondence with Bijápur. Shiváji followed up his conquest by surprising Rohira which he sealed at night at the head of his Mávalis. Bándal, the *deshmukh* who was in the fort at the time stood to his arms on the first moment of alarm; and although greatly outnumbered his men did not submit until he was killed. At the head of them was Báji Prabhu the *deshpánde*; Shiváji treated him with generosity, received him with great kindness, and confirmed him in all his hereditary possessions. He had relations with Shiváji, and afterwards agreed to follow the fortunes of his conqueror; the command of a considerable body of infantry was conferred upon him and he maintained his character for bravery and fidelity to the last. In 1656, to secure access to his possessions on the banks of the Nira and the Koyna and to strengthen the defences of the Párpas Shiváji pitched upon a high rock near the source of the Krishna on which he resolved to build another fort. The execution of the design was entrusted to a Deshastha Bráhma named Moro Trimal Pingle, who shortly before had been appointed to command the fort of Purandhar in Poona. This man, when very young, had accompanied his father, then in the service of Sháháji to the Karnátak and returned to the Marátha country about the year 1653 and shortly after joined Shiváji. The able manner in which he executed every thing entrusted to him soon gained him the confidence of his master and the erection of Pratápgad, the name given to the new fort, confirmed the favourable opinion entertained of him.¹ In the same year (1656) the Moghals invaded the Bijápur territories and Sarjerá, Ghátge, Nimbalkar, and other Marátha estate-holders promptly joined Khán Muhammad the Bijápur prime minister with their troops.²

About the year 1658 Bijápur was distracted by factions among its nobles and the youth of its sovereign Ali Adil Sháh II. At last they became sensible of the necessity of making an active effort to subdue Shiváji. For this purpose an army was assembled consisting of 5000 horse and 7000 choice infantry, a good train of artillery or what was considered as such, besides a large supply of rockets, a number of swivels mounted on camels, and abundance of stores. Afzul Khán, an officer of high rank, volunteered to command the expedition, and in his public leave-taking, in the vaunting manner particularly common to Deccan Muhammadans, pompously declared that he should bring back the insignificant rebel and cast him in chains under the footstool of the throne. To avoid impediments which presented themselves on the straight route from Bijápur and the heavy rains which seldom subsided in the neighbourhood of the hills till the end of October, the army proceeded in September 1659 from Bijápur to Pandharpur and thence marched towards Wái. Shiváji, on its approach, took up his residence in Pratápgad and sent the most humble messages to Afzul Khán. He pretended to have no thought of opposing so great a personage, and seemed only anxious to make his peace with the Bijápur government

¹ Grant Duff's Maráthas, 67-68.

² Grant Duff's Maráthas, 70.

through the Khán's mediation; he affected the utmost sorrow for his conduct, which he could hardly persuade himself would be forgiven by the king, even if the Khán should receive him under the shadow of his protection; and he would surrender the whole of his country to the Khán were it possible to assure himself of his favour. Afzul Khán, who had all the vanity of a Muhammadan noble, had also a thorough contempt for his enemy. At the same time as he had formerly been in charge of the Wái district he was aware of the exceeding difficulty of an advance through the wild country which he must penetrate. With such considerations and mollified by Shiváji's submission, Afzul Khán in answer to repeated applications despatched a Bráhmaṇ in his own service named Gopináthpant with suitable attendants to Pratápgad. On his arrival at Pár a village below the fort, Shiváji came down to meet him. The Bráhmaṇ stated that the Khán his master and Sháháji were intimate friends, that the Khán bore no enmity towards his son, but on the contrary would prove his desire to aid him by interceding for his pardon, and even endeavouring to get him confirmed as *jágirdár* in part of the territory he had usurped. Shiváji acknowledged his obligation although his reply at the public meeting was not couched in the same humble strain he had used in his messages. He said that if he could obtain a part of the country in *jágir* it would be all he could expect, that he was the king's servant and that he had been of considerable use to his government in reducing several chiefs whose territory would now come under the royal authority. This was the substance of what passed at their first interview. Shiváji provided accommodation for the envoy and his suite, but assigned a place for the Bráhmaṇ at some distance from the rest. In the middle of the night Shiváji secretly introduced himself to Gopináthpant. He addressed him as a Bráhmaṇ his superior. He represented that all he had done was for the sake of Hindus and the Hindu faith, that he was called on by the goddess Bhaváni herself to protect Bráhmaṇs and cows, to punish the violators of their temples and their gods, and to resist the enemies of their religion, that it became Gopináthpant as a Bráhmaṇ to aid a course which Bhaváni had sanctioned, and that if he did, he should ever after live among his caste and countrymen in comfort and wealth. Shiváji seconded his arguments with presents, and the solemn promise to bestow the village of Hevra on him and his posterity for ever. The Bráhmaṇ envoy could not resist such an appeal seconded by such an inducement and swore fidelity to Shiváji, declared he was his for ever, and called on the goddess to punish him if he swerved from any task Shiváji might impose. They consulted on the fittest means for averting the present danger. The Bráhmaṇ, fully acquainted with Afzul Khán's character, suggested tempting him to a conference and Shiváji at once approved of the scheme. He sent for Krishnáji Bháskar, a confidential Bráhmaṇ, informed him of what had passed, and of the resolution which he had adopted. After fully consulting on the subject they separated as secretly as they had met. After holding some interviews and discussions for the purpose of masking their design, Krishnáji Bháskar as Shiváji's agent was despatched with Gopináthpant to the camp of Afzul

Chapter VII.

History.

MUSALMÁNS.

Adil Sháhís,
1489-1686.*Afzul Khán's
Murder,
1659.*

Chapter VII.

History.

MUSALMANS.

Adil Sháh's,
1489-1686.Afzul Khán's
Murder,
1658.

Khán. Gopináthpant represented Shiváji as in great alarm; but if his fears could be overcome by the personal assurances of the Khán, he was convinced that he might easily be prevailed on to give himself up. With a blind confidence Afzul Khán trusted himself to Gopináthpant's guidance. An interview was agreed on, and the Bijápur troops with great labour moved to Jávli. Shiváji prepared a place for the meeting below the fort of Pratápgad; he cut down the jungle, and cleared a road for the Khán's approach but every other avenue to the place was carefully closed. He ordered Moropant and Netáji Pálkar from the Konkan with many thousands of the Mávali infantry. He communicated his whole plan to these two and to Tánáji Málusre. Netáji was stationed in the thickets a little to the east of the fort, where it was expected that part of the Khán's retinue would advance, and Moro Trimal with a body of old and tried men was sent to hide himself in the neighbourhood of the main body of the Bijápur troops which as had been agreed remained near Jávli. The preconcerted signal for Netáji was the blast of a horn, and the distant attack by Moro Trimal was to begin on hearing the fire of five guns from Pratápgad which were also to announce Shiváji's safety. Fifteen hundred of Afzul Khán's troops accompanied him to within a few hundred yards of Pratápgad, where, for fear of alarming Shiváji, at Gopináthpant's suggestion they were desired to halt. Afzul Khán, dressed in a thin muslin garment, armed only with his sword, and attended, as had been agreed, by a single armed follower advanced in his palanquin to an open building prepared for the occasion. Shiváji had made preparations for this purpose, not as if conscious that he meditated a criminal and treacherous deed but as if resolved on some meritorious though desperate action. After bathing, he laid his head at his mother's feet and asked her blessing. He took a hasty but affectionate farewell of his friends committing his son Sambháji to their care. He rose, put on a steel chain cap under his turban and chain armour under his cotton gown, hid a crooked dagger or *bichva* in his right sleeve, and on the fingers of his left hand he fixed *vághnakhs* or steel tiger's claw a treacherous weapon well known among Maráthás.¹ Thus armed he slowly descended from the fort. The Khán had arrived at the place of meeting before him, and was expressing his impatience at the delay, when Shiváji was seen advancing, apparently unarmed and like the Khán attended by only one armed follower, his tried friend Tánáji Málusre. Shiváji in view of Afzul Khán, frequently stopped, which was represented as the effects of alarm, a supposition more likely to be admitted from his diminutive size. Under pretence of assuring Shiváji, the armed, attendant by the contrivance of the Bráhman stood at a few paces distance. Afzul Khán made no objection to Shiváji's follower although he carried two swords in his waistband, a circumstance which might pass unnoticed, being common amongst Maráthás. He

¹ In 1826 Rájá Pratápsinh when chief of Sátára (1810-1839) gave the *vághnakhs* to Mr. Elphinstone. They were most formidable steel hooks, very sharp, and attached to two rings fitting the fingers and lay concealed in the inside of the hand. Colebrooke's *Elphinstone*, II. 188. See also Scott Waring's *Maráthás*, 69.

advanced two or three paces to meet Shiváji; they were introduced, and in the midst of the customary embrace Shiváji struck the *vághnakhs* into the bowels of Afzul Khán, who quickly disengaged himself, clapped his hand on his sword, exclaiming treachery and murder, but Shiváji instantly followed up the blow with his dagger. The Khán had drawn his sword and made a cut at Shiváji, but the concealed armour was proof against the blow; the whole was the work of a moment, and Shiváji was wresting the weapon from the hand of his victim before their attendants could run towards them. Syed Bandu the Khán's follower refused his life on condition of surrender, and against two such swordsmen as Shiváji and his companion, maintained an unequal combat for some time before he fell. The bearers had lifted the Khán into his palanquin during the scuffle, but by the time it was over, Khandu Mále and some other followers of Shiváji had come up, cut off the head of the dying man, and carried it to Pratápgad. The signals agreed on were made; the Mávalis rushed from their concealment and beset the nearest part of the Bijápur troops on all sides, few of whom had time to mount their horses or stand to their arms. Netáji Pálkar gave no quarter; but orders were sent to Moropant to spare all who submitted. Shiváji's humanity to his prisoners was conspicuous on this as on most occasions. Many of those that had attempted to escape were brought in several days afterwards in a state of great wretchedness. Their reception and treatment induced many of the Marátha prisoners to enter Shiváji's service. The most distinguished Marátha taken was Junjhárráv Ghátge whose father had been the intimate friend of Sháháji, but Shiváji could not induce him to depart from his allegiance to Bijápur. At his own request he was allowed to return, and was honourably dismissed with valuable presents. The son and family of Afzul Khán were taken by Khanduji Kákde one of Shiváji's officers, but on being offered a large bribe he agreed to guide them to a place of safety, and led them by unfrequented paths across the mountains and along the banks of the Koyna, until he safely lodged them in Karhá. When this treachery came to Shiváji's knowledge Kákde was condemned to death and at once executed.¹

This success greatly raised the reputation of Shiváji. The immediate fruits were four thousand horse, several elephants, a number of camels, a considerable treasure, and the whole train of

Chapter VII.

History.

MUSALMÁNS.

Adil Sháhíe,
1489-1686.Afzul Khán's
Murder,
1658.

¹ Grant Duff's Maráthás, 76-78. Abdulla Afzul Khán who was a man of great personal prowess seized Shiváji with one of his hands and endeavoured to stab him. Shiváji was indebted for his life to the precaution he had used of wearing armour. Disengaging himself from his grasp, he plunged *vághnakhs* into his stomach and cut him down with his sword. His secretary Gopináthpant endeavoured to avenge the act when Shiváji bade him fly as he should always hold sacred the life of a Bráhma. The troops now rushed out and not a man, except the fortunate Bráhma escaped to relate the horrid murder. Scott Waring's Maráthás, 67-69. Scott Waring in a note adds: This account rests entirely upon the authority of the Marátha manuscripts, and I think them entitled to credit. Had not Abdulla Khán intended the like treachery I should doubt his consenting to an interview with such a man as Shiváji and upon such harsh conditions. For what more could he expect to effect at an interview than could have been effected by his secretary? This intention of Abdulla does not extenuate Shiváji's conduct, for Shiváji had made up his mind from the first to murder the Musalmán general. Ditto, 200.

Chapter VII.

History.

MUSALMÁNS.

Adil Sháh's,
1489-1686.Afzul Khán's
Murder,
1658.

equipment which had been sent against him. Such of his troops as were wounded, Shiváji on this occasion distinguished by presents of bracelets, necklaces, chains of gold and silver, and clothes. These were presented with much ceremony, and served to stimulate future exertion among his soldiers as well as to give greater fame to his exploit. The sword of Afzul Khán and Shiváji's favourite sword Bhaváni passed to the Moghals on the capture of Sambhájí in 1690. They were restored by Aurangzeb to Sháhu in 1707 and till 1827 remained a valued trophy in the armoury of Shiváji's descendants. Gopináthpant received the promised grant in reward for his treachery, and was afterwards promoted to considerable rank in the service.¹

In 1659, Shiváji surprised the fort of Vasantgad about seven miles north-west of Karhád, levied contributions along the Krishna, and left a *thána* or garrison with a revenue collector in the *gadhi* or mud fort of Battis Shirála. In January 1661, Ali Adil Sháh II. disappointed in his hopes of crushing Shiváji, took the field in person and marched to Karhád. All the district authorities, some of whom had submitted to Shiváji, attended the royal camp to tender their allegiance. Ali Adil Sháh recovered Panhála and Rángna in Kolhápúr which had fallen to Shiváji in the previous year.²

In 1661, as Shiváji was unable to visit the famous temple of Bhaváni at Tuljápúr during the rains, he with great solemnity dedicated a temple to her in the fort of Pratápgad. His religious observances from this time became exceedingly rigid; he chose the celebrated Rámdás Svámi as his *mahápurush* or spiritual guide, and aspired to a high character for sanctity.³ In 1662 when Shiváji thought of making Ráygad in Kolába his capital he held the Konkan Ghátmátha that is the hilly West Deccan from the Bhima to the Várna.⁴ In 1665, in accordance with the terms of the treaty of Purandhar by which Shiváji ceded to the Moghals the forts which he had taken from them and twenty others taken or built by him in the territory of the late Nizám Sháhi government and obtained the right of levying the *chauth* and *sardeshmukhi* over the Bijápúr dominions and to co-operate with the Moghals to subdue Bijápúr, Shiváji with a body of 2000 horse and 8000 infantry joined Jaysing and the combined army marched about November. Their first operations were against Bajáji Náik Nimbálkar a relation of Shiváji and a *jágirdár* of Bijápúr. Phaltan was reduced and the fort of Táthvad scaled by Shiváji's Mávalis. All the fortified places in their route were taken. Ali Adil Sháh had prepared his troops, but endeavoured to prevent the invasion by promises of settling the demands of the Moghals. But Jaysing continued his advance and met with little opposition until near Mangalvedha in Sholápur.⁵ In 1668 Shiváji obtained a yearly payment of money from the Bijápúr government in lieu of a levy of the *chauth* and *sardeshmukhi* over the Bijápúr dominions

¹ Grant Duff's Maráthás, 79.² Grant Duff's Maráthás, 82.³ Grant Duff's Maráthás, 83.⁴ Grant Duff's Maráthás, 85.⁵ Grant Duff's Maráthás, 94-95.

and in spite of the narrowing of his territory by the Purandhar treaty he still retained the western Sâtára hills.

The years 1668 and 1669 were of greatest leisure in Shivaji's life. Some of his contemporaries, speculating on the future, supposed from his apparent inactivity that he would sink into insignificance, but he employed this interval in revising and completing the internal management of his government, which with his various institutions are the key to the forms of government afterwards adopted by every Marátha state. Shivaji's regulations were gradually formed and enlarged, but after a certain period underwent no change by the extension of his territory until he assumed the ensigns of royalty. Even then the alterations were rather in matters of form than in rules. The plans of Marátha encroachment which were afterwards pursued so successfully by his nation may be traced from a very early period and nothing is more remarkable in regard to Shivaji than the foresight with which some of his schemes were laid and the fitness of his arrangements for the genius of his countrymen.

The foundation of his power was his infantry; his occupation of the forts gave him a hold on the country and a place of deposit for his plunder. His cavalry had not yet spread the terror of the Marátha name; but the rules of formation and discipline for his troops, the interior economy of his infantry and cavalry, the regulations for his forts, his revenue and judicial arrangements, and the chief offices through which his government was administered were fully developed. Shivaji's infantry was raised in the West Deccan and Konkan; the men of the West Deccan tract were called Mávalis or westerners, those of the Konkan Hetkaris or southerners. These men brought their own arms and required nothing but ammunition. Their dress, though not uniform, was generally a pair of short drawers coming half-way down the thigh, a strong narrow band of considerable length tightly girt about the loins, a turban, and sometimes a cotton frock. Most of them wore a cloth round the waist, which likewise answered the purposes of a shawl. Their common arms consisted of a sword shield and matchlock. Some of the Hetkaris, especially the infantry of Sávantvádi, used a species of firelock, the invention of the lock for the flint having been early received from the Portuguese. Every tenth man, instead of firearms, carried a bow and arrows which were useful in night attacks and surprises when firearms were kept in reserve or forbidden. The Hetkaris excelled as marksmen but they could seldom be brought to the desperate sword-in-hand attacks for which the Mávalis were famous. Both of them had unusual skill in climbing, and could mount a precipice or scale a rock with ease, where men of other countries must have run great risk of being dashed to pieces. Every ten men had an officer called a *náik* and every fifty a *havildár*. The officer over a hundred was termed *jumládár* and the commander of a thousand was styled *ek-hazári*. There were also officers of five thousand, between whom and the *sarnobat* or chief commander there was no intermediate step. The cavalry were of two kinds *bárgirs* literally bridlemen or riders who were supplied with horses and *shiledárs* who were self-horsed;

Chapter VII.

History.

MUSALMÁNS.

Adil Sháhís,
1489-1686.

Shivaji's
Institutions.

Chapter VII.

History.

MUSALMÁNS.

Adil Sháh's,
1489-1686,Shiváji's
Institutions.

Shiváji's *bárgirs* were generally mounted on horses, the property of the state. A body of this description was termed *págáh* or household troops, and Shiváji always placed more dependence on them than on the *shiledárs* or any horse furnished on contract by individuals : with both he had a proportion of his *págáh* mixed, to overawe the disobedient and to perfect his system of intelligence which abroad and at home penetrated into a knowledge of the most private circumstances, prevented embezzlement, and frustrated treachery. The Maráthá horsemen were commonly dressed in a pair of tight breeches covering the knee, a turban which many of them fastened by passing a fold of it under the chin, a frock of quilted cotton, and a cloth round the waist, with which they generally girded on their swords in preference to securing them with their belts. The horseman was armed with a sword and shield ; a proportion in each body carried matchlocks, but the great national weapon was the spear, in the use of which and the management of their horses they showed both grace and skill. The spearmen had generally a sword and sometimes a shield ; but the shield was unwieldy, and was carried only in case the spear should be broken. Over every twenty-five horsemen Shiváji had a *havildár*. To one hundred and twenty-five there was a *jumládár*, and to every five *jumlás* or six hundred and twenty-five was a *subhedár*. Every *subha* had an accountant and auditor of accounts appointed by Shiváji, who were liable to be changed and were invariably Bráhmans or Prabhus. To the command of every ten *subhás* or six thousand two hundred and fifty horse, which were rated at only five thousand, there was a commander styled *panch-hazári* with whom were also stationed a *muzumddr* or Bráhman auditor of accounts and a Prabhu register and accountant who was called *amin*. These were government agents. Besides these every officer, from the *jumládár* upwards, had one or more *kárkuns* or writers paid by himself as well as others in the pay of government. Except the *sarnobat* or chief no officer was superior to the commander of five thousand. There was one *sarnobat* for the cavalry and one for the infantry. Every *jumla*, *subha*, and *panch-hazár* had an establishment of news-writers and spies besides secret intelligencers. Shiváji's head spy was a Maráthá named Bahirji Náik, to whom, some of the Bráhmans readily admit, he owed many of the discoveries imputed to the goddess Bhaváni. The Maráthás are peculiarly roused from indolence and apathy when charged with responsibility. Shiváji at the beginning of his career personally inspected every man who offered himself, and obtained security from some persons already in his service for the fidelity and good conduct of those with whom he was not acquainted. This system of security must soon have made almost every man answerable for some of his comrades ; and although it could have been in most instances but a form, owing to the ease with which the responsibility could be evaded, the demand of security was always a part of Shiváji's instructions to his officers. The Mávalis sometimes enlisted, merely on condition of getting a subsistence in grain ; but the regular pay of the infantry was 6s. to £1 4s. (1-3

pagodás) a month¹; that of the *bárgirs* or riders was 12s. to £2 (2-5 *pagodás*); and that of the *shiledárs* or self-horsed cavaliers £1 16s. to £4 16s. (6-12 *pagodás*) a month. All plunder as well as prizes was the property of government. It was brought at stated times to Shiváji's *darbár* or place of public audience and individuals formally displayed and delivered their captures. They always received some small proportionate compensation; they were praised, distinguished, and promoted according to their success; and to plunder the enemy is to this day (1827) used by the Maráthas to express a victory, of which in their estimation it is the only real proof. The horse, especially at an advanced period of Shiváji's history, were subsisted during the fair season in the enemy's country; during the rains they were generally allowed to rest, and were cantoned in different places near *kurans* or pasture lands, under the protection of some fort, where the grass of the preceding season was stacked and grain prepared by the time they returned. For this purpose persons were appointed to whom rent-free lands were hereditarily assigned. This system was preserved when many of Shiváji's institutions were neglected, and it proved a great aid to the success of his countrymen.

Shiváji kept the Hindu festival of the Dasara with great pomp. It falls in October at the end of the south-west rains, and was particularly convenient for a general muster and review of his troops previous to their taking the field. At this time each horse was examined and an inventory and valuation of each soldier's effects were taken to be compared with what he brought back or eventually to be made good. If a horseman's effects were unavoidably lost, his horse killed, maimed, or destroyed in government service they were on due proof replaced. On the other hand all plunder or articles discovered, of which no satisfactory account could be given, were carried to the credit of government, either by confiscating the article or deducting the amount from the soldier's arrears. It was at the option of the captors to keep almost any articles if fairly brought forward, valued, and paid for. The accounts were closed every year, and balances due by government were paid either in ready money or by bills on the collectors of revenue in favour of the officers, but never by separate orders on villages. - The only exceptions to plunder made by Shiváji were in favour of cows, cultivators, and women; these were never to be molested nor were any but rich Muhammadans or Hindus in their service who could pay a ransom to be made prisoners. No soldier in the service of Shiváji was permitted to carry any female followers with him to the field on pain of death. His system of intelligence was the greatest check on every abuse, and his punishments were rigorous. Officers and men who had distinguished themselves, who were wounded, or who had suffered in any way, were always gratified by promotion, honour, or compensation. Shiváji did not approve of the *jágir* or estate system; he confirmed many, but, with the exception of the establishment for his forts, he seldom bestowed new military estates and gave away very few as personal

Chapter VII. History.

MUSALMÁNS.
Adil Sháhí,
1489-1686.
-Shiváji's
Institutions.

¹ A *pagoda* was equal to from Rs. 3 to Rs. 4.

Chapter VII.

History.

MUSALMANS.

Adil Sháh's,
1489-1686.Shivaji's
Institutions.

assignments. *Inám* lands were granted by him as well in reward of merit as in conformity with the tenets of his faith; a gift of land, especially to Bráhmans, being of all charities the most acceptable to the divinity. Shiváji's discipline, which required prompt obedience to superiors in every situation, was particularly strict in his forts. The chief person or *killedár* in the command of a fortress was termed *havildár* and under him there was one or more *sarnobats*. In large forts there was a *sarnobat* to each face. Every fort had a head clerk and a commissary of grain and stores; the head clerk a Bráhman was termed *sabnis*; the commissary was commonly of the Prabhu caste and was called *kárkhánnis*. The orders regarding ingress and egress, rounds, watches, and patrols, care of water, grain, stores, and ammunition were most minute, and the head of each department was furnished with distinct rules for his guidance from which no deviation was allowed. A rigid economy characterised all Shiváji's instructions regarding expenditure. The garrison was sometimes partly composed of the common infantry. Independent of them each fort had a separate and complete establishment. It consisted of Bráhmans, Maráthás, Rámoshis, Mhárs, and Mángs; the whole were termed *gadkars* or fort-men. They were maintained by permanent assignments of rent-free lands in the neighbourhood of each fort, which with the care of the fort passed from father to son. The Rámoshis and Mhárs were employed on outpost duty. They brought intelligence, watched all the paths, misled inquiries, or cut off hostile stragglers. This establishment while new and vigorous was admirably suited to Shiváji's purpose as well as to the genius of the people. The *gadkars* described the fort as the mother that fed them, and among other advantages, no plan could better provide for old or deserving soldiers.

Shiváji's revenue arrangements were founded on those of Dádáji Kondadev, Sháháji's Bráhman manager, to whom Shiváji's education in Poona was entrusted (1645). The assessments were made on the actual state of the crop, the proportionate division of which is stated to have been three-fifths to the husbandmen and two-fifths to government. As soon as Shiváji got permanent possession of any territory, every species of military contribution was stopped, all farming of revenue ceased, and the collections were made by agents appointed by himself. Every two or three villages were superintended by a *kárkun* under the *tarafdár* or *táluqdár* who had charge of a small district, and was either a Bráhman or a Prabhu. A Marátha *havildár* was stationed with each of them. Over a considerable tract there was a *subhedár* or *mámlatdár* who had charge of one or more forts in which his collections both of grain and money were secured. Shiváji never permitted the *deshmukhs* and *deshpándes* to interfere in the management of the country; nor did he allow them to collect their dues until their amount had been ascertained, when an order was annually given for the amount. The *pátils*, *khots*, and *kulkarnis* were strictly superintended, and Shiváji's government though popular with the common cultivators, would have been unpopular with village and district officers, of whom Shiváji was always jealous, had it not been for the resource which all had of entering his military service.

The method which the Brāhman ministers of the Marātha government afterwards adopted, of paying the military and civil servants by permanent assignments on portions of the revenue of villages, is said to have been early proposed to Shivāji. He objected to it, not only from fear of immediate oppression to the husbandmen, but from apprehending that it would in the end cause such a division of power as must weaken his government and encourage the village and district authorities to resist it as they frequently did that of Bijāpur. With the same view he destroyed all village walls and allowed no fortification in his territory which was not occupied by his troops. Religious establishments were carefully preserved, and temples for which no provision existed had some adequate assignments granted to them, but the Brāhmans in charge were obliged to account for the expenditure. Shivāji never sequestered any allowance fixed by the Muhammadan government for the support of tombs, mosques, or saints' shrines. The revenue regulations of Shivāji were simple and in some respects judicious; but during his life it is impossible they could have been attended with such improvements and increase of population as are ascribed to them by his countrymen. His districts were frequently exposed to great ravages, and he never had sufficient leisure to complete his arrangements by that persevering superintendence which alone can perfect such institutions. The Muhammadan writers, and Fryer a contemporary English traveller describe his country as in the worst possible state, and the former only mention him as a depredator and destroyer. Still those districts taken by him from Bijāpur which had been under the management of farmers or direct agents of government probably experienced great benefit by the change. The judicial system of Shivāji in civil cases was that of *panchayat* or council which had invariably obtained in the country. Disputes among his soldiers were settled by their officers. He drew his criminal law from the Hindu sacred works or *Shāstras*; but as the former rulers were Musalmāns they had naturally introduced changes which custom had sanctioned and perpetuated. This accounts for the difference that may be still found between Hindu law and Marātha usage.

To aid in the conduct of his government, Shivāji established eight principal offices: 1st the *Peshwa* or head manager whose office was held by Moro Pant or Moreshvar Trimal Pingle; 2nd the *Muzumdār* or general superintendent of finance and auditor general of accounts, whose office was held by Ābāji Sondev, subhedār of the province of Kalyān; 3rd the *Surnis* or general record-keeper, superintendent of correspondence, examiner of letters: the office was held by Annāji Datto; 4th the *Vānkais* or private record-keeper and superintendent of the household troops and establishment: the office was held by Dattājipant; 5th the *Sarnobat* or chief captain of whom there were two Prātāprāv Gujar over the cavalry and Yesāji Kank over the infantry; 6th the *Dabir* or minister for foreign affairs, an office held by Somnāthpant; 7th the *Nyāyādhis* or superintendent of justice, an office managed by Nirāji Rāvji and Gomāji Nāik; and 8th the *Nyāya Shāstri* or expounder of Hindu law an office held first by Shambhu Upādhyā and afterwards by Raghunāthpant.

Chapter VII.

History.

MUSALMĀNS.

Adil Shāhis,
1489 - 1686.

*Shivāji's
Institutions.*

Chapter VII.

History.

MUSALMANS.

Adil Shāhis,
1489-1686.Shivdji's
Institutions.Shivdji takes
Sátára.

The officers at the head of these civil situations, except the *Nyáyádhish* and *Nyáya Shāstri*, held military commands, and frequently had not leisure to superintend their duties. All therefore were aided by deputies called *kárbháris*, who often had power to fix the seal or mark of their principals on public documents. When so empowered they were styled *mutálik*s. Each department and every district establishment had eight subordinate officers under whom were an adequate staff of assistants. These officers were, 1st the *Kárbhári*, *Mutálik*, or *Diván*; 2nd the *Muzumddár* or auditor and accountant; 3rd the *Fadnis* or *Fadnavis* deputy auditor and accountant; 4th the *Sabnis* or clerk sometimes styled *daftardár*; 5th the *Kárkhánnis* or commissary; 6th the *Ohinis* or correspondence clerk; 7th the *Jámdár* or treasurer in charge of all valuables except cash; and 8th the *Potnis* or cashkeeper. Attached to himself, Shiváji had a treasurer, a correspondence clerk, and an accountant besides a *Farisnis* or Persian secretary. His clerk was a Prabhu named Báláji Ávji, whose acuteness and intelligence were remarked by the English at Bombay on an occasion when he was sent there on business. Balkrishnapant Hanvante, a near relation of Sháháji's head manager was Shiváji's accountant. On Shiváji's enthronement at Ráygaḍ in 1674 the names of such offices as were formerly expressed in Persian were changed to Sanskrit and some were marked by higher sounding titles. There was only one commander-in-chief for the infantry and cavalry and one *Nyáyádhish* or judge.¹

In May 1673 a detachment of Shiváji's Mavalis surprised Parli about four miles south-west of Sátára. Its capture put the Musalmán garrisons on the alert, and Sátára, a fort that had always been kept in good order by the Bijápur government, which was next invested, sustained a siege of several months and did not surrender till the beginning of September. It is remarkable that this fort which had long, perhaps before the Adil Sháhi dynasty, been used as a state prison, in time became the prison of Shiváji's descendants. The forts of Chandan, Vandan, Pándugad, Nándgiri, and Táthvad all fell into Shiváji's hands before the fair season.² In 1675 Shiváji again possessed himself of all the posts between Panhála in Kolhápur and Táthvad. As soon as he was occupied in the Konkan and had carried down all the infantry that could be spared, Nimbálkar and Ghátge, the *desmukhs* of Phaltan and Malavdi, attacked Shiváji's garrisons, drove out the posts and recovered most of the open country for Bijápur.³ In 1676 Shiváji for the third time took

¹ Grant Duff's Maráthás, 100-106. The following statement gives the names and the old and new titles of Shiváji's ministers in 1674 :

Shivdji's Ministers, 1674.

NAME.	OLD TITLE.	NEW TITLE.
Moropant Pingle	Peshwa.	Mukya Pradhán.
Rámchandra-pant Bárdekar.	Muzumddár.	Pant Amátya.
Annáji Datto	Surnis.	Pant Sachiv.
Dattájipant	Váknis.	Mantri.
Hambhírár Mohito	Sarnobat.	Senápati.
Jamráda-pant Hanvante	Dabir.	Sumant.
Báláji-pant	Nyáyádhish.	Nyáyádhish.
Raghunáth-pant	Nyáyashástri.	Panditrá.

² Grant Duff's Maráthás, 116.

³ Grant Duff's Maráthás, 119.

possession of the open country between Tāthvad and Panhāla. To prevent future inroads by neighbouring proprietors Shiváji gave orders to connect the two places by a chain of forts, which he named Vardhangad, Bhushangad, Sadāshivgad, and Maehhindragad. Although of no great strength they were well chosen to support his intermediate posts and to protect the highly productive tract within the frontier which they embrace. While engaged in this arrangement Shiváji was overtaken by a severe illness which confined him at Sātára for several months. During this period he became extravagantly rigid in the observance of religious forms, but he was at the same time planning the most important expedition of his life, the invasion of the Madras Karnátak.¹ The discussion of his legal claim to share in half his father's Karnátak possessions and the possibility of making this a cloak for more extensive acquisitions in the south was a constant subject of consultation.² While Shiváji was in the Karnátak a body of horse belonging to Ghátge and Nimbálkar laid waste Panhāla in the south and retired plundering towards Karhād. A detachment from Shiváji's army under Niláji Kátkar overtook them at Kurli, attacked and dispersed them, recovering much valuable property, which, as it belonged to his own subjects, Shiváji scrupulously restored.³

In 1679, Shiváji's son Sambhájí joined the Moghals. Diler Khán the Moghal general, intent on making Sambhájí the head of a party in opposition to his father, sent a detachment of his army from before Bijápúr which they had invested, accompanied by Sambhájí as Rāja of the Maráthás, and took Bhopálgad in the Khánápúr sub-division Shiváji's easternmost outpost.⁴ At the time of his death in 1680, Shiváji, who during the last two years of his life had become an ally of Bijápúr against the Moghals, possessed that part of Sātára of which the line of forts built from Tāthvad to Panhāla distinctly marked the eastern boundary. Shingnápúr in the Mán sub-division in the east with the temple of Mahádev was his hereditary *inám* village given by one of the Ghátges to his father Sháhájí.⁵ Rámdás Svámi, Shiváji's friend and spiritual guide, whose life and conduct seem to have deserved the universal praise of his countrymen, a few days before Shiváji's death wrote Sambhájí his elder son from Parli an excellent and judicious letter, advising him for the future rather than upbraiding him for the past, and pointing out the example of his father yet carefully abstaining from personal comparison.⁶

After Shiváji's death, Rájárám his younger son being placed on the Maráthá throne at Ráygad in Kolába, Sambhájí the elder son made his escape from Panhāla, and, having made himself master of his father's dominions, among others, put to death Soyarábái Rájárám's mother, and imprisoned Rájárám. A conspiracy in favour of Rájárám was detected and it was discovered that it was supported by the whole of the Shirke family whose motive

Chapter VII.

History.

MUSALMÁNS.
Adil Sháhí,
1489-1686.

Sambhájí,
1680-1689.

¹ Grant Duff's Maráthás, 120.

² Grant Duff's Maráthás, 123.

³ Grant Duff's Maráthás, 127.

⁴ Grant Duff's Maráthás, 130.

⁵ Grant Duff's Maráthás, 133.

⁶ Grant Duff's Maráthás, 134.

Chapter VII.

History.

MUSALMÁNS.

Adil Sháhís,
1489-1686.

was revenge for the death of Soyarábái who belonged to their family. Such of the Shirkes as could be found were executed and the rest fled and several of them entered into the Moghal service. Sambháji gave himself up to idleness and pleasure and the system which Shiváji had introduced soon fell into decay. Decay first appeared in the army where Shiváji's discipline and strict orders were neglected. When the horse took the field, stragglers were allowed to join, plunder was secreted, women followers who had been forbidden on pain of death were not only allowed but women were brought off from the enemy's country as an established article of plunder and either kept as concubines or sold as slaves. The booty brought back by the commanders of the horse was too small for the pay of the troops. They took the field in arrears and leave to keep part of the plunder was a natural compensation for the regular pay allowed by Shiváji. Sambháji was prodigal in his expenses and his minister and favourite, Kalushaa North Indian Bráhmaṇ, raised the land-rent by the addition of various cesses. When he came to collect the revenue he found the receipts much less than they had been in the time of Shiváji as the assessments were nominally greater. The managers of districts were in consequence removed for what seemed to him evident peculation. The revenue was farmed, many of the husbandmen fled from their villages, and the approach of a vast army of Moghals under Aurangzeb helped to complete the prospect of ruin to Shiváji's territory.¹ In 1685 during this campaign Sultán Muazzam lay at Válvá, and in the emperor's name took possession of such parts of the country as he could overrun. Deeds still remain in which Muazzam confirmed in his own name grants of lands originally given by Bijápur generals. In October a pestilence broke out in his camp, swept off many of his men, and greatly diminished his force. Still on receiving the emperor's orders to reduce the south-west districts above the Sahyádris, formerly taken by Shiváji from Bijápur, he advanced without hesitation for that purpose.²

Fall of Bijápur,
1686.

In October 1686 Bijápur fell to Aurangzeb, the Bijápur government came to an end, and its territories passed to the Moghals.³ In the same year Shirze Khán of Bijápur, who was sent to invade Sambháji's districts, marched towards Sátára.⁴ The Marátha Mansabdárs or men of title who had been in the service of Bijápur, sent

¹ Grant Duff's Maráthás, 142.² Grant Duff's Maráthás, 147.

³ Grant Duff's Maráthás, 151. In taking possession of a district the Moghals appointed two officers the *fauzddr* a military and the *khálsa diwán* a civil officer. The *fauzddr*, who was in command of a body of troops was charged with the care of the police and the protection of his division. He held, or, according to circumstances assumed, a greater or less degree of power. The regular amount allowed him for the maintenance of the district establishment was about 25 per cent of the government collections. The duties of the *diwán* were entirely civil and he was entrusted with the collection of the revenue whether for the exchequer or on account of a *jágirdár*. The Moghal commander who received land grants or *jágirs* from the newly acquired territories seldom had lands permanently made over to them similar to the tenure by which the Marátha *mansabdárs* held their possessions. The usual practice was to grant assignments for a term of years on specified districts for the support of their troops. Thus the *fauzddrs* were more on the footing of feudatories than the *jágirdárs*. The *fauzddrs* in conjunction with the *diwáns* farmed out the districts to the *deshmukhs* or *desáis* and the *diwáns* realized the amount from them. Ditto, 154.

⁴ Grant Duff's Maráthás, 151.

professions of duty to the emperor, but showed no readiness to join his standard. Shirje Khán passed as far west as Wái where he was attacked and defeated by Sambhájí's chief captain Hambirráv, a victory dearly bought by the death of Hambirráv who fell mortally wounded. The advantage which the Maráthás had gained was not neglected; several detachments pushed forward and occupied a great part of the open country towards Bijápur.¹

Sambhájí became careless of all general business and spent his time between Panhála and Vishálgad in Kolhápúr at a favourite house and garden in Sangameshvar in Ratnágiri. The whole power was in the hands of his favourite Kalusha whose time seems to have been more occupied in managing his master's humours than in attending to the business of the state. The discipline of the Marátha army became looser. Though ruinous to Sambhájí's resources as head of an organized state, this increased looseness had a wonderful effect in spreading predatory power. Every lawless man and every disbanded soldier, Muhammadan or Marátha, who could command a horse and a spear, joined the Marátha parties, and such adventurers were often enriched by the plunder of a day. Independent of other causes, a warlike spirit was thus excited among a people fond of money and disposed to predatory habits. The multitude of horsemen nurtured by former wars was already too heavy for the resources of the Marátha state. The proportion of the best troops which was kept in the Imperial service would probably have soon enabled Aurangzeb to suppress the disorder commonly attendant on Indian conquest had not the love of war and pillage been kindled among the Maráthás. A pride in the conquests of Shivájí, their confidence in the strength of the forts, the skill and bravery of many of the Marátha leaders, the ability and influence of many of the Bráhmans, and the anger raised among Hindus by the odious poll-tax, excited a ferment which required not only vast means but an entire change of measures to allay.

Aurangzeb had great military and financial strength; he had considerable local knowledge, and in the first instance the same power of confirming or withholding hereditary right as his predecessors in conquest. Titles, *mansabs*, and *jágirs* were bestowed, and still more frequently promised with a liberality greater than that of any former conqueror. Still presumption, jealousy, and bigotry deprived him of many of those advantages. He was not fully aware of the strength of predatory power, and instead of crushing it by the aid of the established governments, he pulled down the two leading states of Golkonda and Bijápur and raised nothing in their place. He involved himself with enemies on every side; he discharged the soldiery, whom, in addition to his own troops, he could not maintain, and thus sent armies into the field against himself. He supposed that he was not only acquainted with the details of the arrangements necessary in a newly conquered territory, but capable of superintending them. He placed little confidence in his agents, while at the same time he employed Muhammadans in

Chapter VII.

History.

MUSALMANS.

Moghals,
1686-1720.

¹ Grant Duff's Maráthás, 154.

Chapter VII.

History.

MUSALMÁNS.

Moghals,
1686-1720.

situations for which policy and humanity, alike advised the choice of Hindus. The confusion and disorder which followed could not be quieted by the emperor's fancied wisdom or by the flattery and praises of his court and countrymen. Maráthás, especially Maráthi-speaking Bráhmans, are less dazzled by show than Muhammadans, and soon found the weak points in their magnificent emperor. The powerful Sátára chiefs Daphle, Ghátge, Máne, and Nimbálkar, during the siege of Bijápur hovered round the imperial camp until the fall of the capital. They then withdrew to their estates, sending their agents with humble professions of duty, and in some cases attending themselves. Still from this time they became unsettled and joined plundering parties of their countrymen or submitted to the Moghals as circumstances invited or forced them. Few of the plunderers were independent of Sambháji's parties or of some of the local chiefs because the Moghal *fauzdár's* troops were always too strong for common banditti. While their envoys were in the imperial camp professing obedience to Aurangzeb, the chiefs often sent parties to plunder the Moghal districts. In case of discovery their Bráhman agent, who, by bribery had secured the patronage of some great man at the Moghal court was ready to answer for or to excuse the irregular conduct of his master's followers. The Moghal *fauzdárs* were told to please the Marátha chiefs on condition that they agreed to serve the Moghals. The chiefs were negotiating with the *fauzdár*; their agents were intriguing at court; their own villages were secure; and their followers, hid under the vague name of Maráthás, were ravaging the country. The Moghal officers who had land assignments in the Deccan soon found that they could raise little revenue. Their corruption was increased by poverty, and the offenders who in the first instance had plundered their districts by purchasing the connivance of the *fauzdárs*, bribed the *jágirdárs* at court with a part of the pillage. The hereditary rights and the family feuds which had before usefully served as an instrument of government, in the general confusion of the period became a cause of increasing disorder. The intricate nature of some of the hereditary claims in dispute and the ingenuity of Bráhmans who were always the managers made every case so plausible that the officers of government found little difficulty in excusing or at least in palliating many acts of gross injustice to which they scandalously lent themselves. The rightful owners had often reason for complaint; they absented themselves with their troops, joined the plunderers, and when induced or compelled to come in they boldly justified their behaviour by the injustice they had suffered.

When an hereditary office was forfeited or became vacant in any way the Moghal government selected a candidate on whom it was conferred; but the established premium of the exchequer was upwards of six and a half year's purchase or precisely 651 per cent on one year's emoluments, one-fourth of which was made payable at the time of delivering the deeds and the remainder by instalments. Besides this tax the clerks exacted an infinite number of fees or perquisites all of which lent encouragement to confiscations and new appointments. The emperor, weighed down by years, was

soon overwhelmed with pressing cares ; his ministers and their underlings were alike negligent and corrupt ; even after deeds and papers were prepared years passed before the orders they contained were carried out.¹ Aurangzeb spent about three years at Bijápur (1686-1689). During this time his arms were everywhere successful. In Sambhájí's Deccan districts nothing but the strong forts remained unsubdued (1689). The Moghal troops had possessed themselves of Táthvad and the range of forts built by Shivájí between that place and Panhála, and Aurangzeb was now preparing to enter on a regular plan for reducing the whole of the forts, as, in his opinion, this was all that remained to complete the conquest he had so long meditated. His plans were thwarted by the terrible outbreak of plague which forced him to leave Bijápur and pass north to Brahmápur in Sholápur.²

In 1689 Sambhájí was surprised at Sangameshvar in Ratnágiri. He was carried in triumph to Aurangzeb's camp at Akhij in Sholápur, and as he refused to become a Musalmán and insulted the Prophet Muhammad and Aurangzeb, he was executed at Tulápur in Poona on the Indráyani. So unpopular had Sambhájí become that no attempt was made to rescue him or to avenge his death. At Ráygar, on the news of Sambhájí's death, his younger brother Rájárám was declared regent during the minority of Sambhájí's son Shivájí afterwards known as Sháhu. In 1690 Ráygar the Marátha capital fell to the Moghals and young Shivájí and his mother Yesubái were made prisoners and taken to the Moghal camp. Shivájí's sword Bhaváni and the sword of Afzul Khán were taken by the Moghals. Yesubái and her son found a friend in Begam Sáheb the daughter of Aurangzeb, and the emperor himself became partial to the boy whom he named Sháhu. Rájárám moved from place to place and afterwards made Gujji about eighty miles south-west of Madras his head-quarters. In a fresh arrangement of state offices made at this time Santáji Ghorpade the oldest representative of the Kápsi family was made *senápati* or chief captain and dignified with the title of *Hindu Ráv Mamlakat-Madár*. He was also entrusted with a new standard called the *jaripatka* or Golden Streamer, and in imitation of the imperial officers of the highest rank he was authorized to beat the *nobat* or large drum and assume various other signs of rank. Rájárám at this time created a new office called Pratinidhi or the king's likeness and conferred it on Pralhád Niráji who at this time was the soul of the Marátha cause.

While Rájárám was at Gujji, Rámehandrapant Bávdékar one of the principal men of the time was left with the title of *Hukmat Panha* in charge of all the forts and possessing all the powers of government, and under him was placed Parashurám Trimbak who from the humble situation of hereditary *kulkarni* of Kinhai had brought himself into notice and had given proofs of intelligence and spirit. These officers used great exertions in restoring forts and giving spirit and zeal to the garrisons. Rámehandrapant moved from place to place, but fixed his principal residence at Sátára, where, by the aid of

Chapter VII.

History.

MUSALMÁNS.

Moghals,
1686-1720.Rájárám,
1689-1700.¹ Grant Duff's Maráthás, 155-158.² Grant Duff's Maráthás, 169.

Chapter VII.

History.

Mr. Duff's
Muzhale,
1686-1720.

his head writer Shankráji Náráyan Gandekar, he not only attended to every military disposition, but regulated the revenue and established order. He had raised troops of his own and had cut off several straggling parties of Moghals before Santáji and Dhanáji returned from Ginji. When they joined him Rámchandrapant proposed a plan for surprising the *fauzdár* at Wái to which Santáji greatly pleased immediately agreed, took the *fauzdár* with all his troops prisoners, and in their stead established a Marátha post. The presence of Santáji and Dhanáji inspired Rámchandrapant's men and he stirred his captains to follow their example. He sent them to make their established collections the *chauth* and *sardeshmukhi*, as they were termed, from the Moghal territory, and under the encouragement of success his officers added a third contribution for themselves under the head of *ghásdána* or forage money. In this manner a new army was raised whose leaders were Povár, Thorát, and Áthavle. Rájárám gave them honorary presents and rewards; the title of Vishvásráv was conferred on Povár, of Dinkarráv on Thorát, and of Shamsher Bahádur on Áthavle. Rámchandrapant was particularly partial to the Dhangars or shepherds a great number of whom served among his troops; and many of the ancestors of those who afterwards became great chiefs in the empire began their career under Rámchandrapant. Shankráji Náráyan, known as an able officer, received charge of Wái.¹ Ginji in which Rájárám was besieged fell to the Moghals in January 1698. But a few days before the fall Rájárám was allowed to escape and came in safety to Vishálgad in Kolhápur.² In 1699 Rájárám remained for a short time at Sátára which at the recommendation of Rámchandrapant he made the seat of government and then passed north with his army plundering.³ On hearing of Rájárám's return Aurangzeb marched west from Brahmápur in Sholápur and encamped under the fort of Vasantgad about seven miles north-west of Karhá. Batteries were prepared and in three days the garrison surrendered. The emperor named the fort Kalid-i-fateh or the Key of Victory and was much pleased with his success. Aurangzeb marched for Sátára, a movement wholly unexpected by the Maráthas, who, filled with the idea that Panhála in Kolhápur was about to be besieged, had directed all their preparations towards its defence. The provisions in Sátára fort were not enough to stand more than a two months' siege. This neglect roused the suspicion that Rámchandrapant had purposely left it unprovided. Of this suspicion Aurangzeb took advantage, and when during the siege, in consequence of Rájárám's illness, Rámchandrapant was called to Sinhgad in Poona, Aurangzeb wrote a letter which fell into the hands of Parashurám Trimbak and widened the breach which had for some time existed between him and Rámchandrapant. On arriving before Sátára Aurangzeb pitched his tents to the north of the fort on the site of the present village of Karinja. A'zam Sháh was stationed at a village on the west side which has since borne the name of Sháhápur. Shirze Khán invested the south side and Tarbiyat Khán occupied the eastern quarter; and chains of posts between

¹ Grant Duff's Maráthás, 166.² Grant Duff's Maráthás, 171.³ Grant Duff's Maráthás, 172.

the different camps effectually secured the blockade. The fort which occupies the summit of a very steep hill of moderate height, and whose defences consist of a sheer scarp of over forty feet topped by a stone wall, was defended by Pryággi Prabhu Havildár, who had been reared in the service of Shiváji. He vigorously opposed the Moghals, and disputed every foot of ground as they pushed forward their advanced posts. As soon as they began to gain any part of the hill he withdrew his troops into the fort and rolled huge stones from the rock above, which did great execution, and, until they threw up cover, were as destructive as artillery. In spite of Pryággi's efforts the blockade was completed. All communication with the country round was cut off; and as the small stock of grain was soon exhausted, the besieged must have been forced to surrender had not Parashurám Trimbak, who had thrown himself into the fort of Parli, bought the connivance of A'zam Sháh and brought provisions to the besieged. The divisions on the west and south faces raised batteries, but the grand attack was directed against the north-east angle, one of the strongest points with a total height of sixty-seven feet of which forty-two were rock and twenty-five were masonry.

Tarbiyat Khán undertook to mine this angle, and at the end of four months and a half (1700) completed two mines. So confident of success were the Moghals, that the storming party was ready formed, but concealed as much as possible under the brow of the hill from the view of the garrison. Aurangzeb was invited to view the spectacle, and to draw the garrison towards the bastion the emperor moved off from that side in grand procession, so that when the match was ready, hundreds of the Maráthás, drawn by his splendid retinue crowded to the rampart. Among them was Pryággi the commandant. The first mine was fired. It burst several fissures in the rock, and caused so violent a shock that a great part of the masonry was thrown inwards and crushed many of the garrison in its ruins. The storming party in their eagerness advanced nearer; the match was applied to the train of the second and larger mine, but it was wrongly laid and burst out with a dreadful explosion, destroying, it is said, upwards of 2000 Moghals on the spot. Pryággi the Maráthá commandant was buried in the ruins caused by the first explosion close to a temple dedicated to the goddess Bhaváni, but was afterwards dug out alive. His escape was considered a lucky omen, and under other circumstances might have done much to inspire the garrison to prolong the defence. But as A'zam Sháh could no longer be persuaded to allow grain to pass into the fort, proposals of surrender were made through him, and the honour of the capture which he so ill-deserved was not only assigned to him, but the place received his name and was called by the emperor Ázam Tára. Sátára surrendered about the middle of April 1700. Immediately on the fall of Sátára, Parli was invested. The siege lasted till the beginning of June, when, after a good defence, the garrison left the fort. The fort was called by the emperor Nauras Tára. As the south-west monsoon burst with great violence, the Moghal army, which was unprepared, suffered much distress and hardship before the camp could be

Chapter VII.

History.

MUSALMÁNS.

Moghals,
1686-1720.

*Sátára taken by
Aurangzeb,
1700.*

Chapter VII.

History.

MUSALMANS.

Moghals,
1686-1720.
Tdrabds's
Regency,
1700-1708.

moved from the hills. After much loss both of baggage and of life, the army reached Khaváspur on the banks of the Mán in Sholápur, where the rains are comparatively light.¹

A raid of Rájárám's against Jálma about fifty miles east of Aurangabad was met so vigorously by Zulfikár Khán, the only Moghal general of whom the Maráthás then stood in fear, that Rájárám was forced to fly. So hot was the pursuit that though he managed to escape he died of exhaustion at Sinhgad in Poona in the middle of March 1700, a month before the fall of Sátára.² The news of Rájárám's death was received in the emperor's camp at Sátára with great rejoicing. Tárábái, Rájárám's elder widow, who, with the aid of Rámchandrappant Amátya had immediately assumed the government for her son Shiváji a boy of ten, raised Parashurám Trimbak to the rank of Pratinidhi, and placed him in general charge of all the forts. Tárábái had no fixed residence.³ The Mánkaris began to profess obedience to the descendant of Shiváji and sometimes joined his standard, but they always plundered on their own account when opportunity offered.⁴

Aurangzeb, whose reign was prolonged beyond all expectation, persevered to the last in his fruitless endeavours to stifle Maráthha independence. In 1701 besides several other forts in Poona and Kolhápur, Chandan Vandan and Pándugad surrendered to his officers.⁵ But these apparently vigorous efforts were unsubstantial; there was motion and bustle without zeal or efficiency. The empire was unwieldy, its system relaxed, and its officers corrupt beyond all example. It was inwardly decayed, and ready to fall to pieces as much by its inherent weakness as by the corroding power of the Maráthás whom the Muhammadan wars had trained to arms. Though the weakness of the government tempted them to plunder, the Maráthás had not yet the feeling of conquerors. There was a common sympathy but no common effort; their military spirit was excited by plunder, not by patriotism. Many enjoyed greater advantages under the weak Moghals than they were likely to enjoy under a strong Maráthha government, and these were eager that war should not cease. Many Moghal officers in charge of districts were in the pay of both parties, and they also had no wish that the confusion should end. Parties of Maráthás in the service of the Moghals met, rioted, and feasted with their countrymen, and at parting or when passing within hearing of each other used to mock the Muhammadans by uttering an *alhamdaliláhi* Praise be to Allah, and praying for long life to the glorious Alamgir whose mode of warfare made their life so easy.

Some of the Moghal officers were anxious to negotiate a peace and Kám Bakhsha the favourite son of the emperor, whose early plans were directed to the establishment of an independent kingdom at Bijápur, contrived to obtain the emperor's consent to open a

¹ Grant Duff's Maráthás, 174-175. See Kháfí Khán's Muntakhabu'l-Lubábin Elliot and Dowson, VII 369-368.

² Grant Duff's Maráthás, 175.

³ Grant Duff's Maráthás, 175.

⁴ Grant Duff's Maráthás, 176.

⁵ Grant Duff's Maráthás, 177; Elliot and Dowson, V, 370.

negotiation with Dhanáji Jádhav. Overtures were begun by proposals for releasing Sháhu the son of Sambhájí. The negotiations proceeded and for a few days Aurangzeb had been brought to agree to pay ten per cent of the whole revenue of the six *subhás* of the Deccan as *sardeshmukhi* for which the Maráthás were to engage to maintain order with a body of horse. On the news of this concession the Maráthás, who, notwithstanding their predatory character were at all times exceedingly eager to have any right formally recognized, flocked to Dhanáji's camp. With their increasing numbers their expectations and their insolence rose. Their tone changed from prayer to demand, they crowded near the camp, and when they required honorary dresses for seventy officers, Aurangzeb suspected treachery, broke off the negotiation, and recalled his ambassador. Soon after he left the Maráthá camp the Moghal ambassador was attacked, and as this confirmed the emperor's suspicion of treachery he withdrew to the east.¹

In 1705 Tárabái went to live at Panhála in Kolhápúr and admitted Rámchandrapant to a very large share of power. In the following year Vasantgad and Sátára were taken by the Pratinidhi Parashurám Trimbak. Sátára was surprised by the artifice of a Bráhma named Annájipant. This man had escaped from prison at Ginji and assumed the character of a mendicant devotee. He fell in with a party of Moghal infantry marching to relieve the Sátára garrison, amused them with stories and songs, obtained alms from them, and so ingratiated himself with all that they brought him with them, admitted him into the fort and in reward for his wit allowed him to live there. Annájipant, who had been a writer attached to a body of Mávali infantry, saw that with the aid of a few of his old friends the place might be surprised. He watched his chance, told Parashurám Trimbak of his design, and having introduced a body of Mávalis into the fort the enterprising and remorseless Bráhma put every man of the garrison to the sword.²

Aurangzeb died in 1707. By the advice of Zulfikár Khán Aurangzeb's second son, prince A'zam Sháh, determined to release Sháhu and promised that if he succeeded in establishing his authority and continued steadfast in his allegiance he should receive the tract conquered from Bijápúr by his grandfather Shivájí.³ On Sháhu's approach Tárabái, unwilling to lose the power she had so long held, pretended to believe him an impostor and determined to oppose him, and chose Shankráji Náráyan to defend the western hill country. But Dhanáji Jádhav was detached from her cause and the Pratinidhi finding he was not supported fled to Sátára. Sháhu, joined by Dhanáji Jádhav, advanced and took Chandan Vandan. He seized the families of all who were acting against him and sent an order to Parashurám Trimbak to surrender Sátára. Parashurám did not obey, but Shaikh Miráh a Muhammadan officer who commanded

Chapter VII.

History.

MUSALMÁNS.

Moghals,
1686-1720.Sháhu Released,
1707.¹ Grant Duff's Maráthás, 179.² Grant Duff's Maráthás, 180.³ Grant Duff's Maráthás, 185.

Chapter VII.

History.

MUSALMÁNS.

Moghals,
1686-1720.

under him confined him and gave up the fort.¹ On gaining possession of Sátára Sháhu formally seated himself on the throne in March 1708. Gadádhar Pralhád was appointed Pratinidhi and Bahiropant Fingle was made Peshwa. Dhanáji Jádnav was confirmed in his rank of Senápati or chief captain and the right of making collections in several districts was entrusted to him. In the prevailing confusion the revenue was realized on no fixed principle, but was levied as opportunity presented itself in the manner of contribution. The principal writers employed by Dhanáji in revenue affairs were Ábáji Purandhare accountant of Sásvad in Poona, and another Bráhman accountant of Shrivardhan in Janjira, a village claimed by the Sidi, from which, in consequence of some intrigue connected with the Sidi's enemy, A'ngria, he had fled to Sásvad and had been recommended to Dhanáji by Ábáji Purandhare and Parashurám Trimbak. The name of the Shrivardhan accountant, afterwards famous as the founder of the Peshwa's power, was Báláji Vishvanáth Bhatt. During the rains of 1708, Sháhu's army was cantoned at Chandan Vandan and he neglected no preparations to enable him to reduce his rival. Among other expedients he made an unsuccessful application to Sir Nicholas Waite the Governor of Bombay for a supply of guns, ammunition, European soldiers, and money.²

At the opening of the fair season, after holding the Dasara holiday, preparations were made to renew the war against Tárábái (1709). Panhála and Vishálgad, two of Tárábái's forts, were taken, and Sháhu, on the approach of the next rains, retired to Kolhápúr where he cantoned his troops. In October 1709, on the opening of the fair season, Sháhu intended to renew the war, but about that time an agreement with the Moghals waived the question of hereditary claim and made the reduction of Tárábái less important to Sháhu.³ Dáud Khán Panni, whom Zulfikár Khán left as his deputy in the Deccan, settled with such Marátha chiefs as acknowledged Sháhu's authority, with certain reservations, to allow them one-fourth of the revenue, at the same time reserving the right of collecting and paying it through his own agents. Dáud Khán's intimacy with most of the Marátha chiefs, his connection with Zulfikár Khán, and the terms of friendship between Zulfikár and Sháhu, not only preserved Sháhu's ascendancy, but, except in instances where independent plundering bands occasionally appeared, secured a fairly correct observance of the terms of the agreement. At the close of 1709 Sháhu returned to Sátára and married two wives, one from the Mohite and the other from the Shirke family. His other two wives who were married to him while in Aurangzeb's camp were with his mother at Delhi, where one of them the daughter of Sindia shortly afterwards died. Dhanáji Jádnav, after a long illness, died on his way from Kolhápúr on the banks of the Várna. His writer Báláji Vishvanáth had accompanied him on that service, and during his last sickness had the management of all his affairs. This brought on Báláji the keen jealousy of Dhanáji's son Chandrasen Jádnav, and

¹ Grant Duff's Maráthás, 185-186.² Bruce's Annals in Grant Duff's Maráthás, 187.³ Grant Duff's Maráthás, 187.

of several Bráhmans in his service. In 1710, the army had scarcely returned to Sátára, when Tárábái, encouraged by the commandant of Panhála, marched from Málvan in Ratnágiri reinforced by the troops of Phond Sávant, and made Panhála and the neighbouring town of Kolhápúr her residence. Shankráji Náráyan the Pant Sachiv maintained Tárábái's cause and Sháhu determined to reduce him instead of renewing his attack on Panhála. About this time Sháhu thought of moving his capital to Ahmadnagar, but as this gave offence to Zulfikár Khán, Sháhu at his desire gave up the idea. In 1711 an army marching towards Poona succeeded in gaining Rájgad, but as most of the Sachiv's forts were stored with provisions and garrisoned Sháhu was relieved from the risk of a defeat in reducing them by the Pant Sachiv's death, who drowned himself, it was said, from grief that the oath he had taken to Tárábái forced him to fight against his lawful prince.¹

In January 1712 Shiváji the son of Tárábái who was an idiot died of small-pox. Rámchandrapant seized the opportunity to remove Tárábái from the administration and to place Sambháji the son of Rájasbái the younger wife of Rájárám in her stead, and exerted himself with renewed vigour. Still so long as Dáud Khán's government continued Sháhu was secured in the ascendancy. He was surrounded by most of the experienced ministers and was entirely free from the cruelty and love of excess which his enemies gave out he inherited from his father Sambháji. The loss of Shankráji Náráyan the Pant Sachiv was a severe blow to the opposite party, and Sháhu, with the tact and temper for which he was deservedly applauded, despatched clothes of investiture to Shankráji's son Náro Shankar then a babe of two years. At the same time he confirmed in his situation Shankráji's *mutálik* or chief agent. This measure secured to Sháhu the support of the Pant Sachiv's party, who never afterwards departed from their allegiance. Sháhu was not equally successful in binding to his interest all the members of the Pratinidhi's family. In 1713 Sháhu released Parashurám Trimbak, restored his honours by the removal of Gadádhar Pralhád, and confirmed him in his formal charge of Vishálgad and its dependencies. The Pratinidhi sent his eldest son Krishnáji Bháskar to assume the management of the fort and district, but he had no sooner obtained possession than he revolted, tendered his services to Sambháji and was made Pratinidhi at Kolhápúr. On this defection Parashurám Trimbak was again thrown into confinement, and Sháhu, under the belief that the revolt had been encouraged by him, intended to have put him to death but was dissuaded from his design.² In consequence of changes at the Imperial court, Dáud Khán was removed from the government of the Deccan and the agreement between the Moghals and the Maráthás

Chapter VII.

History.

MUSALMÁNS.

Moghals,
1686-1720.

¹ Grant Duff's Maráthás, 188. He performed the *jál samádhi* or water-death a form of death to which Hindu devotees were partial. The victim seated himself on a wooden platform supported in deep water by earthen pots with their mouths turned down. Small holes were bored in the earthen pots and the platform sank.

² Grant Duff's Maráthás, 189.

DISTRICTS.

Chapter VII.

History.

MUSALMÁNS.
Moghals,
1686-1720.

was dissolved. Chandrasen Jádhav, who on the death of his father Dhanáji Jádhav had been appointed chief captain, was sent from Sátára with a considerable army and directed to levy the *chauth*, *sardesh mukli*, and *ghásdána* from the Moghal districts. He was attended by his father's writer Báláji Vishvanáth who was now charged with collecting and appropriating a share of the revenue for Sháhu, a situation of control which, under no circumstances, was likely to be favourably viewed by Chandrasen. The old jealousy was increased tenfold, and in a dispute about a deer run down by one of Báláji's horsemen, the suppressed hatred burst forth. Báláji was forced to flee for his life. He fled first to Sásvad in Poona but the Sachiv's agent at Sásvad did not think it prudent to protect him. With a few followers, amongst whom were his sons Bájiráv and Chimmáji, Báláji attempted to cross to Pándugad a fort in the opposite valley, but Chandrasen's horsemen were already on his track searching for him everywhere. In this extremity he contrived to hide for a few days until two Maráthás, Piláji Jádhav and Dhumal, then common cavaliers in his service, by their influence with their relations, gathered a small troop of horse, and promised at the risk of their lives to carry him and his sons to the *máchi* or village attached to the hill fort of Pándugad. Báláji was so little of a horseman that he required a man on each side to hold him on. In spite of this disadvantage the horsemen fought their way to the fort and Báláji was protected by Sháhu's orders. Chandrasen demanded that Báláji should be given up, and in case of refusal threatened to renounce his allegiance. Sháhu, though not prepared to punish this insolent demand, refused to give up Báláji and sent orders to Haibatráv Nimbalkar, Sar Lashkar, then near Ahmadnagar at once to march on Sátára. Meanwhile Báláji Vishvanáth was in Pándugad surrounded by the Senápati's troops. Haibatráv, who was annoyed that he had not been made Senápati and was incensed at Chandrasen's behaviour, eagerly obeyed the order to march against him. Hearing of Haibatráv's arrival at Phaltan Chandrasen quitted Pándugad and marched to Devur about fifteen miles to the south-east. The armies met, Chandrasen was defeated, retired to Kolhápur, and from Kolhápur went to meet Chin Kilich Khán Nizám-ul-Mulk the Moghal viceroy of the Deccan, by whom he was well received and rewarded.¹ Chandrasen for revenge and Nizám-ul-Mulk who was disposed to favour the cause of Sambháji and desirous of suppressing the ravages of Sháhu's officers sent an army against Haibatráv. To support him Sháhu sent forward a body of troops under Báláji Vishvanáth whom he now dignified with the title of *sena kurt* or army agent. A battle was fought near Purandhar in Poona, in which the advantage claimed by the Maráthás is contradicted by their subsequent retreat to the Sálpá pass twenty miles south of Purandhar. A detachment of Maráthás from the Moghal army took possession of the Poona district. At length an accommodation was made, hostilities ceased, and the Moghals returned to Aurangabad. When the war was over

¹ Grant Duff's Maráthás, 189-191.

the emperor Feroksher appointed Shāhu to the command of 10,000 horse. But for seventeen months the policy and vigour of Nizām-ul-Mulk greatly controlled the Marāthās.¹ During the rains of 1714 the Marāthās resumed their depredations. All the *deshmukhs* and *deshpāndes* in the Moghal districts of Mahārāshtra fortified their villages on pretence of defending themselves, but they frequently joined or aided their countrymen of whatever party in escape, defence, and concealment.²

As Nizām-ul-Mulk favoured the Kolhāpur party Sambhājī's influence rose and Shāhu's fell. The Ghorpades, both of Kāpshi and Mudhol, joined the Kolhāpur party. Sidoji Ghorpade, the son of Bahirji and nephew of the famous Santāji also declared for Sambhājī, but, along with his ally the Nawāb of Sāvanur was too intent on his schemes of conquest and plunder to quit the Karnātak.³ Krishnarāv Khatāvkar, a Brāhman, raised to power by the Moghals, took post about the Mahādev hills within Sātāra limits, and without joining either Sātāra or Kolhāpur plundered the country on his own account. Damāji Thorāt, a lawless ruffian of the Kolhāpur party who acknowledged no chief but his old patron Rāmchandrāpant, levied contributions in Poona. Udāji Chavhān, another of Rāmchandra's officers took the mud fort of Battis Shirāla about twenty miles south of Karhād, and in a short time became so formidable that Shāhu was glad to enter into a compromise by conceding the *chauth* of Shirāla and Karhād, which Udāji long continued to receive as a personal allowance. Several other petty wasters declared for Sambhājī. Among these the most formidable was Kānhoji Angria who then held the coast from Sāvantvādi to Bombay, and was spreading his power over the province of Kalyān in Thāna. So great was the anarchy that, without a sudden change of fortune and greater efficiency in Shāhu's government, his authority over the Marāthās must soon have ceased. Bālāji Vishvanāth instilled some vigour into his councils and began to lead in public affairs. He set out to reduce Damāji Thorāt; but, together with his friend Abāji Purandhare, and his two sons Bājirāv and Chīmāji, he was treacherously seized by Thorāt and thrown into confinement. After many indignities their ransom was settled and paid by Shāhu who now applied to the Sachiv to suppress Thorāt. The Sachiv and his manager advanced against Thorāt, but they too were defeated and thrown into confinement. At the same time two other expeditions were prepared at Sātāra, one under the Peshwa Bahiropan Pingle which went to guard the Konkan and repel Angria and the other commanded by Bālāji Vishvanāth was ordered to suppress Krishnarāv Khatāvkar. Krishnarāv had become so bold that he marched to Aundh about ten miles south of Khatāv, to meet Shāhu's troops. He was totally defeated principally through the bravery of

Chapter VII.

History.

MUSALMĀNS.

Moghals,
1686-1720.

¹ Grant Duff's Marāthās, 195.

² Grant Duff's Marāthās, 191. Khanderāv Dāblāde who acknowledged Shāhu as his chief and had established himself about Nāndod in Rājpipla committed several robberies at this time in Gujarāt.

³ About this time Sidoji gained a great acquisition in the fort of Sondur a place of singular strength within twenty-five miles of Belāri. Grant Duff's Marāthās, 192.

Chapter VII.

History.

MUSALMANS.

Moghals,
1696-1720.Baldji Vishwandth
appointed Peshwa,
1714.

Shripatrāv, the second son of Parashurām Trimbak the Pratinidhi, whose father had urged him to perform some action which might wipe away the misconduct of his elder brother and procure his father's release. Shāhu accordingly once more restored the Pratinidhi to liberty and rank. Krishnarāv submitted, was pardoned, and received the village of Khatāv. This success was of considerable importance, but a like good fortune did not attend the Peshwa's expedition. Bahiropant was defeated and made prisoner by Angria who took Lohogad and Rājnāchi in West Poona, and was reported to be marching on Sātāra. All the force that could be spared was gathered to oppose him. It was placed under Bālāji Vishvanāth whose former connection with Angria would, it was hoped, lead to some settlement. Bālāji's negotiations were successful, and Angria, on condition of large cessions¹ in the Konkan, gave up his Deccan conquests except Rājnāchi, renounced Sambhāji, released the Peshwa, and agreed to maintain the cause of Shāhu. As Bālāji performed this service entirely to Shāhu's wishes, on his return to Sātāra he was received with great distinction, and in consequence of the failure of Bahiropant Pingle, that minister was removed from the dignity of *Mukhya Prādhan* and Bālāji appointed Peshwa in his stead (1714). His friend Ābāji Purandhare was confirmed as his chief agent or *mutālik* and Rāmājipant Bhānu an ancestor of the celebrated Nāna Fadnavis as his *fadnavis*.² After the desertion of Chandrasen Jādhav, Mānāji Morē had received clothes of investiture as chief captain or *Senapāti*, but failed to perform the services which were expected of him. He was now ordered, with Haibatráv Nimbálkar, to accompany Bālāji into the Poona district to reduce Damāji Thorát. As it was feared that the Sachiv, who was still Thorát's prisoner at Hingangaon in Poona, might be killed if the place were attacked, Yesubāi the Pant Sachiv's mother prevailed on Bālāji to endeavour to obtain his release before hostilities began. In this Bālāji succeeded, and Yesubāi in gratitude made over to the Peshwa the Sachiv's rights in the Poona district and gave him the fort of Purandhar as a place of refuge for his family who then lived in Sāsavad. Bālāji obtained a confirmation of the grant of Purandhar from Shāhu who thus unconsciously forged the first link in the chain which fettered his own power and reduced his successors to pageants and prisoners. The force assembled was too powerful for Thorát. His fort was stormed and destroyed and himself made prisoner.³

In 1715 Haibatráv quarrelled with Shāhu for not appointing him *Sendapati*, retired to the Godāvari, and was never reconciled. The Peshwa induced the Moghal agent in the Poona district, a Marátha named Bāji Kadam, to make over the superior authority

¹ Grant Duff's Maráthās, 193. Angria received ten forts and sixteen fortified places of less strength with their dependent villages and was confirmed in command of the fleet and in his title of *sarkhel*.

² Grant Duff's Maráthās, 192-193.

³ Grant Duff's Maráthās, 193-194.

to him, on the promise that Rambhāji Nimbalkar's *jāgir* should be respected.¹

In all quarters Marātha affairs began to improve. Still after a period of such confusion, weakness, and anarchy, the rapid expansion of their power is in any view very remarkable and at first sight seems incredible. The influence of Bālāji Vishvanāth continued to increase and no affair of importance was undertaken without his advice. A conciliatory policy was agreeable to Shāhu and dictated all Bālāji's measures. The system of Shivāji was the groundwork of their arrangements; but since the time of Sambhāji (1680-1689), the necessity of preserving the Rāja's supremacy by profusely issuing deeds confirming to every successful Marātha leader the possession of all the territory in which he could establish himself, was ruinous both to their union and their resources as a nation. Still the nature of the tribute which Shivāji's genius had instituted suggested a remedy for the endless divisions which every additional acquisition of territory was likely to create. The expedient adopted, which is given below, although it insured its end only for a time, is the most ingenious as well as the deepest scheme of Brāhman policy which is to be found unconnected with their religious system.

The ministry as far as practicable was composed of the old retainers, and the posts of those who adhered to the Kolhāpur party were conferred on their relations. The details of the ministry in 1715 were:

Shahu's Ministers, 1715.

TITLE	NAME.	TITLE	NAME.
Pratinidhi <i>The Eight Ministers.</i> Peshwa or Mukhya Pradhān Amātya Sachiv	Parashurām Trimbak. Bālāji Vishvanāth. Ambārāv Bāpu Han- vante. Nāro Shankar.	Mantri . . . Santpati . . . Sumant . . . Nyāyādesh . . . Panditrāv . . .	Nāro Rām Shenvi. Minsing Moré. Anandrai. Honaji Anant. Mudgal Bhatt Upā- dhyā.

About this time both Parsoji Bhonsla and Haibatrāv Nimbalkar died. Parsoji's son Kānhoji was confirmed by Shāhu in all his father's possessions and succeeded to his title of *Sena Sūheb Subhā*, but the rank of *Sar Lashkar* was conferred on Dhāvalshi Somavshi together with the right and honours of the post. Haibatrāv's son, annoyed at being set aside, quitted Shāhu's standard and joined Nizām-ul-Mulk. Shāhu was not without ability. He was naturally generous, liberal to all religious establishments, observant of the forms enjoined by the Hindu faith, and particularly charitable to Brāhmans. The hilly west Deccan and the rugged Konkan were his birthright, but as his childhood was pleasantly spent in the pomp and luxury of the Moghal camp his habits were those of a Musalmān. He occasionally showed the violence of the Marātha character, and for the time anger overcame his indolence. In general he was satisfied with the respect and homage paid to his person and the

Chapter VII.

History.

MUSALMĀNS.

Moghals,
1666-1720.

¹ Grant Duff's Marāthās, 194. The Peshwa suppressed some banditti which infested the Poona district, restored order in the villages, stopped revenue-farming, and encouraged tillage by low and gradually increasing assessments. Ditto.

Chapter VII.

History.

MARATHAS.

Moghals,
1658-1720.

obedience which his ministers invariably professed to his commands. He was pleased at being free from the drudgery of business and in giving himself up to his fondness for hawking, hunting, and fishing, he did not foresee that he was delegating a power which might supersede his own. As legitimate head of the Maráthás, the importance of that nation was increased by the manner in which he was courted by the Moghals; and the dignities and rights conferred upon him in consequence of his situation gave an influence and respect to the name of Sháhu, which under other circumstances he could never have attained. Both the sons of Shiváji, Sambháji and Rájarán, followed the example of their father from the period when he mounted the throne and always declared their independence. Sháhu acknowledged himself a vassal of the throne of Delhi, and while styling himself king of the Hindus, affected, in his transactions with the Moghals, to consider himself merely as a *zamindár* or head *deshmukh* of the empire.¹

In 1715 Feroksher, the emperor of Delhi, becoming jealous of the Syed brothers to whom he owed his elevation, appointed the younger Syed Husain Ali Khán to the viceroyalty of the Deccan, in the hopes that by separating the brothers he should weaken their power and compass their destruction. In 1716, Khanderáv Dábháde, who had established a line of posts along the Surat-Burhánpur route and defeated two large Moghal armies, went to Sátára, paid his respects to Sháhu, and was raised to the rank of Senápati of the empire, Mánáji Moré being removed for inability and misconduct. The Marátha officers encouraged by their success and by the secret overtures of Feroksher now extended their encroachments, and in addition to the *chauth* which they had agreed to receive from Dáud Khán in lieu of all claims, they everywhere levied the *sardeshmukhi*. Under these circumstances the Deccan government of Syed Husain Ali Khán, distracted by Marátha depredations on one side and court intrigues on the other, had recourse to negotiations with Sháhu. Shankráji Malhár originally a writer under Shiváji and appointed Sachiv by Rájarán at Ginji, had retired during the siege of that place to Benares. Tired of a life so little in accord with his former habits, although a very old man, Shankráji took service with Husain Ali Khán when he was appointed to the Deccan. He soon gained the confidence of his master, and at an early period entered into a correspondence with his friends at Sátára. He represented to the viceroy that if the Marátha claims were recognized, they would have an interest in the prosperity of the country; that this was the only way to restore tranquillity, and a certain means of gaining powerful allies by whose aid he might rest secure from present intrigues, and eventually defy the avowed hostility of the emperor. Husain Ali approving of these views sent Shankráji Malhár to Sátára to arrange an alliance between the Moghals and the Maráthás. This mission opened a great prospect to the aspiring mind of Báláji Vishvanáth. Besides the *chauth* and *sardeshmukhi*

¹ Grant Duff's Maráthás, 194-195.

of the six *subhás* of the Deccan including the Bijápur and Haidarabad Karnátaks, with the tributary states of Maisur Trichinopoli and Tanjor, Sháhu demanded the whole of the territory in Maháráshtra which had belonged to Shiváji with the exception of his possessions in Khándesh, and in lieu of Khándesh territory near the old districts as far east as Pandharpur was to be substituted. The forts of Shivner in Poona and of Trimbak in Násik were also to be given up. The old districts in the Karnátak were also demanded, and a confirmation of some conquests lately made by Kánhoji Bhonsla the *Sena Sáheb Subha* in Gondavan and Berár. Lastly the mother and family of Sháhu were to be sent from Delhi as soon as practicable. On these conditions Sháhu promised to pay to the imperial treasury, for the old territory a yearly *peskkash* or tribute of £100,000 (Rs. 10 *lákhs*); for the *sardeshmukhi* or ten per cent of the whole revenue he bound himself to protect the country, to put down every form of disorder, to bring thieves to punishment or restore the stolen property, and to pay the usual fee of 651 per cent on the annual income for the hereditary right of *sardeshmukhi*; for the grant of *chauth* no fee was to be paid, but he agreed to maintain a body of 15,000 horse in the emperor's service, to be placed at the disposal of the *subhedárs* *fauzdárs* and officers in different districts. The Karnátak and the *subhás* of Bijápur and Haidarabad which were then overrun by the partizans of Sambháji Rája of Kolhápur, Sháhu promised to clear of plunderers, and to make good every loss sustained by the people of those provinces after the final settlement of the treaty. Shankráji Malhár had already sufficiently proved his desire to forward the interests of his countrymen, and Sháhu appointed him (1717) to conclude the terms, which, according to the above proposals, were with some exception conceded by Husain Ali Khán.

The territory and forts not under the viceroy's control were to be recovered at some season of leisure or in any manner which Sháhu might think fit. Meanwhile a body of 10,000 horse were sent to join the viceroy. Santáji and Parsoji Bhonsla relations of the *Sena Sáheb Subha*, Údái Povár Vishvásráv and several other commanders were detached in charge of the Marátha troops for this duty. At the same time agents were sent to inquire into the state of the districts and collect the extensive shares of revenue now assigned to them, while the Bráhma ministers were devising a system for realizing their intricate claims which it was by no means their object or interest to simplify.

The emperor refused (1718) to ratify the treaty. An unworthy favourite encouraged him in his intrigues for the destruction of the Syeds, he became less guarded in his measures, and as an open rupture seemed inevitable, Husain Ali Khán prepared to march for the capital and solicited aid from Sháhu. He also pretended to receive from Sháhu a son of Sultán Muhammad Akbar then residing at the Marátha court. Such an opportunity was not neglected. Baláji Vishvanáth and Khanderáv Dábháde proceeded to join the viceroy with a large body of troops, for which he agreed to pay them a certain sum daily from the date of their crossing the Narbada until their return. Husain Ali Khán further promised

Chapter VII.

History.

MUSALMÁNS.

Moghals,
1686-1720.

DISTRICTS.

Chapter VII.

History.

MUSALMÁNS.

Moghals,
1656-1720.

that the treaty should be ratified and the family of Sháhu released and delivered to his officers. On his departure Sháhu instructed Báláji Vishvanáth to endeavour to obtain the cession of the forts of Daulatabad and Chánda¹ and authority to levy the tribute, which had for some time been imposed by the Maráthás in Gujarát and Málwa. The plea on which these extraordinary pretensions to tribute were made was that the chief who had already levied contributions in those provinces would break in and plunder, unless Sháhu could receive such an authority as must oblige them to look to him only for what they termed their established contributions, and that under these circumstances Sháhu would be responsible for the protection and improvement of their territories. The combined army marched to Delhi where the wretched emperor Ferokhsher after some tumult was confined by the Syeds and put to death. Two princes of the line succeeded and died within seven months. Roshan Ikhtiar the grandson of Sultán Muazzam was then raised (1719) to the imperial dignity with the title of Muhammad Sháh, but the two Syeds held all the power. Báláji Vishvanáth and his Maráthás remained at Delhi until the accession of Muhammad Sháh (1720). During the tumult which preceded the confinement of Ferokhsher, Santáji Bhonsle and 1500 of his men were killed by the populace in the streets of Delhi. The army was paid by the Syeds, according to agreement, and Sháhu's mother and family were given over to Báláji Vishvanáth. As both the Peshwa and the Senápati were anxious to return to the Deccan they were allowed to leave, and in accordance with the treaty with Hussain Ali Khán, they received three Imperial grants for the *chauth*, *sardeshmukhi*, and *svardjya*.² The *chauth* or one-fourth of the whole revenue of the six *subhás* of the Deccan including the Haidarabad and Bijápur Karnátaks and the tributary states of Tanjor, Trichinopoli, and Maisur;³ the *sardeshmukhi* or ten per cent over and above the *chauth*;⁴ and the *svardjya* literally Own Rule

Grant of
Chauth and
Sardeshmukhi,
1720.

¹ Chánda is in the Central Provinces about a hundred miles south of Nágpur.

² Grant Duff's Maráthás, 199. When Grant Duff wrote (1826) the original grants were in the possession of the Rája of Sítára. They were in the name of Muhammad Sháh, dated in the first year of his reign A. H. 1131 (A. D. 1719). The emperor Muhammad Sháh was not placed on the throne till 1720. During the months that intervened between the dethronement of Ferokhsher and his elevation, two princes had filled the throne whose names were expunged from the records.

³ The deed for the *chauth* dated 22nd Rabi-ul-Akhir A. H. 1131 granted to Sháhu the fourth of the revenue of the six *subhás* of the Deccan simply on condition that he should maintain 15,000 horse to aid the military governors in keeping order. Grant Duff's Maráthás, 199 note.

⁴ The *sardeshmukhi* grant is dated 4th Jumádi-ul-Awal or twelve days after that of the *chauth*. It does not specify in the body of the deed that it is granted as an hereditary right; but the customary fee on such occasions is stated on the back of the instrument as follows:

Subhás.	Revenue.	Subhás.	Revenue.
	Rs. a. p.		Rs. a. p.
Aurangabad ...	1,23,76,612 11 3	Haidarabad ...	6,48,67,483 0 0
Berar ...	1,16,23,508 14 3	Khandesh ...	57,49,819 0 3
Bedar ...	74,61,879 12 3		
Bijápur ...	7,85,09,600 14 1	Total ...	18,05,17,204 4 1

the *sardeshmukhi* was estimated at Rs. 1,80,51,730. *Peshkash* or established fee on

that is the districts held by Shivaji at the time of his death, which were granted to Shahu, excepting the detached possessions in Khândesh, the fort of Trimbak with the adjoining district, and the conquests south of the Vardha and the Tungbhadra rivers, which were not ceded. In lieu of such of these claims as lay to the north of the Bhima, districts beyond the line of forts from Tāthvad to Machhindragad in Sātāra, as far east as Pandharpur, were wholly ceded to Shahu, and also those districts which Aurangzeb had promised to him at the time of his marriage in that emperor's camp. The country watered by the Yerla, Mán, and Nira, celebrated for good horses and hardy men, the home of some of the oldest families in Mahārāshtra, who had not hitherto formally acknowledged the descendants of Shivaji, including the whole of the present district of Sātāra, was by this cession placed under Shahu's authority.¹ The Maráthas pretended that the conquests of Berár by Parsoji and Kánhoji Bhonsle, and their right to tribute in Gujarát and Málwa were confirmed at the same time; but though some very indefinite verbal promise may have been given and Bálaji Vishvanáth left an agent for the purpose as is alleged of receiving the *sanads*, subsequent events prove the falsity of the assertion.

When Bálaji Vishvanáth started for Delhi, he left his *diván* Ábaji Furandhare as his *mutálik* or deputy in charge of his seal of office, and the duties of Peshwa continued to be carried on at the Marátha court in Bálaji's name. On Bálaji's return to Sātāra with the Imperial deed the scheme for collecting and distributing the revenues which all admit to have been projected by Bálaji was examined, and the system which had already been partially introduced was now openly accepted. The *sardeshmukhi* or ten per cent on the revenues of the *subhás* of the Deccan was first set aside and termed by the ministers the Rāja's *vatan*, a gratifying sound to the ears of a Marátha whether prince or peasant. The imposition of the *sardeshmukhi* reduced to a proportionate degree the actual collections from a country the resources of which were already drained to the utmost, but the nominal revenue continued the same. To have collected even one-fourth of the standard assessment would probably at this period have been impossible but the Maráthas in all situations endeavoured to secure, in lieu of their *chauth*, at least twenty-five per cent of the real balances. Although they seldom could collect it, they always stated the *chauth* as due upon the *tankha* or standard assessment, because, even should a day

Chapter VII.

History.

MARÁTHAS,
1720-1848.

hereditary rights conferred, 651 per cent, amounted to Rs. 11,75,16,762; the immediate payment on delivering the deed to one-fourth or Rs. 2,93,79,190-8-0; the remainder payable by instalments to Rs. 8,81,37,571-8-0. The fee so calculated was commuted to Rs. 1,17,19,390 in consequence of the depopulated state of the country. Grant Duff's Maráthas 199-200 (footnote).

¹ The following is a list of the sixteen districts included in the grant of *svarājya*: Poona, Supa including Bāramati, Indápur, Wái, the Mávals, Sātāra, Karhá, Khatáv, Mán, Phaltan, Malkápur, Tára, Panhála, A'jra, Junnar, and Kolhápur; the *pagandás* north of the Tungbhadra including Kopál, Gadag, Haliyál, and all the forts which were captured by Shivaji; the Konkan including Rámnagar, Gandevis, Jawhá, Cheul, Bhiwandi, Kalyán, Rájpur, Dábhól, Jávli, Rájápur, Phonda, Ankola, and Kudál. Grant Duff's Maráthas, 200.

Chapter VII.

History.

MARÁTHAS,
1720-1848.

of retribution come the Moghals could make no claim of *peshkash* or tribute on that head, as none was specified in the deed. In regard to the *sardeshmukhi*, it suited both their foreign and domestic policy to keep that claim undefined; but their system in practice, that of exacting as much as they could, was as simple as it was invariable. Of the seventy-five per cent which remained to the Moghals, one-third or twenty-five per cent was received according to established usage by the *fauzdár*, and the balance was collected sometimes for the Imperial exchequer, but generally on account of some *jágirdár*, to whom most of the Moghal conquests in the Deccan were assigned for the support of troops. This general mode of appropriating the revenue explains the seizures, resumptions, and cessions of territory under the name of *jágir* during the later wars in the Deccan between the Nizám and the Peshwa. It likewise explains the practice which prevailed in many villages, even up to the British conquests, of bringing fifty per cent of the net revenue to account under the head of *jágir*, for which the *kulkarnis* in less than a century could assign no reason except the custom of their forefathers. The term *svarájya* or Own Rule, which in the first instance was applied to that part of the territory north of the Tungbhadra possessed by Shiváji at his death, on the return of Báláji Vishvanáth was extended to the whole of the Maráthá claims exclusive of the *sardeshmukhi*. Of these claims one-fourth or twenty-five per cent was appropriated to the head of the state in addition to the *sardeshmukhi*. This fourth was known by the name of the Rájá's *bábtí*. The balance was termed *mokása*. Of the *mokása* two shares were left at the disposal of the Rájá; the one was *sahotra* or six per cent and the other *nádgaunda* or three per cent, both calculated on the whole *svarájya*. The balance of the *mokása* was sixty-six per cent of the whole of the Maráthá claims exclusive of the *sardeshmukhi*. The *sahotra* was bestowed by Sháhu on the Pant Sachiv as an hereditary assignment; it was collected by the Sachiv's own agents only within the territory wholly possessed by the Maráthás; separate collectors were sent by the Rájá to realize it in distant districts. The *nádgaunda* was granted to different persons at the Rájá's pleasure. Independent of salaries from the treasury the *Pradháns* had many *indám* villages conferred on them. Báláji Vishvanáth received several districts near Poona in personal *jágir*, including the fort of Lohogad. The Pratinidhi, the Peshwa, and the Pant Sachiv were charged with the collection of the *bábtí* on the Rájá's account. Thus there were distinct agents for realizing the *bábtí* and *sardeshmukhi*, for the *sahotra* of the Pant Sachiv, for the *nádgaunda* of the assignee to whom it belonged, and for the *mokása* to different officers for maintaining troops. The *mokása* was distributed among a great number of chiefs as military *jágir*, burdened according to the circumstances with dues to the head of the state, both of money and of troops. The districts of old Maráthá *jágirdárs* were freed from the *chauth*, but they were generally liable to the payment of *sardeshmukhi*, besides furnishing their quota of horse. Such *jágirs*, in a grant of *mokása* for a large tract were always stated as

deductions and long before districts were conquered, formal grants and assignments of their revenue were distributed. Numberless personal *jágirs* and *ináms* of lands and of whole villages were alienated by Sháhu ; the former commonly required the performance of some service but the latter were entirely freehold. The Rája's authority was considered necessary to collect the revenues thus conceded, but the authority for which they were constantly petitioning was a mockery. The Bráhmans soon proved, at least to their own satisfaction, that the Rája's *sanad* was sufficient for levying tribute in districts not specified in the imperial deeds. A district once overrun was said to be under tribute from usage ; other districts were plundered by virtue of letters patent.

Particular quarters of the country were assigned to the leading officers, which, as far as they can now be ascertained, were as follows. The Peshwa and Senápati, charged with the command of a great proportion of the Rája's personal troops, were ordered to direct their attention to the general protection and defence of the territory. The Peshwa had authority to levy the government dues in Khándesh and part of the Bálághat to the north-east of Sholápur ; the Senápati was vested with similar authority in Báglán and a right to realize the dues established by usage from Gujarát. Kánhoji Bhonsle the Sena Sálieb Subha had charge of Berár Páyin-ghát and was privileged to conquer and exact tribute from Gondvan to the east. The Sar Lashkar had Gangthadi including part of Aurangabad. Fateh Sing Bhonslo was appointed to the Karnátak ; while the general charge of the old territory from the Nira to the Várna, and the collections from Haidarabad and Bedar were left to the Pratinidhi and the immediate agents of the Rája. The Chitnis had particular charge of several districts in the Konkan. The Pant Sachiv enjoyed the revenue of the whole *saholra* besides his old possessions in *jágir*. The agents for collecting the Rája's *zamindari* dues were styled *náib sardeshmukhs*. Kánhoji Angria, retaining his districts in the Konkan, levied his *chauth*, as he termed it, by continuing to plunder the ships of all nations that appeared on the coast. He used to pay a tribute to the Rája in guns, muskets, military stores, and ammunition. He also presented frequent *nazars* in articles from Europe and China ; and he was sometimes charged with the very extraordinary duty of executing state criminals.

All the principal Marátha officers as a further means of preserving intercourse and union had particular claims assigned to them on portions of revenue or on whole villages in the districts of each other. The greatest Marátha commanders or their principal Bráhman agents were eager to own their native village ; but although vested with the control, they were proud to acknowledge themselves of the family of the *pátíl* or *kulkarni* : and if heirs to a *mirás* field, they would sooner have lost wealth and rank than been dispossessed of such a *vatan* or inheritance. Yet on obtaining the absolute sovereignty, they never assumed an authority in the interior village concerns beyond the rights and privileges acquired by birth or purchase, according to the invariable rules of the country. Such

Chapter VII.

History.

MARÁTHAS,
1720 - 1848.

Chapter VII.

History.

MARÁTHÁS,
1720-1815.Nizám
Independent,
1720.

is a brief outline of the system and arrangements settled by the Marátha ministry on the return of Báláji Vishvanáth; and such was the mode by which a common interest was created, and for a time preserved, among the Marátha chiefs; while the character of Sháhu, the influence and power of Báláji Vishvanáth, the abilities of his sons Bájiráv and Chimnájí, and the preponderance of Bráhman opinion and authority paved the way, though by gradual steps, for the supremacy and usurpation of the Peshwás.

In 1720, Nizám-ul-Mulk the governor of Málwa, throwing off his dependence on the Syeds, determined to possess himself of the Deccan. He overran Khándesh and defeated the Moghal troops under Diláwar Ali Khán at Burhánpur slaying their commander. The troops of Sháhu under Kánhoji Bhonsle the Sena Sáheb Subhá, and Haibatráv Nimbálkar speedily joined Shankráji Malhár who since the departure of Hussain Ali Khán had lived with the deputy viceroy Alam Ali Khán as the envoy of Sháhu. Khanderáv Dábháde who had just returned from Delhi was likewise despatched from Sátára with a body of horse. Alam Ali Khán was defeated at Bálápur in Berár Páyinghát by the troops of Nizám-ul-Mulk, and fell surrounded by Maráthás slain in his defence. On this occasion the Maráthás behaved as faithful auxiliaries and fought with bravery. They lost no person of note except Shankráji Malhár who was mortally wounded and made prisoner.¹ Soon after events happened at Delhi by which the power of the Syeds was destroyed, Muhammad Sháh was freed from their control and Nizám-ul-Mulk confirmed as viceroy of the Deccan.² Meanwhilo several important changes had taken place at the Marátha court, chiefly owing to the death of three leading ministers Parashurám Trimbak, Báláji Vishvanáth, and Khanderáv Dábháde. Shripatráv the second son of the Pratinidhi had succeeded his father Parashurám Trimbak before the return of Báláji Vishvanáth from Delhi. The Peshwa's health had suffered from the fatigue of the journey to Delhi and the labour he had bestowed on different arrangements after his return. He obtained leave from Sháhu to retire for a short time to Sásvad in Poona where his family resided, but his constitution was exhausted and he survived for only a few days. At the time of his death (October 1720) he left two sons Bájiráv and Chimnájí. Bájiráv was not formally invested with the dignity of Peshwa for nearly seven months, due perhaps to the absence of the principal officers at the Marátha court, or Bájiráv may have joined the army, which did not return for some time after the battle of Bálápur. The troops of Khanderáv Dábháde behaved with so great bravery on that occasion and one of his officers Damájí Gáikwár the ancestor of the Gáikwárs of Baroda so particularly distinguished himself that on his return Bájiráv recommended him to Sháhu in the warmest manner. The Rájá in consequence appointed him second in command under Khanderáv with the title of Samsher Bahá-

¹ Grant Duff's Maráthás, 206-207.² Grant Duff's Maráthás, 203.

dur. Neither Damáji nor Khanderáv survived their return above a few months. The son of Khanderáv, Trimbakráv Dábháde, was honoured with the dress of Senápati in May 1721, the same month in which Bájiráv received his robes as Peshwa. Piláji Gáikwár succeeded to his uncle Damáji, and Chimnáji the second son of the late Peshwa, who received Supa in *jágir* was appointed to a similar command under his brother Bájiráv. Ábájipant Purandhare their father's chief manager, according to the rule of appointment, was reinvested by Sháhu with scrupulous ceremony. During the interval between the death of Báláji Vishvanáth and the appointment of Bájiráv, Ábájipant Purandhare transacted ordinary affairs with the seal of the late Peshwa; but a great part of the business fell into the hands of Khando Ballál Chitnis and Shripatráv Pratinidhi. Khando Ballál gave his attention principally to the Ángria, the Sidi, and the affairs of the Konkan; while the Pratinidhi aided by Anandráv Sumant Pradhán conducted important negotiations with Nizám-ul-Mulk. Anandráv's son Mahtáji was employed as Sháhu's agent with Nizám-ul-Mulk, who while he apprehended an attack from Hussain Ali Khán, conciliated Sháhu by promising to give up all that the royal grants conceded. No sooner was he apprised of the ascendancy acquired by his party at Delhi and of the loss the Maráthás had sustained in the death of Báláji Vishvanáth than he began to start objections to the establishment of Sháhu's collectors, founded on some pretensions set up by Sambháji and Chandrasen Jádhav. The wise precautions of Báláji Vishvanáth, and the communion of interest which the distribution of the ceded revenue had produced, placed the Rájá of the Maráthás in a far more commanding situation than that in which he had stood during the first period of Nizám-ul-Mulk's government of the Deccan. The agent remained at Aurangabad where his arrangements would probably have been of little avail, but a vast army of Maráthás was assembling in the Gangthadi under the Sar Lashkar, and their appearance had considerable effect in hastening the delivery of orders to allow Rájá Sháhu to establish his collectors. A fresh order or *farmán* obtained by the Maráthá agent at Delhi from Muhammad Sháh opportunely arrived to remove from Nizám-ul-Mulk the appearance of having yielded to menace, and afforded an opportunity of evincing the promptitude with which he obeyed the imperial commands.¹

Bájiráv soon after his appointment as Peshwa (May 1721) set out with an army for Khándesh where he levied his *mokása* although not without opposition. From the period of his accession he gave a considerable portion of his attention to extending Maráthá conquests to the north, and his aims were early turned to Málwa. Circumstances generally obliged him to return yearly to Sátára and Poona. During the three expeditions, before the rains of 1724, though he had sent detachments into Málwa, it is not ascertained that he crossed the Narbada in person until the end of that year; nor did he remain in Málwa for any length of time until upwards of eleven years after his accession as Peshwa. Affairs in the

Chapter VII.

History.

MARÁTHÁS,
1720 - 1848.Bájiráv Ballál,
Peshwa,
1721 - 1740.¹ Grant Duff's Maráthás, 210.

Chapter VII.

History.

MARÁTHAS,
1720-1848.

Deccan required his presence, and with the intrigues of Nizám-ul-Mulk and domestic opposition, restrained both his ambition and his enterprise. At different times before the year 1724 Bájiráv had defeated the Subhedár of Burhánpur and an officer named Dánd Khán sent against him by Azim-ulla Khán from Málwa. In one of these battles two of Bájiráv's officers who afterwards rose to high rank first came into notice. One was Malhárji Holkar a *shiledár* or self-horsed trooper who commanded a party of his own horse. He was a Marátha Dhangar, a native of the village of Hol on the Nira, of which his father was *chaugula* or *pátíl's* assistant. He had served under Kantáji Kadam Bándé one of the Rája's officers and had gathered a small body of horse. The other officer was Ránoji Sindia descended from a younger branch of the family of Kannairkhed a village fifteen miles east of Sátára. The Sindias according to local legends have been distinguished horsemen since the time of the Bahmani dynasty. There are two Marátha families or rather clans named Sindia, the one distinguished by their hereditary *pátíl* village of Kanhairkhed and the other by the title of Raviráv. Both families claim Rajput descent. Those of Kannairkhed had a *mansab* under Aurangzeb and Sindia's daughter, who was given in marriage by that emperor to Sháhu, died in captivity at Delhi. Sindia remained faithful to the Moghals, and, as his fate was never known, it is conjectured that he was killed in some distant country possibly with A'zam Sháh in the battle of Ágra in 1707. The family had fallen into decay and Ránoji who revived its fame was reduced to a state of abject poverty serving as a *bargir* or rider first in the troop of Báláji Vishvanáth and afterwards in that of Báláji's son. To contrast his original with his subsequent condition, he is said to have carried the Peshwa's slippers, and to have been marked by Bájiráv as fitted for a place of trust by the care he took of his humble charge.

Another officer who gained fresh honour about this time was Udáji Povár Vishvásráv. His father was first raised by Rámchandrapant Amátya when he governed the country during the siege of Ginji, and the young man joined Sháhu and obtained the command of a considerable body of horse. He was employed on various services and appears to have been an active partizan. Like most contemporary Marátha leaders of experience, such as Kantáji Kadam Bándé, Piláji Gáikwár, and Kánhoji Bhonsle, he calculated on the surest advantage in the most distant ventures where his appearance was least expected. He made incursions into Gujarát and Málwa, plundered Gujarát as far as Lunáváda, and found Málwa so drained of troops that he was able to remain some time in the country intimating to the Rája that if supported, he might collect the *chaulh* and *sardeshmulki* in every direction. How long he maintained his station in the country on his first inroads is uncertain, but it is probable that he was obliged to retire from Dhár a fortress in the west of Málwa where he first established himself, upon the appointment of Girdhar Bahádúr, whose exertion in the defence of Málwa was the chief cause which prevented the Maráthas getting a firm footing in that province for more than ten years after the accession of Bájiráv.

The progress of Udāji Povār, the successes of Kantāji Kadam Bānde and Pilāji Gaikwār in Gujarāt, and the dissensions between Nizām-ul-Mulk and the Imperial court opportunely occurred to favour the Peshwa's views of spreading Marāṭha conquests in North India. Bājirāv who was early trained by his father to business was bred a soldier as well as a statesman. He united the enterprise, vigour, and hardihood of a Marāṭha chief with the polish, astuteness, and address of a Konkanasth Brāhman. He was fully acquainted with his father's financial schemes and chose the part of the plan which was calculated to direct the predatory hordes of Mahārāshtra in a common effort. The genius of Bājirāv enlarged his father's schemes, and unlike most Brāhman he had both the head to plan and the hand to do. To the unceasing industry and minute watchfulness of his caste he added a judgment that taught him the leading points of importance which tended to spread Marāṭha sway. Bājirāv's views of spreading Marāṭha power in Upper India were at first disapproved by Shāhu, and from prudence as well as rivalry were opposed by Shripatrāv the Pratinidhi. Jealousy in public places is a passion which the subtlest Brāhman can rarely command or hide. The passion is bitterest among Brāhman of different tribes. The rivalry between Bājirāv the Konkanasth Peshwa and Shripatrāv the Deshasth Pratinidhi tended to preserve the Rāja's ascendancy longer. The Peshwa's first proposal for exacting what he called the established tribute from Mālwa and extending Marāṭha conquests into North India was violently and for a time successfully opposed by the Pratinidhi. Shripatrāv represented it as rash and imprudent. He held that, though the head of the State might not be called to account for casual inroads, to allow the Peshwa to make raids must draw on the Marāṭhas the whole power of the empire, and precipitate hostilities with Nizām-ul-Mulk whose victorious army was still at their gates; that so far from being prepared for resistance there was a total want of regularity even in their arrangements, that they could scarcely quell a common insurrection; and that to enter on a war before they had secured what had been ceded was the extreme of folly and of rashness. The Pratinidhi added that he was a soldier as well as the Peshwa, and when expedient as ready as Bājirāv to head an expedition; that after they had established their collectors and arranged other parts of the country it would be advisable, before pursuing their conquests in the north, to reduce the Karnātak and to recover the countries conquered by Shivāji; that Fattehasing Bhonsle's troops could scarcely venture to cross the Krishna, and that the first efforts should be made in that quarter.

These were probably the real opinions of Shripatrāv. The wisdom of Bājirāv was of a higher order. He comprehended the nature of predatory power; he perceived its growth in the turbulence and anarchy for which the system of distributing the revenue was the first remedy; he foresaw that confusion abroad would tend to order at home; that as commander of distant expeditions he should acquire the direction of a larger force than any other chief of the empire; that the resources of the Deccan would not only improve by withdrawing the hordes

Chapter VII.

History.

MARĀTHAS,
1720-1848.

DISTRICTS.

Chapter VII.

History.

Maráthas,
1720-1843.

of horse which unprofitably consumed them, but must fall under the control of that person who could most readily procure employment and subsistence for the troops. While Bájiráv concealed his private designs and partly admitted the justice of Shripatráv's views, he endeavoured by his commanding eloquence to arouse enthusiasm or ambition in Sháhu. He went over the conquests of Sháhu's famous grandfather and reminded him of the powerful kings and the mighty emperor with whom Shiváji had successfully contended. He painted the present condition of India, the weakness, indolence and imbecility of the Moghals, and the activity, energy and enterprise of the Maráthas. If, he said, the great Shiváji had been of the same opinion as the Pratinidhi, he would have thought it necessary before venturing into the Karnátak to reduce Bijápúr and Golkonda. As to their domestic quarrels beyond the Krishna, it would be time to think of them hereafter; by the Rája's good fortune every desire would be accomplished. Bájiráv ended a speech of considerable length, with the words: Now is our time to drive strangers from the land of the Hindus and to gain undying renown. By turning our efforts to North India the Marátha flag shall fly from the Krishna to the Attock. You shall plant it, replied Sháhu, in the Kinnar Khand beyond the Himályas; a noble son of a worthy father. Let us strike, said Bájiráv, at the trunk of the withering tree; the branches must fall of themselves.

At what time Sháhu's consent was obtained is not known. The form of obtaining the Rája's consent on all such occasions was rigidly observed by the Peshwas at a stage when their supremacy was far advanced. By virtue of that authority and their station as *mukhya pradháns* or chief ministers, even when their usurpation became complete, it suited the Bráhman character to act as nominal servants and real masters to rule the Marátha chiefs as the delegate of their prince.¹

In 1725, Hámid Khán, the uncle of Nizám-ul-Mulk, for the aid he gave him against Mubáriz Khán, granted the *chauth* in Gujarát to Kantáji Kadam Bándé and Piláji Gáikwár, who proceeded to levy their assignments. The division of the money led to perpetual disputes. Piláji, as the agent of Dábháde Senápati considered himself the superior authority in Gujarát and Kantáji as an officer of the Rája despised his pretensions. An agreement was signed by which the *chauth* east of the Mahi was assigned to Piláji and that to the west to Kantáji.² Meanwhile Bájiráv took advantage of the confusion caused by Moghal dissensions to carry his arms into Málwa, where, though opposed by Rája Girdhar, he was successful for two seasons in obtaining plunder and contributions. It is probable that Nizám-ul-Mulk against whom the Imperial forces were acting in Gujarát, may have connived at his incursions, but there is no proof of any direct communication with the Peshwa. Bájiráv, by virtue of the authority vested in him by Sháhu, granted deeds to Povár, Holkar, and Sindia to levy *chauth* and *sardeshmukhi* and to keep half the *achakhar* in payment of their troops. In 1726, the Peshwa with a

¹ Grant Duff's Maráthas, 214-215.² Grant Duff's Maráthas, 216-217.

large army under Fattchsing Bhonsle, marched into the Madras Karnátak, plundered the districts, and levied a contribution from Seringapatam. The Maráthás lost a number of men without gaining the expected advantages. Bájiráv had objected to the expedition, and was dissatisfied with the result, and on returning to Sátára he found more serious reasons of dissatisfaction in the measures pursued by the Pratinidhi. The cause of his displeasure originated in the artful schemes of Nizám-ul-Mulk, which, but for the penetration and vigour of Bájiráv, would probably have unlinked the chain by which Báláji Vishvanáth had joined the interests as well as the inclinations of most of the Hindu chieftains of the Deccan.¹

In 1727 Nizám-ul-Mulk, though relieved from immediate apprehensions from the Delhi Emperor Muhammad Sháh whose power was daily declining, became alarmed at the spreading power of the Maráthás. He beheld in their systematic and persevering encroachments on the divided revenue of the Deccan and the Karnátak, the extinction of his own resources as well as those of the empire, and took measures to avert these evils by endeavouring to consolidate his own power and to create divisions among the Maráthás. In these measures he overlooked the ability of his opponent Bájiráv and little thought that the pursuit of his own schemes should strengthen the power of the Peshwa. He had fixed on Haidarabad, the ancient capital of the Kutb Sháhi kings, as fittest for the seat of his new government, and was anxious on any terms to remove the Marátha collectors from that quarter. Although Nizám-ul-Mulk had confirmed the imperial grant in Sháhu's favour, a great deal of what was yielded was not actually given up. Numerous points had remained unadjusted. Sháhu's part of the agreement to prevent plundering was not fulfilled and constant discussions were the consequence. A new authority for a part of the old territory was granted by Nizám-ul-Mulk, which particularly specified the fixed personal *jágirs* that Sháhu agreed to exempt from sequestration. *Jágir* assignments in the old territory about Poona which the Nizám had given to Rambhájí Nimbálkar one of the disaffected officers who had joined him, were exchanged for new grants to the eastward about Karmála, a measure on the part of Nizám-ul-Mulk particularly conciliatory to Sháhu. After this a settlement was concluded through the Pratinidhi by which Sháhu agreed to relinquish the *chauth* and *sardeshmukhi* in the neighbourhood of Haidarabad. An equivalent in money was to be paid for the *chauth*, and for the *sardeshmukhi* Sháhu received some *jágir* territory near Indápur in Poona of which district he was an hereditary *deshmukh*,² and a *jágir* in Berár was conferred on the Pratinidhi. Nizám-ul-Mulk had thus effected his first object by negotiation, but the exchange met with the decided disapproval of Bájiráv who was ever an enemy to consolidation and disputes ran so high between him and the Pratinidhi that Nizám-ul-Mulk, encouraged by appearances and the support and alliance of Chandrasen Jádhav, Ráv Rambha Nimbálkar *jágirdár*

Chapter VII.

History.

MARÁTHÁS,
1720-1848.

¹ Grant Duff's Maráthás, 218.

² Half of this *deshmukhi* was bought by Sháhájí Bhonsle the father of Shivájí after he entered the service of Máhmud Adil Sháh. Grant Duff's Maráthás, 220

Chapter VII.

History.

MARÁTHAS,
1720-1848.

of Bársi, and Sambhájí Rájá of Kolhápúr, resolved to complete the design he had formed. With this view he espoused the cause of Sambhájí and endeavoured to create a complete division in the Marátha government by reviving the former feuds between Sháhu and Sambhájí.

Nizám-ul-Mulk began by formally hearing the claims of Sambhájí in a demand made for an equal division of the revenue; and, according to a prevalent custom in the Deccan, sequestered the property in dispute by removing the collectors of the *sardeshmukhi* and displacing the *mokásaddárs* of Sháhu until their respective rights should be adjusted. Assuming this privilege as viceroy he pretended to become the friend and arbiter of both parties. Bájráv was not to be duped by the old artifice of engaging the Marátha cousins in an hereditary dispute. He quickly turned the Nizám's weapons to his own advantage, for Sháhu, true to the feeling of a Marátha, of whom even among the peasantry the mildest men became violent when a *vatan* is concerned, though for some time he had been reconciled to Nizám-ul-Mulk, was at once on hearing of this interference roused to implacable resentment against him, and for the time against all who had vindicated or who dared to justify his conduct. He looked to Bájráv for counsel and for vengeance; for these he would have bartered life, and for these he virtually sold the supremacy of his empire. At first he determined to lead his army, but it was represented that to march in person would place him on an equality with Sambhájí of Kolhápúr; none but the emperor was worthy of contending with the king of the Hindus. Full powers were therefore given to Bájráv. The great influence which the Peshwa had gained was shown in the promptness with which many of the most unruly and factious of the Shiledár families gathered round the standard of the nation.

Nizám-ul-Mulk perceived his mistake, and sought to amend it by writing to Sháhu and the Pratinidhi that he was solely actuated by a wish to benefit the Rájá in order to prevent the usurpation of the Konkani Bráhmans by whose creatures every situation was filled; that the *mokásaddárs* and collectors of the *sardeshmukhi* had been replaced by others belonging to the Rájá's relation, Sambhájí, whom he had appointed the Rájá's deputy, as Sardeshmukh of the six *subhds* of the Deccan; and that the Rájá when freed from the control of the Konkani Bráhmans might afterwards appoint agents entirely of his own selection. But the animosity of Sháhu, worked to the highest pitch by the Peshwa, was not to be appeased by offers, which, under the colouring given to them by Bájráv, only added insult to injury. Both parties prepared to attack each other as soon as the rains should subside and enable their horse to cross the rivers. In the war that ensued in Gujarát and Khándesh (1728) between Nizám-ul-Mulk aided by Sambhájí on one side and the Peshwa on the other the able conduct of Bájráv forced Nizám-ul-Mulk to agree to a negotiation. Bájráv demanded that Sambhájí should be sent to his camp; that security should be afforded for the future collection of the Marátha shares of the revenue by giving up several fortified places; and that all arrears not yet realized should be made

good. Nizám-ul-Mulk agreed to all the articles except that of delivering up Sambhájí. Bájráv represented that he was a near relation of the Rájá's and that he should be treated with equal respect. It was at last settled that Nizám-ul-Mulk should guarantee his safe arrival in Panhála, when Sháhu should be at liberty to take what steps he might think proper for the settlement of their family dispute.

Bájráv was then negotiating with Sar Buland Khán in hopes of obtaining the cession of the *chauth* and *sardeshmukhi* of Gujarát. After the ratification of the treaty with Nizám-ul-Mulk, Chimnájí Ápa the Peshwa's brother marched with a large army and exacted a heavy contribution from Petlád and plundered Dholka, but on promising that if the *chauth* and *sardeshmukhi* were yielded the districts should be secured from depredation, Sar Buland Khán agreed to the Peshwa's proposals, and in 1729 granted the *sardeshmukhi* or ten per cent of the whole revenue both on the land and customs except the port of Surat and the district round it, together with the *chauth* or one-fourth of the whole collections on the land and customs except Surat, and five per cent on the revenues of the city of Ahmadabad.

While Bájráv's presence was necessary in the north to support Chimnájí in Gujarát, Sambhájí Rájá of Kolhápúr, instigated by Udáji Chavhán refused to listen to overtures made by Sháhu and encamped on the north side of the Várna with all his baggage women and equipments, and began to plunder the country. The Pratinidhi surprised Sambhájí's camp and drove them to Panhála with the loss of the whole of their baggage. Many prisoners were taken, among others Tárábái and her daughter-in-law Rájasbái the widow of Shivájí of Kolhápúr. Both these persons were placed in confinement in the fort of Sátára (1730). This defeat brought on an immediate accommodation. Except some forts, the Marátha districts and claims in the tract of which the rivers Várna and Krishna to the north and the Tungbhadra to the south are the boundaries were wholly ceded. Kopál near the Tungbhadra was relinquished by Sháhu in exchange for Ratnágiri, and the territory of the Konkan, extending from Sálshi to Ankola in North Kánara was comprehended in the sovereignty of Kolhápúr. The fort of Vadgaon occupied by Udáji Chavhán on the south bank of the Várna was destroyed. Miraj, Tásgaon, Athni, and several villages along the north bank of the Krishna and some fortified places in Bijápúr were given to Sháhu. This treaty was offensive and defensive and provided for the division of further conquests to the south of the Tungbhadra which, on co-operation, were to be equally shared. Grants of *inám* land or hereditary rights conferred by either party within their respective boundaries were confirmed.

Although enemies were not wanting to detract from the reputation of the Peshwa and to extol that of his rivals, the success of the Pratinidhi did not materially affect the ascendancy which Bájráv had attained; but Nizám-ul-Mulk was still bent on opposing him and found a fit instrument for his purpose in Trimbakráv Dálbháde. Ever since the Peshwa had obtained the deeds from Sar

Chapter VII.

History.

MARÁTHÍS,
1720-1748.

Chapter VII.

History.

MARÁTHÁS,
1720-1848.

Buland Khán, Dábháde had been negotiating with other Marátha chiefs and assembling troops in Gujarát. At length finding himself at the head of 35,000 men he had resolved to march for the Deccan in the next season. Bájrírav was well aware of the Senápati's enmity, but was not alarmed by his preparations until he discovered that Nizám-ul-Mulk was to support him in the Deccan. On learning their intention he at once determined to anticipate them, though, when joined by all his adherents, his whole army did not amount to more than half that of Dábháde. Dábháde gave out that he was proceeding to protect the Rája's authority, and was supported by Piláji Gaikwár, Kantáji and Raghuji Kadam Bándé, Udáji and Ánandrav Povár, Chinnáji Pandit a very active marauder, and Kur Bahádur with many others. Bájrírav proved that Dábháde Senápati was in alliance with Nizám-ul-Mulk and declared that he was leagued for the purpose of dividing the Marátha sovereignty with the Rája of Kolhápur, a measure inconsistent with sound policy and contrary to the divine ordinances of the Shástras.

The preparations of Nizám-ul-Mulk hastened the march of Bájrírav, and as his army, though so inferior in number, was composed of the old Pága horse or the Rája's household troops and some of the best Marátha Mánkaris, he moved rapidly towards Gujarát. At the same time he began negotiating from the day he left Poona and continued until the hour of attack. In the battle which took place (1st April) between Baroda and Dabhoi in Gujarát, the death of Trimbakráv Dábháde the Senápati and many who commanded under him left complete victory to Bájrírav with all but nominal control of the Marátha sovereignty.¹ A treaty was concluded in August and at the close of the monsoon the Peshwa returned to Sátára. He would have punished Nizám-ul-Mulk's treachery, but the Nizám warded off the blow which he could with difficulty have withstood by directing its aim against the head of the empire. Bájrírav readily agreed to the Nizám's views. It suited his favourite policy, and it gave employment to persons likely to disturb the domestic arrangements he aimed at establishing. Troops were immediately sent towards Málwa under his brother Chinnáji while he himself remained for a time engaged in the interior arrangements of government at Poona and Sátára. Such appear to have been the rise and progress of the events and intrigues which ended in a secret compact between Bájrírav and Nizám-ul-Mulk which secured to Bájrírav supremacy as Peshwa and to the Nizám a kingdom in the Deccan.

The victory over Dábháde, like the issue of every civil war, left impressions on the minds of many not easily effaced. The Peshwa adopted every means of conciliation in his power. He continued Dábháde's charitable practice called *dakshina* of feeding thousands of Bráhmans for several days every year at Poona, and gave sums of money to the assembled Shástris and Vaidiks. Yashvantrav the son of Trimbakráv Dábháde was raised to the rank of Senápati, but being too young to take the management on himself, his mother

¹ Grant Duff's Maráthás, 225.

Umábái became his guardian and Piláji Gáikwár their former *mutálik* or deputy was confirmed in that situation with the title of *Sena Khás Khel* or Captain of the Sovereign Tribe in addition to his hereditary title of *Samsher Bahádur*. An agreement was drawn up under the authority of Sháhu and subscribed by the Peshwa and Senápati, that neither party should enter the boundary of the other in Gujarát and Málwa. Within the limits of Gujarát the Senápati was to have entire management, but he bound himself to pay one-half of the revenue to government through the Peshwa. All contributions levied from countries not specified in the deeds given under the authority of Sar Buland Khán were to be made over to the Rájá after deducting expenses.¹

Pereiving Bájrír's complete ascendancy, the appointment of the Hindu prince Abhaysing to supersede Sar Buland Khán, the imbecility of the emperor, and the treachery as well as venality of his courtiers, and knowing also that he had rendered himself in the highest degree obnoxious, Nizám-ul-Mulk had good grounds for apprehending that the Peshwa might be able to obtain the viceroyalty of the Deccan. The plan which under these circumstances he adopted belongs to the higher order of politics. It seems to have been framed for the purpose of diverting the Maráthás from destroying the resources of his own country and of making his own power a balance between that of the emperor and the Peshwa. Before invading Málwa in person Bájrír had an interview with Nizám-ul-Mulk and endeavoured to induce him to advance a subsidy for the aid he was affording, but the Nizám considered the inducement sufficiently strong without paying his auxiliaries. The districts in Khándesh were to be protected by the present agreement of the Peshwa in his passage to and from Málwa and nothing more than the usual tribute was to be levied in the six *subhás* of the Deccan, a proposal to which Bájrír readily acceded. Bájrír on crossing the Nerbadá assumed command of the army in Málwa and sent his brother and Piláji Jádhav back to Sátára to maintain his influence at court and to concert measures for settling the Konkan which was very disturbed. In Gujarát Piláji Gáikwár, who was assassinated by Abhaysing's emissaries, was succeeded by Damáji (1732).

In 1733, Muhammad Khán Bangash the new governor of Málwa having entered Bundelkhand and established himself in the territory of Rájá Chitursál, the Rajput prince solicited aid from Bájrír. Aid was readily granted. Bangash Khán was reduced to the greatest distress and the province was evacuated by his troops. Chitursál in return for this service conferred on Bájrír a fort and district in the neighbourhood of Jhánshi worth £25,000 (Rs. 2½ *lákhs*) of yearly revenue, adopted him as his son, and at his death, which happened soon after, bestowed on him one-third of his possessions or an equal share with his two sons the Rájá of Kálpi and the Rájá of Bundelkhand. In 1734, Rájá Jaysing was appointed to the government of the provinces of Ágra and Málwa and nothing

Chapter VII.

History.

MARÁTHÁS,
1720-1848.

¹ Grant Duff's *Maráthás*, 226.

Chapter VII.

History.

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all the more favourable to the views of Bājirāv. As Jaysing was situated the honour of the Rajput was at variance with the subsisting arrangement between him and the Maráthás. This may account for his hesitating to comply with their demands; but he at last came to an agreement with Bājirāv and yielded him the government of Málwa in the following year, and for the time the emperor, by Jaysing's persuasions, tacitly acquiesced in the arrangement.¹

During the Peshwa's absence Kánhoji Bhonsle, the Sena Sáheb Subha, had been accused of disobedience and confined at Sátára, and Raghuji the son of Kánhoji's cousin Bimbáji had been appointed Sena Sáheb Subha in his stead. Raghuji had accompanied Sháhu in his excursions and by his boldness and skill as a hunter had ingratiated himself with Sháhu and obtained a great ascendancy over him. Sháhu married him to the sister of one of his own wives of the Shirke family, which, except their having the same surname, and that possibly they may have been originally relations and rivals for the hereditary right of *pátíl* of their village, is the only connection which can be traced between the Bhonsle families of Sátára and Nágpur.² On receiving the *sanads* for Berár, Raghuji gave a bond to maintain a body of 5000 horse for the service of the state, to pay yearly a sum of £90,000 (Rs. 9 lákhs), and, exclusive of *ghoslána* or forage money, a tribute which since the time of Rájárám the Sena Sáheb Subha had been allowed to reserve, to pay to the head of the government half of all other tribute, prize property, and contributions. He also bound himself to raise 10,000 horse when required and to accompany the Peshwa or to proceed to any quarter where he might be ordered. This arrangement was effected during the absence of Shripatrāv Pratinidhi who had been sent into the Konkan by the Rája. The Pratinidhi being the friend of Kánhoji Bhonsle endeavoured to obtain some mitigation of his sentence, but failed. Kánhoji, who was an officer of great enterprise died at Sátára after having lived there many years a prisoner at large.³

Whether Nizám-ul-Mulk had made any preparations in consequence of these dissensions is uncertain; but Chimnaji Ápa conceived or affected to believe that he meditated an attack. He therefore pitched his camp about forty miles east of Sátára, leaving Piláji Jádhav with an inconsiderable body of horse, being the only troops at Sátára in the immediate interest of the Peshwa. When Bājirāv advanced into Málwa, it was his design to engage the Rája's mind with petty affairs in the Konkan. Divisions of authority, contending factions, and the turbulent disposition of some of its inhabitants afforded ample field within the small tract from Goa to Bombay for engaging and fatiguing attention.

¹ Grant Duff's Maráthás, 228.

² Grant Duff's Maráthás, 230. There is a tradition of their having been rivals in an hereditary dispute which may have been invented to prejudice the Rája of Sátára against the Bhonsles of Nágpur and to prevent their desire to adopt any member of that family. It is a point of honour to maintain the hereditary difference.

³ He had made some partial conquests in Gondvan and headed one incursion into Katak.

Sávant the principal *deshmukh* of Vádi occupied his hereditary territory in that quarter but having suffered from Kánhoji Ángria's attacks before the late peace (1730) between the Rájás of Sátára and Kolhápur he always bore an enmity to Ángria's family. Kánhoji Ángria's death happened in 1728, and all attempts to reduce his power before that time on the part of the English, the Portuguese, and the Dutch had failed. In the quarrels between his sons which followed Kánhoji's death, Bájiráv helped Mánáji and obtained from him the cession of Kotaligad in Thána and Rájúnáchi in Poona. The Sidi, besides defending against the Maráthás the districts which had been placed under his charge by Aurangzeb, including Mahád, Ráygad, Dábhól, and Anjanvel, frequently levied contributions from Sháhu's districts. As force was not likely to prevail, the Pratinidhi, Jiváji Khandaráv Chitnis, and others of the Rája's ministers formed schemes for ruining the Sidi by intrigue. For this purpose the Pratinidhi gained one Yákub Khán a daring pirate who possessed the entire confidence of the Sidi. To aid this scheme a force was sent into the Konkan in 1733 under the Pratinidhi, his chief agent Yamáji Shivdev, and Udáji Chavhán. The intrigues were unsuccessful, and a war ensued in which the Pratinidhi was worsted and the fort of Govalkot in Ratnágiri though strongly garrisoned was disgracefully surprised and taken. Chinnáji Ápa incurred the Rája's displeasure for not sending assistance to Shripatráv after repeated orders. Piláji Jádnav was at length despatched, but as none of the other officers at Sátára would undertake to support the Pratinidhi except on condition of receiving the conquered districts in *jágir*, he was compelled to return to Sátára with great loss of reputation. About this time the Sidi died and a quarrel ensued between his sons. Yákub Khán immediately embraced the cause of Sidi Rehman one of the sons and called on Sháhu for support (1735); but nothing could be done until the return of Bájiráv, who, after leaving Holkar and Sindia in Málwa, returned to the Deccan, and on crossing the Godávári intimated to the Rája that he should march straight to Danda-Rájpuri. All the disposable infantry were directed to join the Peshwa, and Piláji Jádnav was sent off, reinforced with a body of horse, to support Malhárráv Holkar in Málwa. Sidi Rehman and Yákub Khán joined Bájiráv who began operations by attacking some of the forts. Fattchsing Bhonsle and the Pratinidhi proceeded to co-operate, but the only help they gave was to recover Shiváji's capital Ráygad, the commandant of which had been previously corrupted by Yákub Khán. The Peshwa reduced the forts of Tala and Ghosála and besieged Janjira but was obliged to listen to overtures made by the besieged, who ceded to the Maráthás the forts of Ráygad, Tala, Ghosála, Auehitgad, and Bivvádi. After this successful close of hostilities, Bájiráv, with additional power and influence, returned to Sátára and was appointed Subhedár of the late acquisitions.¹ Holkar completely overran Málwa and the country south of the Chambal and took possession of several places. Afterwards, on the persuasion of

Chapter VII.

History.

MARÁTHÁS,
1720-1848.

¹ Grant Duff's *Maráthás*, 233.

Chapter VII.

History.

MARÁTHÁS,
1720-1848.

Kantaji Kadam Bānde, he made an incursion into Gujarāt, and they both levied contributions as far as the *Banās* and plundered several towns to the north of Ahmadabad including Idar and Pālanpur.

In 1736, *Bājirāv*, owing to the vast army he had kept up to secure his conquests and to overcome his rivals, had become deeply involved in debt. His troops were in arrears; the bankers to whom he already owed a personal debt of many *lākhs* of rupees, refused to make further advances, and he complained bitterly of the constant mutinies and clamours in his camp which occasioned him much vexation and distress.¹ Part of the distress originated in the high rates of interest which he was obliged to pay in order to outbid *Nizām-ul-Mulk* and secure the best of the Deccan soldiery. He levied the *chauth* and *sardeshmukhi* in Mālwa and applied through *Rāja Jaysing* for their formal cession in that province, and likewise for a confirmation of the deeds granted by *Sar Buland Khān* for Gujarāt. The *Turāni Moghals* who formed a considerable party in the ministry were decidedly against a compromise so disgraceful. *Khān Daurān* and the emperor, by whom it had already been tacitly yielded, were disposed by the advice of *Jaysing* to acknowledge the title in due form; but in the course of the negotiation which ensued between the Imperial minister and the *Peshwa* both parties went beyond their original intentions and hastened the advancing reconciliation between *Muhammad Shāh* and *Nizām-ul-Mulk*. The emperor in the first instance agreed to relinquish in the form of an assignment £130,000 (Rs. 13 *lākhs*) of the revenue of the districts south of the *Chambal* for the ensuing (1737) season, payable by three instalments at stated periods; and to grant an authority to the *Peshwa* to levy a tribute from the *Rajput* states from *Bundi* and *Kota* on the west to *Budavar* on the east, fixing the annual amount at £106,000 (Rs. 10,60,000). This concession, *Khān Daurān* probably expected, was more likely to create enmity than establish friendship between the *Rajputs* and the *Marāthās*. This minister imagined himself superior to a *Marāthā Brāhman* in political artifice and continued to negotiate when he should have had no thought but to chastise. *Rāja Jaysing* was the medium through whom *Khān Daurān* sent an envoy of his own named *Yādgir Khān* to treat with *Bājirāv*. The *sanads* for the *chauth* and *sardeshmukhi* were secretly prepared and given to the agent with instructions to reserve them. But *Dhondopant Purandhare*, the *Peshwa's* *Vakil* residing with *Khān Daurān*, discovered this preliminary admission and apprized *Bājirāv* of the circumstance. *Bājirāv's* demands now exceeded all bounds; and after great discussion he succeeded in gaining the *sardeshpāndegiri* of the Deccan a grant similar to the *sardeshmukhi* but of five per cent instead of ten. This grant was a stroke levelled at *Nizām-ul-Mulk* by *Khān Daurān*. It had

¹ Grant Duff's *Marāthās*, 234. I have fallen into that hell of being beset by creditors, and to pacify *sardars* and *shiledars* I am falling at their feet till I have rubbed the skin from my forehead. Thus wrote *Bājirāv* to his *mahdipurān* the *Svāmi* of *Dhārādshi* a village within a few miles of *Sātara*. The *Svāmi* was a much venerated person in the country. The *Peshwa's* letters to the *Svāmi* detail the actions of his life in a familiar manner without disguise and are invaluable. Ditto, 232.

the immediate effect of rousing the Nizám's jealousy, while encouragement from the Moghal faction and pressing invitations from Muhammad Sháh to repair to Delhi and save the empire at length induced Nizám-ul-Mulk to think of turning the scale against his predatory allies. In the meantime negotiations produced no cessation of activity on the part of Bájiráv and his demands were so exorbitant that, after protracted consultations, it was determined to assemble a vast army by the mere display of which it seemed as if they expected to annihilate the Maráthás. The Peshwa on hearing of Khán Daurán's advance deposited his heavy baggage with his ally in Bundelkhand, and advanced to a position on the banks of the Jamna forty miles south of Ágra. He had attacked the Rája of Budávar for refusing to settle his claims and levied contributions in every direction. Malhárráv Holkar, Piláji Jádhav, and Vithoji Bole committed great depredations in the Doab until driven across the Jamna by Sádat Khán who marched from Oudh and unexpectedly assailed the Maráthás. He wrote an exaggerated account of his success to court stating that he had wounded Malhárráv Holkar, killed Vithoji Bole, and driven the whole Maráthá army across the Chambal; that 2000 were killed and as many were drowned in the Jamna. On Sádat Khán's arrival at Ágra, Bájiráv quitted his ground on the banks of the Jamna and moved north-east to a more open country. Nothing was talked of in Delhi but the hero Sádat Khán who had driven the Maráthás back to the Deccan. I was resolved, said Bájiráv, to tell the emperor the truth, to prove that I was still in Hindustán and to show him flames and Maráthás at the gates of his capital. He advanced at the rate of forty miles a day and pitched his camp in the suburbs of Delhi. He inflicted a severe defeat on the Imperial troops at the very gates of Delhi, and upon a promise of obtaining the government of Málwa and £130,000 (Rs. 13 *lákhs*), set out on his return to Sátára, where he paid his respects to the Rája and immediately proceeded into the Konkan to repel an attack of the Portuguese on Mánáji Ángria (1737). The Peshwa succeeded and took Mánáji under his protection on condition of his paying a yearly sum of £700 (Rs. 7000) and presenting annually to the Rája foreign articles from Europe or China to the value of £300 (Rs. 3000) more. The war with the Portuguese led to the invasion of Sálsette, and Bájiráv, to secure his conquests in Thána and maintain the war against the Portuguese, entertained some Arabs and a very large body of infantry principally Mávalis and Hetkaris. News from Delhi obliged him to withdraw part of his forces from the Konkan. Nizám-ul-Mulk was restored to favour and ordered to drive the Maráthás from Málwa and Gujarát. Bájiráv assembled all the troops he could collect and by the time he reached the Narbada found himself at the head of 80,000 men, though Yashvantráv Dábháde and Raghuji Bhonsle had not joined him (1738). In the affair at Bhopál, the Nizám on the 11th February was compelled to sign a convention at Durái Sarái near Seronje, promising in his own handwriting to grant to Bájiráv the whole of Málwa and the complete sovereignty of the territory between the Narbada and the Chambal. To obtain a confirmation of this agreement from the emperor, and to use every endeavour to procure

Chapter VII.

History.

MARÁTHÁS,
1720-1848.

Chapter VII.

History.

MARÁTHÁS,
1720-1848.

the payment of a subsidy of £500,000 (Rs. 50 *lákhs*) to defray his expenses,¹ the Peshwa remained for a time levying contributions south of the Chambal and carrying on negotiations at court where the threatened invasion of Nádir Sháh was creating alarm. At the same time the war with the Portuguese was being vigorously carried on by the Peshwa's brother Chinnáji and several forts in Thána were taken by the Maráthás. Raghuji Bhonsle made an incursion to the north as far as Allahabad, defeated and slew the Sulhedár Shuja Khán and returned loaded with booty. These expeditions undertaken without regular sanction were highly resented by Bájiráv. He marched from Poona for the purpose of punishing Raghuji's misconduct and sent forward Ávji Kávre to plunder in Berár. Ávji was defeated by Raghuji in the end of February 1789. Bájiráv was preparing to avenge his loss when news reached him of the arrival of Nádir Sháh, the defeat of the Moghals, the death of Khán Daurán, the capture of Sádát Khán, and finally that the victorious Persian was dictating the terms of ransom at the gates of Delhi. These accounts exceedingly alarmed Bájiráv. The subsequent intelligence which he received at Nasirabad in Khándesh informing him of the imprisonment of the emperor, the plunder of Delhi, and the dreadful massacre of many of its inhabitants seemed for a time to overwhelm him. Our quarrel with Raghuji Bhonsle is insignificant, said the Peshwa; the war with the Portuguese is as naught; there is but one enemy in Hindustán. He appears to have conceived that Nádir Sháh would establish himself as emperor, but he was not dismayed when he heard reports that a hundred thousand Persians were advancing to the south. Hindus and Musalmáns, said Bájiráv, the whole power of the Deccan must assemble, and I shall spread our Maráthás from the Narbadá to the Chambal. He called on Násir Jang the Nizám's second son to arm against the common foe, and Chinnáji Ápa was ordered to desist from the Konkán warfare and join him with all speed. Chinnáji was now in possession of the whole of Sálsette and had begun the siege of Bassein. Notwithstanding offers of submission, Chinnáji prosecuted the siege and on the 16th of May Bassein fell. Holkar and Sindia as soon as Bassein fell were sent to join Bájiráv with all speed, but by that time news arrived of the retreat of Nádir Sháh. Nádir Sháh restored the throne to its degraded owner and wrote letters to all the princes of India announcing the event. Among others, he addressed a letter to Sháhu and one to Bájiráv. He informed Bájiráv that he had reinstated Muhammad Sháh and now considered him as a brother; that although Bájiráv was an ancient servant possessing a large army, he had not afforded the emperor assistance; but that all must now attend to Muhammad Sháh's commands for if they did not he would return with his army and inflict punishment upon the disobedient.²

Shortly after the departure of Nádir Sháh Bájiráv sent a letter to the emperor expressive of his submission and obedience, and a

¹ Grant Duff's Maráthás, 239.² Grant Duff's Maráthás, 213.

nazar of 101 gold mohars. This was acknowledged in suitable terms and a splendid *khillat* was sent in return.¹ He was assured by the emperor that the rank, possessions, and inheritance already conferred on him would be confirmed, and that he might depend on finding his interests best promoted by continuing steadfast in his duty to the Imperial government.

Although no new subhedár nor any deputy of Nizám-ul-Mulk was appointed to Málwa, no *sanad* was sent conferring the government on Bájiráv. This omission the Peshwa considered a breach of faith on the part of Nizám-ul-Mulk; but as the Nizám's army was still in Hindustán, and as some of Bájiráv's best officers and troops were in the Konkan he deferred enforcing his claims until a fitter opportunity. In the meantime he was busy arranging the affairs of the province of Málwa and strengthening his connection with the Rajput princes in the western quarter along the banks of the Chambal from Kota to Allahabad, but especially with the Rájás of Bundelkhand.

These arrangements to secure the northern frontier were preparatory to a war with Nizám-ul-Mulk or an expedition into the Karnátak. The late success against Nizám-ul-Mulk, his departure from the terms of agreement, his great age, the probability of contentions among his sons encouraged or stimulated the Peshwa to attempt the subjugation of the Deccan. The deficiency of his resources was the chief obstacle which deterred him from this undertaking. On the other hand the prospect of contributions and plunder by which he might liquidate his debts and perhaps some secret encouragement from Arkot, where according to Colonel Wilks the Maráthás were invited by the Diván of Safdar Ali, were strong allurements for venturing into the Karnátak. But Bájiráv was critically situated, and circumstances compelled him to choose the Deccan as the theatre of his operations. Dábháde's or rather the Gáikwár's party who possessed very considerable resources was always hostile to the Peshwa; Raghuji Bhonsle was jealous of the Bráhman ascendancy; he meditated a revolution by getting the Rája into his own power; and as Sháhu had no prospect of an heir, Raghuji might have contemplated the acquisition of Maráthá supremacy by being adopted as his son. Fattehasing Bhonsle, the only Maráthá likely to supersede him in the Rája's choice, possessed neither ability nor enterprise, and had failed to create power by acquiring popularity among the soldiery. Raghuji had many difficulties to overcome in prosecuting a scheme of the kind. Although a party existed hostile to the Peshwa, Bájiráv's friends and dependents surrounded the Rája and possessed his ear, if not his entire confidence; nor could Raghuji Bhonsle or Damáji Gáikwár concert a plan or transact the slightest business without Bráhman agency. Should Bájiráv quit the position which

Chapter VII.

History.

MARÁTHÁS,
1720-1848.

¹ Grant Duff's Maráthás, 244. A *khillat* comprehends the *shirpá* or head to foot dress, that is cloths for the turban trousers girdle and gown complete, and jewels horse elephant and arms according to circumstances and rank of the parties. Bájiráv received two ornaments of jewels for the turban and a pearl necklace together with a horse and an elephant. Ditto footnote.

DISTRICTS.

Chapter VII.

History.

MARÁTHÁS,
1720-1848.

he occupied between the territories of those two, there would be no obstacle to their uniting against him. The subsisting difference between Raghuji and Bájiráv arose from Raghuji's having plundered the province of Allahabad and not having joined Bájiráv when he was ordered according to the terms on which he held his lands and title. The Peshwa affirmed that Raghuji had no authority to levy contributions north of the Narbada and declared his determination, at the time of marching from Poona in the end of 1738, to enforce restitution not to the owners but to the Maráthas state and to punish the aggression. A temporary compromise took place on the arrival of the Persians at Delhi; but the dispute was unsettled and nothing but a sense of injury to their mutual interests prevented an open war.

This state of affairs laid the foundation of schemes which had a great effect in extending the spreading but unstable power of the Maráthás. Though there are few direct proofs to illustrate this part of their history, it is certain that Bájiráv and Raghuji had a meeting and that they were reconciled, and there is reason to suppose that Bájiráv unfolded as much of his schemes to Raghuji as were necessary to engage his co-operation, and the plunder of the Karnatak, an eventual addition to his own territories in the Deccan, and a future partition of Bengal and North India may have been urged by the Peshwa to excite Raghuji's ambition and cupidity. In this conference may also be seen the real source from which a host of Maráthás were poured into the Karnatak.

In prosecution of his plans of conquest in the Deccan, Bájiráv seizing the opportunity afforded by the absence of Nizám-ul-Mulk at Delhi, about the end of 1740 began operations against the Nizám's son Násir Jang. The war proved unprofitable and the Maráthás gladly entered on terms of accommodation and a treaty was concluded at Mungi-Paithan by which both parties pledged themselves to maintain peace and mutually to refrain from plundering in the Deccan. Hindia and Kirkaun, districts on the banks of the Narbada, were conferred on Bájiráv in *jágir*, and the Peshwa without visiting Poona or Sâtára, in great vexation amounting almost to despair, set off with his army towards North India.¹

In the meantime Mánáji Angria attacked by his brother had applied to the Peshwa's son Bálaji Bájiráv, generally called Nána Sáheb, who was with the Rája in the neighbourhood of Sâtára. 500 men were sent to support the garrison and an express despatched to Chimuáji Apa for instructions. Chimuáji had ordered his nephew to repair to Kolába in person and applied to the Governor in Council at Bombay with whom he had concluded a treaty and maintained a friendly intercourse since his late campaign in the Konkan to support the garrison at Kolába. The English and Bálaji had

¹ Grant Duff's Maráthás, 217. Thus he wrote to his secretary about this time: I am involved in difficulties, in debt, and in dissipation - and like a man ready to swallow poison. Near the Rája are my enemies, and at all I at this time go to death, Dillo, footnote.

succeeded in humbling Sambhaji, Mánaji's brother when Chinnaji Apa joined them. They were concerting plans for the reduction of Revdanda when news reached them of the death of Bájiráv which happened on the banks of the Nerbada on the 28th of April 1740. On receiving this intelligence Shankráji Náráyan was appointed Subhedár of the Konkan and Khanduji Mánkar was left in command of a body of troops, while Chinnaji Apa and his nephew, after the usual mourning ceremonies, returned to Poona and shortly after to Sátára. Bájiráv left three sons Bálaji Bájiráv, Raghunáthráv afterwards so well known to the English, and Janárdan Bába who died in early youth. He also left one illegitimate son by a Muhammadan mother, whom he bred a Musalmán and named Samsheer Bahádur.

The army which entered the Karnátak under the command of Raghuji Bhonsle was composed of troops belonging to the Rája, the Peshwa, the Pratinidhi, Fáttehshing Bhonsle, and various chiefs of less note. The Ghorpades of Sondur and Guti were invited to join by letters from Sháhu and the Peshwa; and Murárráv the grand-nephew of the famous Santáji Ghorpade and the adopted son and heir of Murárráv of Guti appeared under the national standard for the first time since the death of his distinguished and ill-requited relation. The whole force amounted to 50,000 men. Dost Ali the Nawáb of the Karnátak fell and the Diván was made a prisoner. After this the Maráthás began to levy contributions all over the Karnátak until bought off by the Nawáb's son and heir Safdar Ali, with whom, before retiring, they entered into a secret compact to destroy Chanda Sáheb then in possession of Trichinopoli. While the main body of his army remained encamped on the Shivganga, Raghuji Bhonsle returned to Sátára and endeavoured to prevent Bálaji Bájiráv's succession as Peshwa by proposing Bápuji Náik of Bárámati, a connexion but an enemy of the late Peshwa, for the vacant office. Bápuji Náik was possessed of great wealth and his enmity to Bájiráv arose from a very common cause that of having lent money which his debtor could not repay. Raghuji's party used the irritated creditor as their tool and very large sums were offered to Sháhu on condition of Bápuji's being raised to the vacant Peshwaship. The Pratinidhi, although averse from the supremacy of the Peshwa was still more hostile to the pretensions of Raghuji, and as he did not engage in the intrigue, Bálaji Bájiráv aided by his uncle Chinnaji was at last invested in August 1740. A more serious cause of uneasiness to Bálaji arose from his being answerable for his father's debts and Bápuji Náik enforced his demand with harassing pertinacity. From this persecution Bálaji was relieved by the influence and credit of his Diván Mahádájipant Purandhare, a service of which the Peshwa ever after retained a grateful recollection. Raghuji, on finding his schemes abortive, carried Bápuji Náik with him towards the Karnátak and returned to reap the expected harvest at Trichinopoli accompanied by Shripatráv the Pratinidhi and Fáttehshing Bhonsle. Trichinopoli surrendered on the 26th of March 1741, and Chanda Sáheb was brought a prisoner to Sátára where he remained in the custody of an agent of Raghuji Bhonsle's till he was set free

Chapter VII.
History.

МАРАТНΑΣ,
1720-1848.
Bájiráv's Death,
1740.

Bálaji Bájiráv
Peshwa,
1740-1761.

Chapter VII.

History.

MARÁTHÁS,
1720-1848.

in 1748.¹ Muráráv Ghorpade was left in command of the fort of Trichinopoli, and a part of his garrison was composed of infantry belonging to the Peshwa. Their expenses were defrayed by Sháhu, besides which it was settled that £2000 (Rs. 20,000) of the share of tribute from the province of Arkot should be annually paid to Baláji Bájiráv.

One of the first acts of the new Peshwa was to forward petitions to Delhi respecting various promises made to his father. These applications were transmitted through Jaysing and Nizám-ul-Mulk. A supply of ready money was what Baláji most earnestly craved and £150,000 (Rs. 15 *lákhs*) as a free gift were granted by the emperor. Proposals for an agreement were then drawn up in the joint names of the Peshwa and Chinnáji Ápa in which they asked to have the government of Málwa, which, on the death of Bájiráv, was conferred on Azam-ulla Khán. If the government of Málwa was granted they promised to pay their respects to the emperor; to prevent any other Marátha crossing the Narbada; to send a body of 500 horse under an officer of rank to remain in attendance on the emperor's person; and to ask no more than the gift of money already bestowed. They agreed to send 4000 horse for service who would punish refractory landholders as far as their numbers would enable them, and they promised not to sequester the rent-free lands or *jágirs* assigned for charitable or religious purposes. No notice seems to have been taken of the application. But Baláji, whose disposition was conciliatory, was anxious to have the government of Málwa conferred as a right according to the treaty with his father. With this object when Nizám-ul-Mulk was marching to the Deccan, in order to suppress his son Násir Jang's revolt, Baláji paid (1741) him a respectful visit near the Narbada and sent a body of his troops to join him. At this time he sustained a great loss in the death of his uncle Chinnáji Ápa which happened in the end of January 1741. Eleven days before this event, Khanduji Mánkar under Chinnáji's direction had reduced Revdanda the last place remaining to the Portuguese between Goa and Daman. Chinnáji Ápa from his successes against the Portuguese has a greater reputation among the Maráthás as an officer than he probably deserved.²

On the death of his uncle, the Peshwa returned from the northern districts and spent nearly a year in civil arrangements at Poona and Sátára. Continuing to show the greatest respect for the Rája, he obtained from Sháhu a grant by which the whole territory conquered from the Portuguese was conferred on him, and also, except in Gujarát, the exclusive right of collecting the revenues and of levying contributions north of the Narbada. In 1742, Bháskarpant the Diván of Raghuji Bhonsle of Berár, carried

¹ Grant Duff's Maráthás, 255. Chanda Sáheb or Hussain Doat Khán does not appear to have been confined in the fort nor to have endured a close imprisonment, but merely to have had an attendant guard wherever he went. This supposition is confirmed by the ease with which Dupleix appears to have intrigued with him during his term of imprisonment.

² Grant Duff's Maráthás, 256.

his arms eastwards, but the Peshwa eager to establish his power over those territories for which the authority obtained from the Rája was as usual assumed as a right, marched though late in the season, towards Hindustán and made himself master of Garha and Mundela before the rains set in. He was obliged to encamp on the banks of the Narbada during the rainy season, and probably meditated an expedition into Allahabad when he was called upon to defend his rights in Málwa which was invaded by Damáji Gaikwár and Báburáv Sadáshiv. This inroad seems to have been instigated by Raghuji to obstruct the Peshwa's progress eastward; and on Báláji's arrival in Málwa the army of Gujarát retired. On this occasion Anandráv Povár was confirmed by the Peshwa in the possession of Dhár and the surrounding districts, a politic measure which not only secured Povár in his interests, but opposed a barrier on the western side of Málwa to incursions from Gujarát. Since the Peshwa's arrival at Mundela a negotiation had been going on between him and the emperor through the mediation of Rája Jaysing supported by Nizám-ul-Mulk. The *chauth* of the imperial territory was promised and a *khillat* more splendid than had ever been conferred on his father was transmitted to Báláji. It does not appear that any deed for collecting this general *chauth* was ever granted by Muhammad Sháh; sums of money and convenient assignments were the mode of payment. The object in the pending treaty was on the Peshwa's part to obtain *sanads* for the promised government of Málwa, and on the part of the court of Delhi to procrastinate and to widen the breach between the Peshwa and Raghuji Bhonsle.

In the meantime Bháskarpant had invaded Báhr. The Marátha army consisted of 10,000 or 12,000 horse and report had swelled their numbers to nearly four times that amount. Bháskarpant obtained the possession of the town of Hugli and most of the towns from Katva to the neighbourhood of Midnápúr fell into the hands of the Maráthás. Raghuji also advanced to Bengal. The emperor ordered Safdar Jang the Nawáb of Oudh to drive out Bháskarpant, and at the same time applied to Báláji Bájiráv to afford his aid. As inducements to the Peshwa an assignment for the arrears of *chauth* due from Azimabad was sent to him by the emperor and an assurance of confirming him in the government of Málwa. The reward was prized too highly and the service was too desirable to be refused. On Báláji's approach, Raghuji decamped and retreated towards the hills. Báláji overtook, attacked, and defeated Raghuji's army. Bháskarpant retreated through Orissa and Báláji returned to Málwa in order to secure the long-promised government. The Peshwa's conduct left no reasonable excuse on the part of Muhammad Sháh for refusing to perform the engagement; but to save the credit of the imperial name, the feeble palliative of conferring the appointment on the Peshwa as the deputy of Prince Ahmad, the emperor's son, was adopted. The rest of the treaty differs little from the former proposals made in the joint names of Báláji and his uncle Chimnájí, except that instead of 4000, Báláji promised to furnish 12,000 horse the expense of the additional 8000 being payable by the emperor. Jaysing between whom and

Chapter VII.

History.

Maráthás,
1720-1848.

Chapter VII.

History.

MARÁTHÁS,
1720-1848.

Báláji the most friendly intercourse subsisted, was guarantee for the observance of the treaty with Muhammad Sháh, and Malhárráv Holkar, Ránoji Sindia, and Piláji Jádhev declared in due form that should the Peshwa recede from his duties they would quit his service. The Peshwa returned to Sátára to pay his respects and go through the form of producing his accounts of the revenue. These accounts were made out by the Peshwa as a general in command of a body of the Rája's troops.¹

In 1744 Raghuji Bhonsle sent agents to the Peshwa assuring him of his sincere desire of reconciliation and of his conviction that the plans of Bájiráv were those best suited to his own and to the real interests of the Marátha nation. He continued the same profession with apparent sincerity, but as he was on full march towards Sátára, the Peshwa thought it necessary to be on his guard, particularly as Damáji Gaikwár was also approaching. The Pratidhi had become infirm by sickness, but his *mudalik* Yamáji Shivdev was an active able man, adverse to the Peshwa's supremacy, and, although not leagued with Raghuji, intimately connected with the faction of Dábháde. Under these circumstances Báláji Bájiráv had to choose between a war with the Marátha chiefs or the resignation of Bengal to Raghuji. The question did not admit of hesitation; he chose the resignation of Bengal to Raghuji. At the same time as it was understood that the country north of the Mahánadi as well as of the Narbada was comprehended in his agreement with the emperor, he made a merit of conceding his right of levying tribute to Raghuji, and a secret compact in which the Rája was used as a mediator was finally concluded. The object of the contracting parties seems avowedly to have been not so much an alliance as an agreement to avoid interference with each other. The Rája's authority was in this instance convenient to both. A *sanad* was given to the Peshwa conferring on him his original *mokása*, all the *jágirs* bestowed on himself or acquired by his father or grandfather, the governments of the Konkan and Málwa, and the shares of revenue or tribute from Allahabad, Ágra, and Ajmir; three sub-divisions in the district of Pátua, £2000 (Rs. 20,000) from the province of Arkot, and a few detached villages in Raghuji's districts. On the other hand, it was settled that the revenues and contributions from Lakhnau, Pátua, and Lower Bengal including Báhar should be collected by Raghuji who was also vested with the sole authority of levying tribute from the whole territory from Berár to Katak. It was also agreed that Damáji Gaikwár should be obliged to account to the Peshwa for the amount of the contributions he had levied in Málwa, but nothing was urged at this time respecting the large arrears due by Dábháde to the head of the government. It does not appear that any settlement was concluded but Damáji seems to have remained in the Deccan, although his presence was much required in Gujarát. The Peshwa's southern and eastern boundaries in North India were well defined

¹ Grant Duff's Maráthás, 259. It is a remarkable fact that after the Rájás of Sátára had become perfect ciphers in the Marátha government, the Peshwa's accounts continued to the last to be made out in the manner described. Ditto.

by the Narbada, the Son, and the Ganges but the *sanad* delivered on this occasion authorized him to push his conquests to the northward as far as practicable.¹

Raghuji Bhonsle was intent on reviving his lost footing in Bengal; and the Peshwa in order to excuse himself to the emperor for not acting against Raghuji remained in the Deccan. As soon as the season opened Bháskarpant was sent with 20,000 horse into Bengal by Raghuji, but along with twenty officers was treacherously murdered by Aliverdi Khán in an entertainment and the army retreated to Bcrár. Raghuji himself proceeded to the scene of action, and, partially defeated while returning, succeeded in annexing Devgad and Chánda to his territory. Shortly after Raghuji had entered Bengal, Baláji Bájiráv went (1745) to Málwa, addressed letters to the emperor full of assurances of perpetual fidelity, but excused himself from paying his respects in the royal presence. He expressed surprise at Aliverdi Khán's inactivity in not repulsing Raghuji, which the emperor in his reply accounted for by charging Baláji with not having stopped the passes in Raghuji's rear as preconcerted. But the agreement which had taken place with Raghuji precluded all interference; the Peshwa evaded the discussion, and on pretence of business in the Deccan, after making his yearly collections speedily returned to Poona.

In 1746 the Peshwa sent his cousin Sadáshiv Chimnáji Bháu accompanied by Sakhrám Bápu the writer of Mahádájipant Purandhare on an expedition into the Karnátak to punish some of the *deshmukhs* who had driven out the posts of the Peshwa's old creditor Bápuji Náik Bárámatikar. That person by the interest of Raghuji Bhonsle had obtained the *chauth* and *sardeshmukhi* between the Krishna and Tungbhadra in farm from the Rája for the yearly sum of £70,000 (Rs. 7 *lákhs*); but the opposition he experienced and the heavy charges for maintaining the troops totally ruined him in a few years. The expense of the present expedition added to his embarrassment, but he would not, as was proposed to him, agree to give up the contract in favour of Sadáshiv Chimnáji. Sadáshiv Chimnáji levied contributions as far as the Tungbhadra and reduced Bahádur Benda to which the Maráthás had a claim of long standing. On Sadáshiv Chimnáji's return from this expedition, he was invested by the Rája with the same rank as had been enjoyed by his father, that is second-in-command under the Peshwa, and being ambitious and bolder than his cousin the Peshwa he began to assume considerable power. He chose as his writers Vásudev Joshi and Raghunáth Hari, two able men brought up under Kánhoji Angria. In 1747 the Peshwa himself concluded a new and more specific agreement with the Rájás of Bundelkhand, by which, after deducting the district which had been ceded to the late Peshwa, one-third of the territory estimated at £165,000 (Rs. 16½ *lákhs*) was made over to Baláji Bájiráv besides a like share from the profits of the diamond mines of Panna. During this period of comparative tranquillity

Chapter VII. History.

MARÁTHÁS,
1720-1848.

¹ Grant Duff's Maráthás, 260.

Chapter VII.

History.

MARÁTHAS,
1720-1848.

the Peshwa encouraged agriculture, protected the villagers and grain merchants, and improvement was everywhere visible. But about this time events occurred in North India, in the Deccan, and in the Madras Karnátak, which were the forerunners of fresh troubles and great revolutions in every part of India.

In 1749, the Deccan which was completely drained of troops presented an inviting field to the Peshwa, but domestic arrangements of the utmost importance demanded his presence at Sátára. Rája Sháhu had for some years been in a state of mental imbecility brought on, it was said, through grief for the death of his youngest wife Sagunábái of the Mohite family.¹ As his health declined, Sháhu recovered the use of his intellect,² and the dependents of the Peshwa about his person urged him to adopt a son. The Rája on the loss of his only child, some time before his derangement, contrary to all his former invectives against him had declared that he would adopt Sambhájí Rája of Kolhápur provided he had issue. As Sambhájí had no children, it was proposed that an inquiry should be made for some lineal descendant of Vithoji the brother of Máloji the grandfather of the great Shivájí. Search was accordingly made, but none was discovered. It was then suggested that he should take the son of some respectable *shiledár* of the *pátíl* family. This proposal, Sháhu said, he had a strong reason for declining. At last he told Mahádájipant Purandhare and Govindráv Chitnis that Tárábái who was still living in Sátára, had somewhere hid her grandson Rám the son of the second Shivájí who was born in 1712 after the death of his father. It is not known by what means Sháhu became possessed of this secret; and the subject, intricate in itself, had been so studiously involved in mystery as to excite a suspicion that the Peshwa was convinced of the legitimacy of Rám Rája, and found it necessary for the purpose of rendering him insignificant to invent or at least to connive at the insinuation that the whole was a trick of state. Tárábái on hearing of the intended adoption of Sambhájí of Kolhápur was heard to say 'I will prevent that,' and on being closely questioned and encouraged declared the existence of her grandson. The elder surviving wife of Sháhu, Sakvárbái of the Shirke family, on being acquainted with this declaration on the part of Tárábái which deprived her of all chance of power, incited Sambhájí to oppose the alleged grandson of Tárábái whom she declared

1 Grant Duff's Maráthás, 265. Sháhu was for some time afflicted with that harmless silly madness which is sometimes ludicrous, even whilst it excites commiseration. It first appeared on an occasion when he had to receive a visit from two Maráthá Sardárs in full darbar, by his dressing out his favourite dog in gold brocade, covered with jewels and putting his own turban on the dog. He never resumed any covering for his head after he recovered his senses. This dog had once saved his life when hunting a tiger, and amongst other freaks, he issued *sanads* conferring a *jagir* upon him, and entitling him to use a palanquin in all which the Rája was humoured and the palanquin establishment kept. Ditto, footnote.

2 Sháhu had some wit and his reply to a letter about this time from Rája Jaysing of Jaypur shows that he retained it to the last. The Rája asked what he had performed for the Hindu faith and what charities he had bestowed. I have, replied Sháhu, conquered from the Musalmáns the whole country from Rameshvar to Delhi and I have given it to the Bráhmans. Grant Duff's Maráthás, 266 footnote.

an impostor. She promised to aid Sambháji to her utmost, and engaged Yamáji Shivdev in her cause. Jagjivan the younger brother of Shripatráv who had been appointed Pratini-dhi on the death of Shripatráv in 1747, also promised her all the support in his power. Damáji Gáikwár gave his assent to the proposal, and emissaries were despatched into the Ghátmátha and the Konkan, a tract ever prone to insurrection, to raise men and be prepared for her purpose. Báláji Bájiráv repaired to Sátára with an army of 35,000 men, but so cautious was he of committing any act which might outrage the Marátha feeling, already jealous of Bráhman power; that he did not attempt to separate Sakvábái from her husband or to impose any restraint likely to arouse the active enmity of her relations. Although he knew the extent of her plots, and was also aware that Sakvábái had a plan to assassinate him, he was at the same time suspicious of Tárábái, whose known enmity to Báláji Bájiráv is indeed the principal evidence in support of her extraordinary story. The pregnancy of Bhavánibái the wife of the second Shiváji, was strongly suspected by Rájasbái the younger wife of Rájarám at the time of Shiváji's death, and it required all the care and circumspection of Tárábái to keep the infant from destruction. She found means to convey the child from the fort of Panhála and having given him in charge to the sister of Bhavánibái he was carried to Tuljápúr and thence to Bársi in Sholápur where he was reared in obscurity. The Peshwa was at a loss what to do. During three months spent at Sátára before Sháhu's death, he was alternately swayed by ambition and apprehension. He thought of at once asserting his supremacy by setting aside the Rája entirely.¹ But on the whole he considered it most expedient to support the assertion of Tárábái. Yet, though he was scrupulous in every outward form of respect towards the prince whom he acknowledged, he was not afterwards desirous of suppressing a current report at Poona that the whole was fictitious. When the power of the Peshwa was complete, and the end was gained, such a pageant as the Rája, in some respects, was inconvenient to the usurper, and to countenance a belief of the imposture was the first step to his being wholly set aside. But the voice of the country was too strong and an heir of the house of Shiváji would have been joined by thousands. Sakvábái, to conceal her plot, always gave out that in the event of Sháhu's death she would burn with the body. This declaration proved her ruin, for the wily Bráhman affected to believe it, and took care to circulate the report until it became so general that its non-fulfilment would, in the eyes of the whole country, have been a reflection on the

Chapter VII.

History.

MARÁTHAS,
1720 - 1848.

¹ Grant Duff's Maráthás, 267. The following letter from Sadáshiv Chimnájí to the Peshwa recommends his usurping the power at once. After compliments: It seems impossible to judge of what will be the result of all this. The Báí's doings are not to be depended upon; keep continually on your guard. Tho Báí is not a person to blunder in that which she sets about. Let nothing induce you to act contrary to what has hitherto been professed, or let any thing appear respecting your intentions; but in the event of the Rája's decease, you must take the upper hand of all. While the Rája is in existence, do not allow so much as a grain of oil-seed to appear different in your conduct. As matters proceed continue to write to me constantly. Despatched 16th Savál. Ditto footnote.

Chapter VII.

History.

Maráthas,
1720-1848.

honour of the family. Although Sakvārbāi seldom quitted the Rājā, and kept him constantly surrounded by persons in her interest, Bālāji found means to obtain a private interview, at which he induced the Rājā to give him a deed empowering the Peshwa to manage the whole government of the Maráthā empire, on condition of his perpetuating the Rājā's name and keeping up the dignity of the house of Shivāji through the grandson of Tārābāi and his descendants. This paper also directed that the Kolhāpur state should always be considered an independent sovereignty; that the *jágirs* now existing were to be confirmed to the holders, leaving power with the Peshwa to conclude such arrangements with the *jágirdárs* as might be beneficial for extending Hindu power, for protecting the temples of the gods, the cultivators of the fields, and what-soever was sacred or useful.

Shāhu's Death,
1749.

The Rājā had scarcely ceased to breathe when a body of horse galloped into the town of Sātāra, surrounded and seized the Pratinidhi and his *mutālik* Yamāji Shivdev, placed them in irons, and sent them off strongly escorted to distant hill forts. Every avenue about the town was occupied by troops, and a garrison of the Peshwa's was placed in the fort, while a party was detached to reinforce the escort of Rām Rājā who had not arrived when Shāhu died. Sakvārbāi had not recovered from the first emotions of consternation and rage at finding her whole plans unmasked and defeated, when the Peshwa sent her an insidious message begging that she would not think of burning with the body of her husband for that he and all her servants were ready to obey her commands. Not content with working on the mind of an angry woman to incite her to self-destruction, he sent for her brother Kōārji Shirke, represented the dishonour that threatened to attach to his house, and promised him a *jágir* in the Konkan if he persuaded his sister to burn herself, not only for the honour of the family of Shirke, but for the honour of all India under the sway of the late Rājā. By these arts Bālāji Bājirāv secured his victim.¹

Before Shāhu's death, orders in his name had been sent to Yashvantrāv Dābhāde and Raghuji Bhonsle requiring their presence at Sātāra. Yashvantrāv Dābhāde had become totally imbecile from debauchery, and as had probably been foreseen neither Dābhāde nor Damāji Gaikwār the commander of his army attended. Most of the other *jágirdárs* were present, but if any were disposed to resist the Peshwa's authority, they remained passive until they should see what part Raghuji Bhonsle would play. Raghuji's ambition was now controlled by the caution of age and the teaching of experience. He was not only intent on directing yearly raids into Bengal, but owing to the absence of his son Jānoji in the Karnatak with 10,000 horse and to the number of troops which he

¹ Grant Duff's *Maráthas*, 268. Those of Bālāji's countrymen who knew the secret history of this transaction and whose minds had not been perverted by the calm villainy of a Brahman court did not attempt to palliate it as a sacrifice in conformity with their faith. On the contrary they mentioned it with detestation and said that even the ordinary mode of execution would have been more manly and less objectionable. Do.

was compelled to leave in his own territories he arrived at Sátára in the month of January 1750, with a force of only 12,000 men. His disposition was pacific towards Báláji but he made some demur in acknowledging Rám Rája. He required, in testimony of his being a Bhonsla and the grandson of Rájárám, that Tárábái should first eat with him in presence of the caste, deposing on the food they ate together that Rám Rája was her grandson. When this was complied with in the most solemn manner, Raghuji declared himself satisfied; and after a long conference with the Peshwa he gave his assent to the propriety of the plans submitted for his consideration. As a proof of the good understanding which subsisted between them, Báláji took occasion to proceed in advance to Poona, leaving the Rája in Raghuji's charge, and requesting that he would accompany him to Poona with the whole of the *jágirdárs*, for the purpose of concluding the arrangements made by the will of the late Sháhu Rája. From this period (1750) Poona took the place of Sátára as the capital of the Maráthás.

In the success of his schemes, Báláji almost overlooked Tárábái, who though upwards of seventy years of age, soon convinced him that it was dangerous to slight a woman of her spirit. On pretence of paying her devotions at her husband's tomb in Sinhgad near Poona she went there and endeavoured to persuade the Pant Sachiv to declare for her as head of the Marátha empire. Báláji, after much persuasion, induced her to come to Poona, and having flattered her ambition with the hope of a large share in the administration, at last obtained her influence with Rám Rája in confirming the many schemes he had now to carry into effect. Raghuji Bhonsle received new deeds for Berár, Gondvan, and Bengal, and some lands which had belonged to the Pratinidhi adjoining Berár. The title deeds for half of Gujarát were sent to Yashvantráv Dábháde, which, as he had never yet accounted for a share of the revenue to the state, gave Damáji Gaikvár to understand what he might expect from the growing power of the Peshwa. About this time Ránoji Sindia died and his eldest son Jayápa was confirmed in his estates. The whole of Málwa estimated at about £15 millions (Rs. 150 *lákhs*) of yearly revenue except about £100,000 (Rs. 10 *lákhs*), was divided between Holkar and Sindia, and £745,000 (Rs. 74½ *lákhs*) were conferred on Holkar and £655,000 (Rs. 65½ *lákhs*) on Sindia. The remaining £100,000 (Rs. 10 *lákhs*) were held by various *jágirdárs* of whom A'nandráv Povár was the most considerable. All of them were subservient to the views of the Peshwa and from them he had no opposition to fear. Báláji Bájiráv, without intending to employ them, confirmed the eight Pradháns, and for a short time nominated Gangádhár Shrinivás as Pratinidhi; but on the application of Raghuji Bhonsle and of some other *jágirdárs*, when about to return to their districts, he made them a promise to release Jagjivan Parashurám and accordingly restored him to his rank and liberty. As the Rája's establishment was to be much reduced, and it was necessary to secure in his interests such of his officers as he could not employ, the Peshwa reserved a great part of the Pratinidhi's lands as *jágirs* and assignments to the persons in question, particularly the tract west of Karhád

Chapter VII.

History.

MARÁTHÁS,
1720-1848.Rám Rája,
1749-1777.*Sátára ceases to
be the Marátha
Capital,
1750.*

Chapter VII.

History.

MARÁTHAS,
1720-1848.

between the Urmudi and the Várna where he apprehended an insurrection supported by the Rájá of Kolhápúr. Fáttehshing Bhonsle the adopted son of Sháhu was confirmed in the possession of his *jágir*, in various minor claims, in shares of revenue, and in the title of Rájá of Akalkot, which, except the detached claims alluded to, are still enjoyed by his descendants. An appointment created by Sháhu for a relation of the Mantri, and which was termed *Ajáluat Sardeshmukh* or general agent for collecting the *sardeshmukhi* was nominally preserved; but *jágir* lands were assigned in lieu of the right of interference in the collection of the ten per cent on the six *subhás* of the Deccan. The appointment of Sar Lashkar was taken from the family of Somvanshi and given to Nimbáji Náik Nimbálkar. All these changes and appointments were made in the name of Rám Rájá, but it was now well understood that the Peshwa's authority was supreme in the state and generally admitted without dissatisfaction. Yamáji Shivdev, who recovered his liberty at the same time with the Pratinidhi, threw himself into the fort of Súngola near Pandharpur where he raised an insurrection and made head against the Peshwa until he was suppressed by the Peshwa's cousin Sadáshiv Chimmáji. In the measures which have been detailed the Peshwa owed much of his success to his Diván Mahádájipant, who, next to his cousin Sadáshivráv, possessed the greatest influence over Baláji Bájiráv of any of his advisers. Sadáshivráv on his expedition to Súngola was accompanied by Rám Rájá for the purpose of giving Yamáji Shivdev no excuse for resistance. During their stay at that place, the Rájá agreed to renounce the entire power and to lend his sanction to whatever measures the Peshwa might pursue, provided a small tract round Sátára was assigned to his own management, conditions to which Baláji subscribed but which he never fulfilled. The Rájá under a strong escort returned from Súngola to Sátára. The Peshwa in order to soothe Tárábái whose great age did not render her less active and intriguing, incautiously removed his troops from the fort of Sátára, and having placed in it the *gadkari* and old retainers who had great respect for the widow of Rájárám, gave up the entire management to her. The Rájá was kept with a separate establishment in the town of Sátára, but perfectly at large, and a splendid provision was assigned to him and his officers, the expense of which amounted to the yearly sum of £650,000 (Rs. 65 *lakh*s).¹

In 1751, when the Peshwa left for Aurangabad, to support the claims of Gházi-ud-din the elder son of the Nizám to the viceroyalty of the Deccan, Tárábái sounded Rám Rájá in regard to his assuming the control usurped by his servant Baláji the Peshwa; but not finding him fit for her purpose, she pretended to have had no serious intentions in the proposal. At the same time she sent messengers to Damáji Gaikwár, representing the unguarded state of the country and recommending his immediate march to Sátára to rescue the Rájá and the Marátha state from the

¹ Grant Duff's Maráthas, 272.

power of the Bráhmans. Damáji at once acted on this request and Tárábái, as soon as certain accounts were received of the Gáikwár's approach, invited the Rája into the fort of Sátára and made him prisoner. She then reproached him with his want of spirit; regretted that she had ever rescued him from a life of obscurity for which only he could have been destined; declared that he could not be her grandson or the descendant of the great Shiváji; that he was neither a Bhonsle nor a Mohite, but a baseborn Gondhali changed in the house where he had been first conveyed;¹ and that she would make atonement on the banks of the holy Krishna for ever having acknowledged him. She ordered the Havildár to fire upon his attendants, most of whom unconscious of what had happened remained near the gate of the fort; and she directed the guns to be pointed at the houses in the town below belonging to the partisans of the Konkani Bráhmans. Trimbakpant commonly called Nána Purandhare, Govindráv Chitnis, and the officers in the Peshwa's interests at Sátára were at first disposed to ridicule this attempt as that of a mad old woman, but, on hearing of the approach of Damáji Gáikwár from Songad, they quitted the town and assembled troops at the village of Árla on the banks of the Krishna. On the advance of the Gáikwár by the Sálpa pass, although they had 20,000 and their opponent only 15,000 men they made an irresolute attack and retired to Nimb about eight miles north of Sátára where they were followed the next day, attacked, and defeated by the Gujarát troops. Damáji Gáikwár immediately went to pay his respects to Tárábái, and several forts in the neighbourhood were given to her. Sátára was well stored with provisions, and the Pratinidhi promised to aid Tárábái's cause. News of these proceedings recalled the Peshwa. Before he returned Nána Purandhare had redeemed his lost credit by attacking and compelling the army of Damáji Gáikwár to retire to the Jod valley about twenty-five miles north-west of Sátára where they expected to be joined by the Pratinidhi from Karhád and by troops from Gujarát. In this hope they were disappointed; and as Shankrájipant Subhedár of the Konkani was assembling troops in their rear and the Peshwa's army which had marched nearly 400 miles in thirteen days was close upon them, Damáji sent a messenger to treat with Báláji. Báláji solemnly agreed to abide by the terms proposed and enticed Damáji to encamp in his neighbourhood, where, as soon as he got him into his power, he demanded the payment of all the arrears due from Gujarát, and the cession of a large portion of his territory. Damáji represented that he was but the agent of Dábháde the Senápati, and had no authority to comply with what was required. On this reply the Peshwa sent private orders to seize some of the family of the Gáikwár and Dábháde who lived at Talegaon in Poona, and treacherously surrounded, attacked, and plundered the camp of Damáji Gáikwár and sent him into confinement at Poona.² The Peshwa next tried to induce Tárábái to give up the fort and the

Chapter VII.

History.

MARÁTHÁS,
1720-1848.

¹ Grant Duff's Maráthás, 274. Rám Rája was first concealed in the house of a Gondhali or a *gondhal* dancer. Ditto, footnote.

² Grant Duff's Maráthás, 274. In consequence of this treachery, it is said that Damáji ever after refused to salute the Peshwa except with his left hand. Ditto, footnote.

Chapter VII.

History.

MARÁTHÁS,
1720-1818.

Rāja; but she assembled her garrison and required an oath from every man that he would stand by her to the last. Such of them as chose were allowed the option of quitting the fort. Some of the Peshwa's troops became impressed with an idea that she was a *dev* or good spirit and others that she was a *daitya* or evil spirit, but the Maráthás were so strongly of opinion that Tárábái was the rightful regent that Báláji found there was more to be apprehended from proceeding to extremities than from leaving her unmolested; although to become formidable her party required only a leader of reputation. Perplexing as the affair was Tárábái's conduct in the end proved advantageous to the Peshwa as it took from him the odium of being the first to confine the Rāja to the fort of Sátára. Tárábái did not merely confine Rám Rāja to the fort. His prison was a damp stone dungeon and his food was of the coarsest grain. Damáji Gáikwár was the only man whom the Peshwa dreaded, but as he was now a close prisoner at Poona, Báláji proceeded towards Aurangabad in prosecution of his engagements with Gházi-ud-din. Rāja Raghunáthdás the prime minister of Salábat Jang opened a communication from Ahmदनगर with Tárábái and Sambháji of Kolhápur.¹

During Báláji's absence at Aurangabad Tárábái occupied the districts of Wái and Sátára aided by 5000 or 6000 Maráthás and Rámoshis whom she had entertained in her service. A large force was sent to invest Sátára and starve her into submission. Anandráv Jádhav, the commandant of the fort, convinced of the folly of resistance, formed the design of carrying the Rāja out of her power. When this came to her knowledge she ordered him to be beheaded; a sentence which the garrison executed on their own commander, as well as on several others subsequently implicated in a like scheme. Báburáv Jádhav, a person unconnected with the late commandant and a relation of the Jádhavs of Sindkhed was appointed to the command of the fort. In 1758 the Peshwa before leaving for the Karnátak endeavoured to pave the way to a compromise with Tárábái. On his march to the Karnátak he sent to assure Tárábái that if she would submit the control of the Rāja's person and establishment should remain at her disposal. To this Tárábái would not listen unless Báláji Bajiráv would come to Sátára, acknowledge her authority, and give such personal assurances as would satisfy her.² Encouraged by the approach to Poona of Jánóji Bhonsle the son and heir of Raghuji Bhonsle, and on assurances of safety and protection from the Peshwa, Tárábái, leaving the garrison of Sátára and the custody of Rám Rāja's person to Báburáv Jádhav repaired to the Peshwa's capital accompanied by Bimbáji Bhonsle the youngest brother of Jánóji who had attached himself to her party and married one of her relations of the Mohite family. At Poona Tárábái was received with so much attention and consideration that she agreed to the Peshwa's proposals as formerly made, provided he would promise to accompany her to the temple of Jejuri and there solemnly swear to abide by his present declarations. The Peshwa acquiesced on

¹ Grant Duff's Maráthás, 274-275.² Grant Duff's Maráthás, 281.

condition that Bábúráv Jádhar should be dismissed to which Tárábái reluctantly agreed. Taking advantage of her obstinate temper, he gained his end of keeping the Rája a prisoner by pretending a great desire to see him released. Rám Rája was a prince deficient in ordinary ability, and the miserable thralldom he underwent during a long confinement broke his spirit and ruined his health.¹

Before Sháhu's death (1749) little improvement had taken place in the civil administration of the country. Báláji Bájiráv (1740-1761) appointed fixed *mámulatdárs* or subhedárs each of whom had charge of several districts. The territory between the Godávári and the Krishna including the greater part of Sátára, the best protected and most productive under Marátha rule, was entrusted to the Peshwa's favourites and courtiers some of whom were his relations. They held absolute charge of the police, the revenue, and the civil and criminal judicature, and in most cases had power of life and death. They were bound to furnish regular accounts, but they always evaded settlement. They governed by deputies and remained at court whether in the capital or in the field in attendance upon the Peshwa. Their districts were in consequence extremely ill managed and in very great disorder; the supplies furnished for the exigencies of the state were tardy, and in comparison with the established revenues insignificant. The beginning of a better system is ascribed to Rámchandra Bába Shenvi and after his death Sadáshivráv Bháu improved on his suggestions. Báláji Bájiráv Peshwa was sensible of the advantage to be gained from bringing the collectors under control. He had not sufficient energy for the undertaking himself, but he supported his cousin's measures. *Pancháyats* the ordinary tribunals of civil justice began to improve, because the supreme power if it did not always examine and uphold their decrees, at least did not interfere to prevent the decisions of the community. Most of the principal Bráhma families of the Deccan date their rise from the time of Báláji Bájiráv. In short the condition of the whole population was in his time improved and the Marátha peasantry sensible of the comparative comfort which they then enjoyed have ever since blessed the days of Nána Sáheb Peshwa.

In 1760 the Maráthás sustained the crushing defeat of Pánipat, and Peshwa Báláji who never recovered from that terrible blow died in 1761. In the end of September 1761, Mádhavráv the second son of the Peshwa Báláji Bájiráv, then in his seventeenth year, went to Sátára accompanied by his uncle Raghunáthráv and received investiture as Peshwa from the nominal Rája, who remained in precisely the same state of imprisonment under the obdurate Tárábái, until her death in the following December at the age of eighty-six. To the last moment she maintained her inveterate hatred against Báláji Bájiráv and Sadáshivráv, declaring that she died contented having lived to hear of their misfortunes in the battle of Pánipat and their death. The Rája's condition was

Chapter VII.

History.

MARÁTHÁS,
1720-1848.

Battle of Pánipat,
1760.

Mádhavráv
Peshwa,
1761-1772.

¹ Grant Duff's *Maráthás*, 285.

Chapter VII

History.

1750-1845

afterwards so far improved that he was brought from the fort and suffered to live a prisoner at large in the town of Sātara. At a later period, Mādharāy allowed him to appoint agents for the management of his *pātil* dues in several villages and the collection of his other hereditary claims as *de chumkh* of Indāpur.¹

In 1762,² Raghunāthráy, who had assumed chief control over the young Peshwa, displaced Shrinivās Gangādhar, more commonly known by his original name Bhavānrāy, who had succeeded his uncle Jagjivan Pratinidhi, and raised his infant son Bhāskarrāy to the dignity of Pratinidhi and appointed Nāro Shankar Rāja Bahādur to the office of *antālik*, which was in effect conferring the office of Pratinidhi upon him. In 1763, when this and other acts of Raghunāthráy had made him unpopular, Rājā Pratāpvant Vithal Sūndar a Yajurvedi Brāhman the Divān of Nizām Ali, persuaded his master that he had now an opportunity of completely reducing the Marāthās, and that his best policy was to overthrow the power of the Konkani Brāhman, to depose Rām Rāja as unfit to govern, and to appoint Jānaji Bhonsle regent. To this scheme Jānaji readily agreed, but Nizām Ali, whose duplicity rendered him true to no plan, while his minister was negotiating, secretly renewed a correspondence with the Rājā of Kollāpur by which he intended to have an eventual competitor in reserve in case Jānaji's claims should prove inconvenient.³ Everything seemed to promise success. Bhavānrāy the dispossessed Pratinidhi and many of the Peshwa's officers joined the Moghals and hostilities were renewed. In the war which followed Jānaji deserted and the Moghals, being defeated entered into a treaty with Raghunāthráy, who was much aided by the young Peshwa. Bhavānrāy was restored to the rank of Pratinidhi upon the death of Bhāskarrāy which happened about the same time.⁴ Peshwa Mādharāy after regaining his power from Raghunāthráy seized every interval of leisure to improve the civil government of his country. In this laudable object he had to contend with violent prejudices and with general corruption; but the beneficial effects of the reforms he introduced are now universally acknowledged, and his sincere desire to protect his subjects by the equal administration of justice reflects the highest honour on his reign. His endeavours were aided by the celebrated Rām Shāstri Parbhonē a native of the village of Māhuli near Sātara. By 1772 the supremacy and gradual usurpation of the Sātara Rājā's authority also superseded that of the other Pradhāns as well as of the Pratinidhi. Forms of respect instituted with their rank were maintained, but they were only of importance in the state according to the strength and resources of their hereditary *jūgirs* and of a superior description of soldiery, who, on pay much inferior to what they might elsewhere have obtained, adhered to some of them, with that pride in their chief, which caught the fancies of men in all countries and dignified military vassalage. Of all

¹ Grant Duff's Marāthās, 323.² Grant Duff's Marāthās, 327.³ Grant Duff's Marāthās, 327. The letters were addressed to Jijibai the widow of Sambhaji who acted as regent during the minority of her adopted son named Shivrāji.⁴ Grant Duff's Marāthās, 330.

these personages at the period of Mádhavrāv's death, Bhavánrāv the Pratinidhi was the most considerable both for the greater number of his vassals and from his warlike character.

Mádhavrāv died in November 1772, and Náráyanrāv his younger brother early in December repaired to Sátára where he was invested as Peshwa by the Rája. Next year (1773) the commandant of Ráygaḍ in Kolába who was in rebellion against the Peshwa, on being required to surrender replied that he held the fort for the Rája of Sátára and would maintain it against the Peshwa until the Rája was released. On this an order was caused to be written from Rám Rája to the commandant who then surrendered the fort to the Peshwa.¹ On the murder of Náráyanrāv in the same year, Amritráv the adopted son of Raghunáthráv attended by Bajába Purandhare was despatched to Sátára for the robes of office for Raghunáthráv which were accordingly given.² In the troubles which followed, the ministers who had sided with Gangábái the widow of Náráyanrāv were on the point of releasing the Rája of Sátára as a measure calculated to insure them the aid of many of the Marátha soldiery who were discontented or neutral. But the retreat of Raghunáthráv caused them to abandon the design. In April 1774 as a son and heir was born to Gangábái, Sakharám Bápu and Nána Fadnavis were deputed by Gangábái to receive the robes of office for her son which were sent from Sátára by the Rája in charge of Mádhavrāv Nílkant Purandhare.

³ In the reign of Mádhavrāv Ballál (1761-1772) Tásgaon and its neighbourhood were taken from Kolhápur and added to the Peshwa's territory as *jágirs* of the Patvardhans. In 1777 they were temporarily recovered for Kolhápur but Mahádji Sindia succeeded in preventing their permanent loss. At the close of this year (1777) Rám Rája died at Sátára having previously adopted a son of Trimbakji Rája Bhonsle a *pátíl* of the village of Vávi a descendant of Vithoji the brother of Máloji the grandfather of the great Shiváji. Trimbakji Rája commanded a body of 200 horse with which his son served as a *shiledár* when chosen as heir to a throne and tenant of a prison. He was styled Sháhu Maharáj.⁴ At the same time Bhavánrāv Pratinidhi died and was succeeded by his son Parashurám. In 1788 Bajába Purandhare was confined in Vandan by Nána Fadnavis as one of Raghunáthráv's chief adherents. In 1790 Parashurám Bháu was occupied near Tásgaon raising levies for the Marátha contingent to the army engaged in the first English campaign against Tipu. Two battalions of Bombay Native Infantry with Artillery arrived at Kumta near

Chapter VII.

History.

MARÁTHÁS,
1720-1848.

NÁRÁYANRÁV
Peshwa,
1772-1778.

Death of
Rám Rája,
1777.

Sháhu II.,
1777-1810.

¹ Grant Duff's Maráthás, 359.

² Grant Duff's Maráthás, 362.

³ Contributed by Mr. J. W. P. Muir-Mackenzie, C.S.

⁴ During the time of Báláji Bájiráv it had been artfully contrived that there were only a few families old, but of no power with whom the Rája of the Maráthás could intermarry. Until a long time afterwards the Rája of Sátára would have thought himself degraded by a marriage with the daughter of Nimbálkar and Jádhav although from them Shiváji was descended from the maternal line. This artifice, which may have been managed by bribing the Upádhyás and Shástris, explains the reason why it was scarcely known that Sháhu was married in Aurangzeb's camp to a daughter of Sindia of Kannairkhed. Grant Duff's Maráthás, 402 footnote.

Chapter VII.

History.

MAHÁRÁJAS,
1720-1848.

Tárgaon on the 18th of June travelling by Sangameshvar and the Ámba pass. They seem to have remained in this neighbourhood some three weeks.

In 1792 the phantom Rájá of Sátára gave the formality of his permission to the Peshwa to assume the dignity of Vakil-ul-Mutlak bestowed on him by the no less phantom Moghal emperor of Delhi.

The Rástiás of Wái seem at this time to have exercised great influence in the court of the Peshwa at Poona where they sided with the Bráhman ministerial party against the encroachments of Mahádji Sindia. In September 1795 Parashurám Bháu, after taking part in the battle of Kharda and the subsequent arrangements, returned to Tásgaon. Throughout this year, owing to the dread that Mahádji Sindia intended to make the Rájá an instrument for suppressing the Peshwa's and Bráhmanical ascendancy, Nána Fadnavis almost entirely confined the Rájá to the fort of Sátára, where not even his relations were allowed to visit him. Parashurám Bháu was also summoned in haste from Tásgaon to Poona to cope with the difficulties which had arisen over the succession to the suicide Peshwa Mádhavrát. Nána's proposal that Bájiráv Raghunáth should succeed occasioned a rupture with Sindia. On the advance of Sindia's army Nána Fadnavis repaired in alarm to Sátára with some idea of restoring the Rájá to supremacy. But, owing to his recent treatment of him, Sháhu had no confidence in Nána and Nána retired to Wái. From Wái he returned to Sátára to receive the robes of investiture for Chimnájí Ápa the Peshwa set up by Sindia's general Báloba Tátia as a rival to Bájiráv Raghunáth, but suspecting designs against him on the part of Báloba, Nána remained at Wái. Chimnájí was installed in May and a pretence made at a reconciliation between Nána and Báloba. But Haripant the bringer of the message crossed the Nira on his way to Wái at the head of four or five thousand horse. Nána took alarm and fled to the Konkan throwing a strong garrison into Pratápgad. Nána's intrigues were successful in gaining Sindia to his cause, but his partisans in Sindia's camp betrayed the conspiracy from want of caution and part of them had to take refuge in the hills south of the Nira. The troops met at Wái and shortly afterwards ten thousand men were gathered in the Sahyádris and declared for Bájiráv. In October the army was joined by the regular battalions in the Peshwa's service under Mr. Boyd. Báloba Tátia was aided by Sindia and the army marched for Poona with Nána at its head in Bájiráv's interest. The Patvardhan estates near Tásgaon were attacked by the Kolhápur Rájá at Nána's instigation and Parashurám Bháu was made prisoner. Owing to Bájiráv's treachery this triumph was short-lived and, in 1797, Nána was confined in Ahmadnagar. The Rájá of Sátára at the same time seized the fort and confined Nána's agent. But to the Peshwa's disgust, when Shivrám Náráyan Thatte came to receive charge, the Rájá, instigated by Sindia refused to give up the fort. Mádhavrát Rástia was sent against the Rájá but had to retire to Málegaon. Parashurám Bháu, who was then confined at Wái was released on promise of quelling the disturbance. He soon assembled a considerable force and

advanced to Sátára in the height of the rains crossing the Vena by an unknown ford. The Rája had only a small force which was overcome after a slight struggle in the suburbs. The Rája, who had thrown himself into the fort, surrendered for want of provisions. His brother Chitursing escaped to Kolhápúr closely pursued by a body of Rástia's troops joined by others of the Pratinidhi which encamped near the Várna for more than a year. In 1798 they were cut off almost to a man by four hundred horse reinforced from Kolhápúr. Chitursing next made a raid as far as Pál and took all the guns and dispersed the whole of a force of over 2000 men collected by Rástia. He again retreated to the Várna and kept 7000 men continually on the move throughout the Sátára territories. The Kolhápúr forces also attacked and pillaged Tásgaon the capital of Parashurám Bháu's *jágir*. Parashurám Bháu was shortly afterwards defeated and mortally wounded in the battle with the Kolhápúr troops. This only served to concentrate all the forces of the state in the effort to reduce Kolhápúr which was only saved by distractions at the Peshwa's court in Poona. The southern part of Sátára must have formed the principal base of these operations which included the investment of the town of Kolhápúr by the armies of the Peshwa.

In 1802, after Bájiráv's flight from Yashvantráv Holkar, Sháhn of Sátára was reluctantly induced by the persuasion of Chitursing to invest Vináyakráv the nephew of Bájiráv as Peshwa. In 1803 when General Wellesley advanced on Poona he was joined by the Patvardhans and Pátaukars among other jagirdárs of the Sátára territory.

After the war of 1803 the territories of the Peshwa suffered considerably from plundering insurgents and freebooters. The distress was also aggravated by a famine in the Deccan through deficiency of rain which destroyed vast numbers of men and horses, but by the end of 1804 British supremacy had restored order. This year the country of the Patvardhans about Tásgaon was in a state of considerable disturbance which was not quelled till an arrangement was effected in the interests of Bájiráv by Khandarév Rástia. In 1805 the district was the scene of ravages by Fattehsing Máne a general of Holkar's with an army of 10,000 men. He was defeated by Balvantráv Fadnavis Mutálik of Karád an ancestor of the Sardár Náráyanráv Anant Mutálik, aided by Chintámanráv Patvardhan.

The young Pratinidhi, Parashurám Shrinivás, was at this time at Karhád, under the restraint of his *mutálik* or deputy whose doings were supported by the mother of the Pratinidhi and connived at by the Peshwa. In 1806 a quarrel ensued, and Bápu Gokhle the Peshwa's general was sent with troops to enforce submission, while the Pratinidhi was confined in the mud fort of Masur. Next year the Pratinidhi was rescued by Tái Telin his mistress the wife of an oil-seller. In 1807 this woman gained possession of the fort of Vásota in the extreme west of Jávli and from it descended on Masur and rescued the Pratinidhi. The Pratinidhi declared for the Rája of Sátára and against the Peshwa. Many of the people of the district rose with him but his excesses and inability disgusted

Chapter VII.

History.

MARÁTHÁS,
1720-1848.

Chapter VII.

History.

MARÁTIS,
1720-1818.

Pratápsinh,
1810-1839.

them. Bápu Gokhle again went against him; and a slight engagement ensued near Vasantgad. The Pratinidhi was severely wounded and carried to Poona; and his estates sequestered. His mistress still held out and Bápu Gokhle had to take the hill fort one by one advancing by the Koyna valley. He met with no difficulty except at Vāsota which held out under Tái Telin for eight months. In this year (1810) Sháhu the Rája of Sátára died and was succeeded by his son Pratápsinh. Bápu Gokhle was allowed by the Peshwa to take all the benefit of these conquests. He levied heavy exactions over the whole district and seized all the Pratinidhi's jewels and private property. In 1811 the Peshwa demanded back his territory, which, with that usurped by the Patvardhans and Rástiás, was brought under his control by British influence, while Rástia's estate was finally sequestered by him in 1815. The same year Trimbakji Denglia was sent into confinement at Vasantgad for instigating the murder of Gangádhár Shástri the Baroda minister, and was then delivered to the custody of the British Government. He afterwards escaped and infested among other places the Mahádev hills supported by the Mángs and Rámoshis.

In 1812 the Peshwa had seized Chitursing the younger brother of the late Rája. On pretence of rescuing Chitursing a Gosávi of the same name took up arms and in 1816 obtained possession of Prachitgad by stratagem. He also took many of the forts, and with the ostensible purpose of setting up the Sátára Rája, plundered the district without mercy. Next year (1817) occurred the pretended insurrection which was the beginning of Bájiráv's open hostility to the British Government.

Trimbakji Denglia's
Insurrection,
1817.

Trimbakji Denglia on being given up to the British Government was confined in Thána. He escaped and retired to the hills near Shingnápur in east Sátára. Early in January 1817 he was at Phaltan, and constantly changing his residence between that place and Pandharpur, extended his range as far as the Mahimangad and Táthvad forts. On the 29th January he had 500 men near Berad in Phaltan and Nátoputa in Málsiras, 300 near Shingnápur, 600 near Mahimangad, and 400 near Phaltan, a total of 1800 men almost all foot and the bulk of them Mángs and Rámoshis. Up to the 18th of February cavalry and infantry continued to join them near Shingnápur while the 18th of March was fixed for the outbreak. Trimbakji's head-quarters were at Berad in Phaltan, where he used to sleep in the forest guarded by five hundred Rámoshis. In spite of the large number of troops who were collected, the Peshwa denied the existence of any insurrection or gathering of armed men, and though he sent Bápu Gokhle into the district with troops they professed to hear no news of insurgents. On the 7th of March after the serious messages addressed to the Peshwa by Mr. Elphinstone the troops were partly dispersed. In April the operations of Colonel Smith drove the insurgents from their haunts in Shingnápur, and when Colonel Smith left for Poona, a detachment under Major MacDonald prevented their remaining in Máu or the Jath state. In May Pandugad was taken by the so-called rebels. But Mr. Elphinstone suspected collusion on the

part of the Peshwa's officers for the purpose of eventually delivering the forts to Trimbakji. The Peshwa made the rising a pretext for gaining Mr. Elphinstone's acquiescence to his taking the forts while his forces assembled near Sátára. The Peshwa's plan was thought to be to retire to Sátára with his brother, with whom he had effected a reconciliation, and thence to Vásota or to Dhárwár in the Karnátak with a force of 10,000 horse and foot under Náropant Ápte. He relied on a successful resort to the old Maráthá style of warfare as well as on the improbability, as he believed, of the English proceeding to extremities. In May followed the treaty of Poona and subsequently General Smith's troops were drawn to the North Deccan in operations against the Pendhárís. Soon after the Peshwa had an interview with Sir John Malcolm at Máhuli at which Sir John misled by the Peshwa's professions advised him to recruit his army. All this time the Peshwa was actively engaged in his schemes against the British Government, and while at Máhuli appointed Gokhle leader of all his measures, investing him with full powers of government by a formal writing under his own seal confirmed with an oath. He did this not only in pursuance of his own policy, but also as security to the chiefs who were afraid to stand by him on account of his insincerity and vacillation. To aid his preparations Bájiráv gave Gokhle as much as a million sterling, and he made the Rájá of Sátára privy to his designs against the English, but from fear of his not co-operating sent him and his family to Vásota a remote hill fort on the edge of the Sahyádris. The recruiting and arming of forts rapidly proceeded, the Peshwa returned to Poona, and his power was destroyed on the 5th of November in the battle of Kirkee. General Smith arrived at Kirkee on the 13th and took Poona on the 17th. The Peshwa fled towards Sátára. After securing Poona General Smith followed on the 22nd. On the 26th he reached the Sálpi pass, halted there on the 27th, and on the 28th ascended the pass without opposition. On the top he was attacked by six hundred horse with a few rockets. But the advance soon drove them back with loss. They gathered strength as they retired, and towards the close of the march showed three to five thousand on the front and as many more in the rear. Gallopper guns, that is light field pieces, were opened in the evening with great effect. The second battalion of the 9th Regiment under Major Thacker had the rear guard and masked a gallopper gun under a division of auxiliaries which the enemy were preparing to charge. It opened with grape and did great execution. Throughout the day the enemy lost about one hundred and twenty men while General Smith had only one *havildár* and a sepoy slightly wounded. The next day the enemy was very shy, but in the evening showed about five thousand horse out of range. Taking advantage of a rise in the ground the guns were pushed on within range. They opened with great effect upon the enemy who were ready formed and inflicted a loss of many men and horses. The only difficulties were that the enemy would not fight and that there was a want of cavalry to keep them at a distance, while the grain supplies for the followers ran short, and owing to the close order which had to be kept on the marches which began at two or three in the morning, the camps

Chapter VII.

History.

MARÁTHÁS,
1720-1848.

Pratápsinh
Imprisoned in
Vásota.

Battle of Kirkee,
6th November
1817.

Chapter VII.

History.

MAHULI,
1720-1848.

*Pursuit of
the Peshwa,
1818.*

could not be reached till two or three in the afternoon. General Smith was now close on the Peshwa who till then had remained at Mähuli. From Mähuli Bájiráv fled to Pandharpur. He had sent for the Rájá of Sátára from Vásota but had to start before he arrived. It was not till the middle of December that he was joined by the Rájá and four thousand horse under Náropant Apte which had escorted the Rájá from Vásota. The Peshwa after going as far north as Junnar again turned south and the Rájá was with the Peshwa at the famous battle of Koregaon on the Bhima river. On the 5th of January 1818 the Peshwa was fleeing towards Sátára and General Pritzler taking up the pursuit marched direct upon Mähuli by the Sálpi pass. He caught a body of the enemy on the 8th of January close to Sátára and killed and wounded sixty men, and took thirty horses and six prisoners. On the 12th General Smith was near Phaltan and was moving south-east towards Shingnápur where he intended to cross the Mán near Marde opposite Mhasvad. Thus he and General Pritzler pursued the Peshwa in hopes of intercepting him if he again turned north. General Smith was just outside the eastern boundary of the district while General Pritzler went by the usual route to Tásgaon. On the 17th of January about ten thousand horse of Gokhle's army in two divisions attempted a reconnaissance of General Pritzler's camp. The cavalry under Major Doveton charged them three times and put them to flight, their loss being forty killed and wounded. The day after part of Pritzler's army was placed under General Smith while Pritzler still moved down the right bank of the Krishna. About the same time the Peshwa turned north and passing Pritzler to the west reached Karháð on the 23rd. On the 23rd General Smith who had turned northwards after the Peshwa reached Kavta two miles south of Tásgaon. About half-way on the march his rear guard was closely pressed by the whole of the enemy's light division not less than fifteen thousand strong and commanded by Áppa Desái, Trimbakji Donghia, the Vinchnrkar, several of the Patvardhans, and Gokhle himself. The ground being confined and intersected by water-courses they took ground and moved out to drive off the enemy. The latter kept their ground firmly for some time behaving with much more spirit than usual. Five six-pounders and a howitzer were kept firing on them for some time and their losses were considerable. Meanwhile the Peshwa had succeeded in passing General Pritzler and his force in the west and on the 23rd was at Karháð. By the 27th General Smith's division had reached Pusesávli while the Peshwa was six miles from Mähuli. The enemy under Gokhle five thousand strong contented themselves with harassing the troops on the march. General Smith was only six miles from Mähuli by sunset the next day. The Peshwa had arrived at noon. He left at one in the morning of the 29th and did not stop till he reached Hanbad six miles from the Nira bridge. Here his advance guard fell in with a force under Captain Boles. He instantly moved on and at 8 p.m. reached Phaltan leaving many tired men and camels at Hanbad. He only stayed two hours at Phaltan and marched again in the direction of Pusesávli. He halted about sixteen miles further on. He had marched about

eighty miles in forty hours and in consequence had got separated from his baggage. He afterwards turned south-east and on the 30th reached Náteputa. Smith started in pursuit of the Peshwa on the 29th. The light division of Gokhle's force attempted to pass him by the short route by Koregaon in order to join the Peshwa but he managed to intercept them and they had to take a more circuitous route further west, as General Smith neared the Sálpi pass. Part of them made another push at a point where the valley is some five or six miles wide, probably not far from Deur. General Smith had just pitched his camp. The enemy was advancing along the opposite side of the valley. The 2nd Cavalry and the Horse Artillery supported by the Grenadiers of the 65th Regiment and part of the Light Infantry were immediately ordered under arms and proceeded with the intention of cutting off this body as they passed between them and the hills. Seeing this the enemy kept close under the hills and upon the advance of the cavalry and horse artillery at a gallop fled in the greatest consternation to avoid the charge. Their rear was driven back by the road by which they were advancing, while the main body pushed on at speed for some miles. A few with part of the baggage which had preceded the horse took refuge in the hills and numbers crawled up to the top by a path which from below appeared almost perpendicular. The grenadiers and part of the Light Battalion went up and took part of what remained, killing such of the armed men as offered resistance. The rest under Gokhle moved by the Khámatki pass and was joined next day by a body of troops from the eastward below the pass. After waiting at Khandála Gokhle again retired above the Khámatki pass. On the 30th General Smith joined Colonel Boles with his reserve at Lonand. He had marched five hundred and seventy miles in forty days with only three halts. General Pritzler returned by the same route after having been driven as far as Galgala in Bijápur, and had marched three hundred miles in eighteen days and altogether twenty-three days without a halt. It was determined to effect a meeting. With this object General Smith again moved south on the 4th of February and reached Rahimatpur on the 6th. Here General Pritzler joined him from the south and on the 8th the united force went to Sátára, and the fort surrendered on the 10th. The British colours were hoisted, but only to be replaced by the Bhagva Jhenda or ancient standard of Shiváji.

On this occasion Mr. Elphinstone who, since the battle of Kirkee had been the chief political officer in the Deccan, published the following manifesto: That in 1796 from the time when Bájiráv ascended the throne, his country had been a prey to faction and rebellion and there was no efficient government to protect the people. That in 1802 when Bájiráv was driven from Poona he took refuge at Bassein, and entering into an alliance with the British Government, early in 1803 was restored to his full authority and the supremacy of the British in the Deccan ensured peace. In 1803 when Bájiráv was restored the country was wasted by war and famine, the people were reduced to misery, and the government drew scarcely any revenue from its lands. From that time, through British protection, in spite of the farming system and the exactions of Bájiráv's

Chapter VII.

History.

MARÁTHÍS,
1720-1848.

*Pursuit of the
Peshwa,
1818.*

*Sátára surrendered
to the British,
10th Feby. 1818.*

*Mr. Elphinstone's
Manifesto.*

Chapter VII.

History.

MARÁTHAS,
1720-1818.*Mr. Elphinstone's
Manifesto.*

officers, the country had completely recovered, and Bájiráv had accumulated those treasures which he was now employing against his benefactors. The British Government not only kept peace within the Peshwa's possessions but maintained his rights against his enemies abroad. It could not, without injury to the rights of others, restore his authority over the Maráthas chiefs, which had expired long before its alliance with him, but it paid the greatest attention to satisfy his admissible demands and in spite of many difficulties succeeded in adjusting some and putting others in a train of settlement. Among these were Bájiráv's claims on the Gaikwár. The British Government had prevailed on the Gaikwár to send his prime minister to settle Bájiráv's demands, and they were on the eve of adjustment with great profit to the Peshwa, when Gangádhara Shástri the Gaikwár's agent was murdered by Trimbakji Donglia, the Peshwa's minister, while in actual attendance on his court and during the solemn pilgrimage of Pandharpur. Strong suspicions rested on Bájiráv, who was accused by the voice of the whole country, but the British Government unwilling to credit such a charge against a prince and an ally contented itself with demanding the punishment of Trimbakji. This was refused until the British Government had marched an army to support its demands. Yet it made no claim on the Peshwa for its expenses and inflicted no punishment for his protection of a murderer; it simply required the surrender of the criminal, and on Bájiráv's compliance it restored him to the undiminished enjoyment of all the benefits of the alliance. Notwithstanding this generosity Bájiráv immediately began a new system of intrigues and used every exertion to turn all the power of India against the British Government. At length he gave the signal for disturbances by fomenting an insurrection in his own dominions, and prepared to support the insurgents by open force. The British Government had no remedy but to arm in turn. Its troops entered Bájiráv's territories at all points and surrounded him in his capital before any of those with whom he had intrigued had time to stir. Bájiráv's life was in the hands of the British Government, but that Government, moved by Bájiráv's professions of gratitude for past favours and of entire dependence on its moderation, once more resolved to continue him on his throne, after imposing such terms on him as might secure it from his future perfidy. The principal of these terms was a commutation of the contingent which the Peshwa was bound to furnish for money equal to the pay of a similar body of troops. When this was agreed to the British Government restored Bájiráv to its friendship and proceeded to settle the Pendháris who had so long been the pest of the peaceable inhabitants of India and of none more than of the Peshwa's subjects. Bájiráv affected to enter with zeal into an enterprise so worthy of a great government. He assembled a large army on pretence of cordially aiding in the contest, but, in the midst of his professions, he spared neither pains nor money to engage the powers of Hindustán to combine against the British. No sooner had the British troops marched towards the haunts of the Pendháris, than he seized the opportunity to begin war without a declaration and without even

an alleged ground of complaint. He attacked and burnt the house of the British Resident, contrary to the laws of nations and the practice of India, plundered and seized peaceable travellers, and put two British officers to an ignominious death. Bájiráv himself found the last transaction too barbarous to avow; but, as the perpetrators were still unpunished and kept their command in his army, the guilt remained with him. After the beginning of the war, Bájiráv threw off the mask regarding the murder of Gangádhār Shástri and avowed his participation in the crime by uniting his cause with that of the murderer. That by these acts of perfidy and violence, Bájiráv had compelled the British Government to drive him from power and to conquer his dominions. For this purpose a force had gone in pursuit of Bájiráv which would allow him no rest, a second was employed in taking his forts, a third had arrived by way of Ahmadnagar, and the greatest force of all was entering Khándesh under the personal command of His Excellency Sir Thomas Hislop. A force under General Munro was reducing the Karnátak and a force from Bombay was taking the forts in the Konkan and occupying that country. In a short time no trace of Bájiráv would remain. The Rájá of Sátára, who had always been a prisoner in Bájiráv's hands, would be released and placed at the head of an independent state of such an extent as might maintain the Rájá and his family in comfort and dignity. With this view the fort of Sátára had been taken, the Rájá's flag had been set up in it, and his former ministers had been called into employment. Whatever country was assigned to the Rájá would be administered by him and he would be bound to establish justice and order. The rest of the country would be held by the Honourable Company. The revenue would be collected for the Government, but all real and personal property would be secured. All *vatan* and *inám* or hereditary lands, *varshásans* or yearly stipends, and all religious and charitable establishments would be protected, and all religious sects tolerated and their customs maintained as far as was just and reasonable. The revenue-farming system was abolished. Officers should forthwith be appointed to collect a regular and moderate revenue on the part of the British Government, to administer justice, and to encourage the cultivators of the soil. They would be authorized to allow remissions in consideration of the circumstances of the times. All persons were forbidden paying revenue to Bájiráv or his adherents or aiding them in any way. No reduction would be made from the revenue on account of such payments. *Vatandárs* and other holders of land were required to quit his standard and return to their villages within two months. The *Jaminidárs* would report the names of those who remained and all who failed to appear in that time would forfeit their lands and would be pursued without remission until they were crushed. All whether belonging to the enemy or otherwise, who might attempt to lay waste the country or to plunder the roads would be put to death whenever they were found.

¹Rájá Pratápsinh was established in Sátára, and Captain Grant Duff the author of the History of the Maráthás, was placed with him to

Chapter VII.

History.

MARÁTHÁS,
1720-1848.

Mr. Elphinstone's
Manifesto.

Pratápsinh
Restored,
March 1818.

¹Blacker's Maráthá War, 256.

Chapter VII.

History.

MARÁTHAS,
1720-1848.

aid his councils and direct his conduct. The family who, without in any way aiding or proving useful to the British, had been raised from hereditary confinement to power, included, besides Pratápsinh who was in the prime of life, two brothers Chatursing and Sháháji and their mother. Pratápsinh was described as dull and unschooled with little knowledge of the world and apparently with no knowledge of Marátha history. His mother, who was more ambitious, made large claims stating that she expected that the family would be re-established on the footing it enjoyed in its time of greatest fortune.¹

On the 29th of March 1818 after a two days' halt part of the reserve marched from Sátára and on the 30th camped at some distance on the high road towards Vāsota² which had been Pratápsinh's prison and where some of his family were still confined. Vāsota stands on one of the Sahyádrí hills about 8000 feet high on the Konkan side and about 2000 feet above the Deccan plain. Like most Marátha hill-forts it was commanded from neighbouring hills. Its greatest strength lay in its height and in the difficulty of approach. In almost every direction it was surrounded by inaccessible mountains, except a few passes so narrow and rugged as to be easily defended, and extremely difficult though in no way strengthened by art.³ On the 31st, under Colonel Hewett's command, a detachment of six companies of the European flank battalion, two companies of Rifles, and flank companies of the

¹ On the 29th of March 1818, Mr. Elphinstone rode with the Rájá through the lower part of the valley of Sátára. Groves of mango trees, clumps of cocoa-palms to uncommon above the Sahyádris, here and there fine tamarind or *pimpal* trees throwing their deep shade over a temple by the Krishna, and the picturesque hills that surrounded the whole made this the finest part of the Peshwa's country, if not of India. The Rájá went into Sátára with the pomp of a prince and the delight of a schoolboy. Colebrooke's Elphinstone, II. 30.

² Blacker's Marátha War, 295-298. The force assembled for this service included two corps of Europeans, the flank battalion of the Bombay European regiment, half a battalion of European Rifles, four battalions of Native Infantry of the line, that is the 2nd battalion of the 12th Madras, the 2nd battalion of the 7th, and the 2nd battalion of the 9th Bombay, and an auxiliary battalion from Poona. To this force was attached 700 Poona Auxiliary Horse and four companies of Pioneers. The ordnance included twenty-nine pieces, of which four were iron eighteen-pounders and two were iron twelve-pounders. There were one ten-inch and four eight-inch mortars, two heavy five and a half inch howitzers, and two brass twelve-pounders. The rest were field guns and light howitzers. Colonel Dalrymple of the Madras establishment commanded the artillery of which there were 270 Europeans and 317 Natives of both Presidencies, Captain Nutt of the Bombay establishment was chief engineer.

³ From the camp near Sadoli, twelve miles from Vāsota, Mr. Elphinstone wrote (3rd April): The pass is now a good open road to the top. The scenery was less romantic and the fort less alarming than before. The descent was worse than the ascent. Along the bank of the Koyna, where there was a good road, there were occasionally fine views of the water bordered with trees and surrounded by woody hills. The scenery was romantic. Dr. Coats compared it to Malabar and General Pritzler to St. Domingo. The road to Vāsota lay along a valley between high mountains and was quite secluded, as if no one were within a hundred miles. The hill sides had a variety of summits and ravines. In some places were craggy rocks intermingled with trees; in others appeared smooth summits covered with the richest and greenest foliage: in some the forest was on fire and gusts of smoke drawn through the leafless trees; in others the fire was spent and there remained only the blackened ground and scorched trunks. Towards the west of the valley the bottom and sides of the hills were covered with brushwood or with tall pine-like trees, but all the upper part of the mountain was bare rock or withered grass. The whole was closed by Vāsota. Colebrooke's Elphinstone, II. 31-32.

2nd battalion of the 12th and 7th Bombay Native Infantry, was sent forward to Vāsota about twenty miles west of Sātāra. In the afternoon Colonel Hewett's detachment reached Induli a small village within two miles and a half of Vāsota, and drove in an outpost of the garrison. Two companies of the Seventh were left in possession of the fort, and the rest of the force returned to Tām̄bia, five miles from Vāsota as there was no nearer place fit for encampment. The investment was put off till the first of April, when three outposts were established, one at old Vāsota distant 700 yards and commanding the place, the second at the same distance and commanding the road to the gateway, and the third to the right of it distant no more than 400 yards from the walls. A summons was sent to the commandant, but it was refused admittance. On the first and second all the Pioneers and litter-bearers were engaged in making a road. On the 3rd, the head-quarters of the division were moved forward to Tām̄bia, and with the help of elephants the mortars and howitzers were brought across the hills to the same place. Next day a strong working party was employed on the pathway to old Vāsota to complete the work begun on the first, and some light guns and ammunition were got up. The Rāja Pratāpsinh, some of whose family were prisoners in the fort, arrived in the camp, and a detachment of rifles and auxiliary horse was sent into the forests to search for eighteen elephants which their keepers had carried off from Pāndugad immediately before that place was reduced. On the fifth the battery from old Vāsota opened with good effect and one of the largest buildings in the fort was fired by the bombardment. The garrison returned a few shots from their large guns, but kept up an unrelenting fire from their wall-pieces and small arms and were all day busily employed in improving their defences. The bombardment continued on the 6th. As it was found that the arrangements were insufficient to intimidate the commandant the Pioneers were directed to complete the road from the camp for the advance of the battering guns. This proved unnecessary. On the following morning the garrison surrendered unconditionally and a company of Bombay Native Infantry took possession of the fort. The loss of the enemy amounted to seventeen killed and wounded and that of the British force to only four. Among the prisoners set free were two officers Cornets Morison and Hunter, who were restored to freedom after an almost hopeless confinement. They were the first to meet the party advancing to receive possession of the place, among whom were some intimate friends, but so greatly had their past hardships changed them that they were scarcely recognized. The members of Pratāpsinh's family were also set free and accompanied the chief to Sātāra. Much importance was attached to the fall of Vāsota which was one of the Poshwa's treasure-houses and one of his strongest forts. The 7th was spent in the removal of the mortars and guns from the batteries back to the park and in preparing to re-cross the mountains. The passage was effected during the two following days and on the 10th the force returned to Sātāra having reduced the fortress of Parli by detaching a party of infantry under a native officer to whom it surrendered. The detachment of rifles and

Chapter VII.

History.

MARÁTHÍS,
1720-1848.

Chapter VII.

History.

MARÁTHAS,
1720-1848.

auxiliary horse, which had been sent off a few days before rejoined with the elephants they had gone in search of, after a long and most fatiguing march among the hills. With the usual ceremonies, which the general and the leading officers attended, the Commissioner formally seated Pratápsinh on the *masnad* or pillow of state. On the 11th of May a halt was called during which visits of ceremony were exchanged with the Rájá, and on the 12th the force began its return southward by the valley of the upper Krishna to reduce more forts during its progress to join Brigadier-General Munro from Sátára. On the 13th of May the encampment was at Masur, which, as well as the hill fortress of Vasantgad, surrendered in the course of the day. On arriving at Karháad on the 14th the garrison of Kole and Sadáshivgad abandoned those places. At Kopargaon, on the following day, the submissions of Machhindragad, Battis Shirála, Islámpur, Vángghi, and Válva, were received. Garrisons were established in all these as well as in other places. From Válva the force marched without halt by Islámpur, Ashto, and Siredvar, to Nagar Manoli, General Munro's head-quarters which were reached on the 22nd. Dategad, Makrángad, Pratápgad, Bhairavgad, and Jangli Jáygad, also surrendered. The rapid fall of so many places bore out the truth of the well-known saying that forts quickly fall when there is no army to keep the field. The garrisons seemed to want only a pretence for surrendering.

Strong military forces were stationed at Sátára and Karháad. Shortly after a conspiracy was discovered for the release of Chitursing, the murder of all Europeans at Sátára and Poona, the surprise of some of the principal forts, and the possession of the Rájá's person. The plot was suppressed and several of the conspirators executed. On the 25th of September 1819 a treaty was concluded under which Pratápsinh agreed to hold his territory in subordinate co-operation with the British Government. He was neither to increase nor to diminish his military force without its sanction, and as a fundamental condition he was positively forbidden to hold any intercourse with persons not his subjects except through the Resident at Sátára. The British Government charged itself with the defence of his territory which was to be managed by a British Agent till the Rájá had acquainted himself with the business of government.¹ Their lands were restored to the great Jágirdárs and in most cases at their own request they were placed under the Rájá of Sátára. By the treaty of 1819 Rájá Pratápsinh was formally installed as ruler of a territory which included the whole of the present district of Sátára except the sub-division of Tásgaon which then formed part of the Patvardhan estates. The Sátára chief held in addition what are now the sub-divisions of Súngola, Málsirás, and Pandharpur in Sholápur, and part of the Bijápur district in the neighbourhood of and including the city of Bijápur.

Captain Grant Duff found Pratápsinh naturally intelligent and well disposed, but surrounded by profligate men bred among intrigues and ignorant of every thing except court etiquette.² All went well so long as Captain Duff remained in solo charge. In

¹ Grant Duff's Maráthas, 682.² Grant Duff's Maráthas, 678.

1822 Pratápsinh was freed from tutelage, and a fresh treaty was concluded in which especial stress was laid on the articles regarding foreign intercourse. For a time things went well. In 1829 Sir John Malcolm admired the condition of the country, the chief's devotion to business, and his promotion of useful works. The chief made a road to Mahábaleshvar and part of that to Poona by the Sálpi pass. He also provided funds for the dam and lake at Mahábaleshvar, and at Sátára he made the water works by which the town is supplied from springs in the neighbouring hills of Yavteshvar. He built some large public offices and a fine palace and pleasure gardens and arranged that his territory should be surveyed by Captain Adams.

In 1825 Bishop Heber wrote that the chief was a well disposed young man of good understanding. His country was peaceable, orderly, and as prosperous as could be expected after the famine. He was so ardent a professed lover of peace as almost to bring his sincerity in question.¹ In November 1826 Mr. Elphinston wrote: He is the most civilized Mārātha I ever met, has his country in excellent order, and everything to his roads and aqueducts in a style that would credit a European. I was more struck with his private sitting room than anything I saw at Sátára. It contains a single table covered with green velvet at which the descendant of Shiváji sits in a chair and writes letters as well as a journal of his transactions with his own hand.² All this time stirred on by those around him and imbued with an exaggerated idea of his importance Pratápsinh became impatient of control. General Briggs who succeeded Captain Grant Duff found Pratápsinh impracticable and retired. Colonel Robertson the next Resident never interfered, and Colonel Lodwick seldom, and when he did with little effect. Báláji-pant Nátu in November 1835 informed Colonel Lodwick that Pratápsinh was in the habit of talking of the probable fall of the British Government and making other treasonable remarks. Báláji had also heard rumours of a plot among the chiefs which he thought that Pratápsinh might be induced to join. Colonel Lodwick regarded these accusations as the result of intrigue and did not report them to Government. According to General Lodwick the Rája's feelings were embittered by delay in settling the question of his rights to the lapsed estates of the great Jágirdárs, and that he was further annoyed by the Governor's refusal to visit him at Sátára. He sent an agent to the Court of Directors, and, contrary to the terms of the 1822 treaty, without the Resident's knowledge. He communicated direct with various Europeans and natives in Bombay. His disloyalty and bad faith went further. His minister Govindrāv was employed to interview Shaikh Gulámsing and Guljār Missar two Subhedárs of the 23rd Regiment then at Sátára and tempt them from their allegiance. On the 21st of July 1836 one Antájipant took the Subhedárs to the minister's house, and they were shown to Pratápsinh who secretly recognised them. Ten days later Antájí told them that the Rája called them to a

Chapter VII.

History.

MARÁTHAS,
1720-1848.

¹ Journal, II. 212.

² Colcbrooke's Elphinstone, II. 187-188.

Chapter VII.

History.

MARÁTHÁS,
1720-1848.

private interview. During August matters went no further. On the 8th of September the Subhedárs were summoned in disguise to the Rája who told them that the signal for rising was to be disturbances in Bombay and Belgaum, the arrival at Sátára of an army from Haidarabad, and at the Nabada of an army from Hindustán. On the 18th of September Antáji met the Subhedárs for the last time and had a long and treasonable conversation with them. Next day Antáji was enticed into the lines and arrested, and when Pratápsinh was told of the accusations against him the minister was given up. On the 10th of October 1836 a commission consisting of Colonel Ovens, Mr. Willoughby, and the Resident Colonel Lodwick met to inquire into the extent of the conspiracy and of the Rája's connection with it. The Commission fully believed the Subhedárs' statements. They were satisfied that Pratápsinh secretly recognized the Subhedárs and afterwards held private and treasonable conversations with them. That Pratápsinh was party to a conspiracy was proved beyond doubt. As to the extent of the conspiracy, it appeared that during the interview hints were thrown out of aid from Sindia and of a Moghal emissary. Some attempt also was made to show that Pratápsinh had been in communication with Mudáji Bhonsle the ex-Rája of Nágpur, and that he even thought of corresponding with Russia. The commission rejected the evidence of so widespread a plot as untrustworthy, and held that, though there could be no doubt of the Rája's hostile feelings to the British Government, he had no defined or intelligible plan of action. Much of his disloyal conduct was due to exaggerated notions of his consequence and to the designs of evil men by whom he was surrounded. Of the minister Govindráv's and the Bráhman Antáji's guilt there could be no doubt. Both were imprisoned, the minister at Ahmádnagar.

Pratápsinh's
Plots.

Next year (1837), through his mother Girjábái, the minister made disclosures which proved that, contrary to the belief of the Commission, Pratápsinh had communicated both with the Viceroy of Goa and with Apa Sáheb the ex-Rája of Nágpur. The Goa intrigues had begun as far back as 1826-27 when a certain Nágo Devráv was sent to Goa to conduct communications with the Portuguese Viceroy Dom Manoel. In that year a draft treaty was prepared at Sátára. Negotiations were continued till 1828-29, and an agent named Erculano Dettora was sent to Sátára to ascertain whether Pratápsinh acknowledged Nágo Devráv as his agent. He returned with presents and satisfactory assurances from Pratápsinh. The object of the intrigues with Goa was to enter into an offensive and defensive alliance with Portugal against the British Government. The principal conditions of the alliance proposed by Pratápsinh were: That Portugal was to furnish an army for the recovery of the territories which formerly belonged to the Maráthás; that Pratápsinh was to bear the cost of the army, and that when the conquest was completed the Portuguese were to be rewarded in money and territory and a portion of their army was to be subsidised at Sátára. The evidence shows that Pratápsinh hoped to gain possession of the whole territories which had been under the last Peshwa Bájiráv and additional conquests in Southern India. The

idea was also entertained of uniting France, Russia, and Austria in the alliance against the English. No doubt remained that Pratápsinh, and probably the agents on his side, believed that their scheme was feasible, and that the Portuguese Viceroy and his agents, besides their feeling of hostility to the English, encouraged and continued the plot for the sake of Pratápsinh's large disbursements. The last act of this intrigue was a mission of Mádhavrát Shirko on the departure of Dom Manoel in 1835-36. The whole was disclosed by voluntary information after the seizure of the minister Govindrát in the Subhedárs' case. The third intrigue was with Ápa Sáheb ex-Rája of Nágpur. Though he was destitute and under restraint in Jodhpur, the proposal was that Ápa Sáheb should raise £200,000 (Rs. 20 *laks*) to enable the Portuguese to replace him in power. At Sátára the intention to link this with the Goa conspiracy was evident, but no direct communications between Goa and Jodhpur were proved. One Ápa Sáheb Mahádik of Tárle took a sword of the Bhonsles to Ápa Sáheb at Jodhpur and brought back a marc, and letters. The exchange of letters lasted over about eight years, and the correspondence ceased only with the seizure of the minister Govindrát at which time a messenger of Ápa Sáheb was found hid at a village near Sátára. In addition undoubtedly genuine letters were discovered from Pratápsinh to the native soldiery urging them to rise. Though both the Government of India and the Court of Directors held the evidence of Pratápsinh's guilt complete a long interval of much intrigue both in India and in England passed before Pratápsinh was called for a final explanation of his conduct. In a vague and unsatisfactory reply, Pratápsinh made no real attempt to meet the charges which had been brought against him. Sir James Carnar Governor of Bombay (1839-1841) more than once asked him to bind himself strictly and in good faith to act up to the articles of 1819. Pratápsinh refused to promise even this. To agree, he said, would lower him to the position of a mámlatdár. It was felt that the chief had shown such ingratitude and ill-feeling towards the British Government, and that he was so full of absurd ambitions and pretensions that it would be misplaced clemency to overlook his treason and his want of contrition. On the 5th of September 1839 Pratápsinh was deposed. Lord Auckland the Governor General, proposed that the Company should resume the state. But the Court of Directors decided to give it into the hands of the Rája's younger brother Sháháji as the other brother, the gallant Chitursing, had died in 1821. The Rája was sent to Benares and died there in 1847. The chief commander Bálásáheb, who was as deeply involved in the intrigues as his master, was also sent to Benares and died on the journey.

In spite of the clearness and completeness of the evidence against Pratápsinh every effort was made to discredit the discoveries of the Resident Colonel Orans. The principal informants, even Colonel Orans himself, were accused before the Court of Directors of taking bribes to trump up a case against Pratápsinh, and the chief papers were said to be forgeries. Sháháji the successor to the chiefship hated his brother Pratápsinh, and Pratápsinh's advocates declared that many

Chapter VII.

History.

MARÁTHÁS,
1720-1848.

*Pratápsinh
Deposed,
5th Sept. 1839.*

*Sháháji,
1839-1848.*

Chapter VII.

History.

MARÁTHAS,
1720-1848.

of the accusations brought against their client were due to Sháháji's malice and ambition. Pratápsinh's case was taken up by a person of the Bombay Government named Mylne, several proprietors of East India Stock, and General Lodwick the former Resident of Sátára. The cry reached Parliament. But the explanations of Colonel Orans and his colleagues in the Commission of 1836 were entirely satisfactory. Nothing came of the agitation except three years' delay between Pratápsinh's conviction and his punishment.

Till the end Pratápsinh's management of the state was excellent. His strength and practical sense as a governor deepen the disgrace of his political crimes. His schemes, however unlikely to succeed, were neither the blind follies of an ignorant tool nor the empty aspirations of a visionary.

Sháháji's
Public Works.

After his succession to power Sháháji's excellent character and loyalty to the British Government strongly contrasted with Pratápsinh's family and political crimes. Under a treaty dated the 4th of September 1839 all the provisions of the treaty of 1813 not expressly repealed were confirmed. The chief change was that the great estate-holders or *jágirdárs* were placed under the direct control of the British Government instead of under the chief of Sátára. Sháháji built and supported a civil hospital and schools and was liberal in expenditure on roads, bridges, and other public works which were executed out of the balance found in Pratápsinh's treasury and by savings in the military establishment. He abolished transit duties and introduced the Company's revenue. The rite of *sati* or widow-burning had become very common under Pratápsinh's administration, and in spite of the Resident's remonstrances, British subjects had been allowed to come to Sátára to perform the rite. On his accession Sháháji of his own accord abolished *sati* by proclamation and at a later period interfered to prevent a woman burning herself. During the Kábul war (1841-42) Sháháji offered troops, and during the 1845 insurrection in Kolhápur and Sátárá he kept his territories in order, sent a detachment of his troops to act against the rebels, and did valuable service by forwarding supplies and keeping open communications. His expenditure on public works including those above named amounted to nearly £110,000 (Rs. 11 lakhs). Of this, nearly £20,000 (Rs. 2 lakhs) were for improving the Sátára water works and another £20,000 (Rs. 2 lakhs) for two fine bridges across the rivers Vena and Krishna on the Poona road by the Sálpi pass. He also finished the magnificent court room and buildings known as the New Palace and now used as the Sátára court of justice. In March 1848, in the midst of his plans of usefulness, Sháháji was attacked with serious illness. He for some time had taken under his protection a boy of obscure birth on whom he had conferred the name of Balcrántráy Bhonsle and the title of Rájádnya. On the 1st of April as his sickness increased Sháháji sent for the Resident Mr. the late Sir Bartle, Frere, and more than once engaged in long conversations with him regarding the succession. He expressed the wish to make an extravagant proposition to adopt him as his son. Mr. Frere remarked that he was born a child was unfit to succeed him, and Sháháji stated that

he intended to choose from any branch of the Bhonsle family except those of Kolhápúr, as they had married into the less pure family of the Sindíás and of Vávi. Because his brother Pratápsinh had adopted a boy from their family, he expressed a strong unwillingness to recognise Pratápsinh's adopted son. He hinted that if he was suddenly overtaken by death he would adopt and trust to the generosity of Government to recognize the adoption. On the 5th of April the Resident left for Mahábaleshvar. He was brought back by a note telling him that the Rája despaired of life and had declared his purpose of adopting a son. The adoption took place in the presence of Dr. Murray the Civil Surgeon of Sátára. The lad who was named Venkáji, was of the house of Shedgaon which traces its origin to Sherifji the uncle of the great Shiváji. The Rája made Dr. Murray write in English, as he spoke in Maráthi, a memorandum of his adoption of Venkáji whom he named Venkáji Ráje after Shiváji's younger brother. There can be no doubt that all through these proceedings Sháháji was anxious to defer to the British Government in every possible way, and that nothing but the near approach of death led him to make an adoption without their sanction.

Mr. Frere arrived at Sátára at ten in the evening. He went straight to the palace and explained to the Ránis and assembled chieftains that the decision of the Supreme Government must be awaited as to the course of succession; that till then he could not recognise the adoption; and that the government of the Sátára territory would be conducted by the same agency as before under the Resident's control. All expressed their confidence in and willingness to defer to the wishes of the Supreme Government. On the 12th of April 1848 the Resident wrote to Government, 'No act is so trifling but it has been interpreted in various ways, favourable or unfavourable to the continuance of the state, according to the hopes or fears of the party. Government will not be surprised at this when it is considered that the bread of almost every one in the city depends more or less on this decision. Besides the holders of land and other grants who may feel more or less secure according to the tenure on which they hold, at least 10,000 persons are supported directly by salaries from the court, and most of these have probably many dependents. Few of the people of Sátára, even of those whom the change would not directly affect, would be indifferent to the passing away of Shiváji's dynasty.'

Intrigue was at once opened with Pratápsinh's family at Benares. Reports were circulated and letters written stating that the late Rája had asked the Resident to send for Pratápsinh's adopted son, that, though this was not the case, Pratápsinh's choice was nearer by blood to the Rája's line than Sháháji's choice, that Bábáji-pant forced Sháháji to adopt Venkáji, and that Sháháji was insensible when the adoption took place. The presence of Dr. Murray and the precautions taken by the Rája and the Resident in specifying the Rája's intentions gave the lie to these reports. The British Government had to decide what was to be done with Sátára. Their decision turned on three leading points: (1) Was Sháháji's adoption valid without recognition

Chapter VII. History.

MARÁTHÁS,
1720-1848.

*Shaháji's Death,
5th April 1848.*

Chapter VII.

History.

MARATHAS,
1720-1848.

by the British Government; (2) If it was not valid was the Bombay Government bound in justice or expediency to recognise it; and (3) What were the claims of Pratápsinh's adopted son and the members of the house of Sháháji. The opinion was generally accepted that as regarded private estates the adoption was valid without the recognition of Government. Whether the adoption was valid as regarded the political powers conferred by the treaty of 1819 was a point on which opinions differed. All members of the Government both of Bombay and India held that the sanction of the paramount power was required to render an adoption to a principality valid. But Sir George Clerk Governor of Bombay (1847-1848) held that in the case of Sátára the right of sanction could not without injustice be exercised to the extent of forbidding adoption. The other members of the Bombay Government and all the members of the Government of India were of opinion that to confer or to withhold the sanction was at the option of the British Government as the paramount power, and that the only question was one of expediency. On financial, military, and political grounds it was decided that it was expedient to withhold the sanction of Government to the adoption. All agreed that the country would benefit by the annexation of Sátára, and that the condition of the Deccan no longer made it necessary to maintain native states like Sátára as a safety valve for characters who would be discontented under direct British rule.

It was held that no other members of the family of Shiváji had any claim to the succession. The treaty of 1819 was with Pratápsinh and his heirs and successors. All his ancestry were passed by, no right was confirmed to them. The other branches of the family could have no pretension to the territorial rights which were created in favour of Pratápsinh. The arrangement of 1839 especially admitted Pratápsinh's brother Sháháji to that settlement, and the adopted son of the last recognised possessor of the throne must have a better right than the adopted son of the deposed chief or of any other claimant. When the discussion was shifted to England certain advocates argued that political powers conferred on the Sátára state differed from the tenure of all those persons to whom the right of adoption to territorial possessions had been refused, and that, as regards Sátára, the title of Paramount Power as applied to the British Government was misplaced. That therefore if the adoption were legal according to the usages of the state it was valid independent of British sanction. It was further argued that if British sanction was required it was contrary to the treaty to refuse it; that even if the adoption was invalid for want of sanction or for any other cause, the collaterals had claims under the treaty the terms of which did not necessarily restrict the succession to lineal heirs and that at any rate the claims of collaterals should not be barred without giving them a chance of stating them. The able management of the state by both Rájás, and the loyalty to Sháháji's wishes. A well governed state it was argued was a source of strength to the British empire. Only five members of the Court of Directors dissented from the annexation of Sátára.

Early in May the Resident received a letter dated the 1st of May 1849, stating that it had been resolved that from failure of heirs the Sátara territory had lapsed to the power which had bestowed it. On the 6th of June following Mr. Frere reported to Government that the notification of the annexation had been received loyally but despondently by the subjects and servants of the late Rája. The senior Ráni protested strongly but showed no active opposition to the decision of Government.

Every thing went quietly till May 1850 when the decision of Government as to the provision to be made for the family of the late Rája was communicated to the Ránis. They rejected the terms offered, and stipulated for the continuance of the household of the late Rája in their service, and intrigued in the hopes of gaining indirectly what they failed to procure by direct means. Finally they withdrew their demands and their affairs were settled in December 1851. Their lands and allowances and the private property left by Sháháji, valued at upwards of £150,000 (Rs. 15 *lákhs*) were restored and distributed among them in proportions fixed by Government, and separate apartments in the palace were assigned to each of the Ránis and to their adopted son Venkáji Rájé. Besides a large amount of jewels, furniture, and equipages, the Ránis gave to Venkáji the whole of their hereditary lands and villages yielding a net yearly revenue of over £2000 (Rs. 20,000) and added to it portions of their own allowances which raised his income to more than £6000 (Rs. 60,000) a year. The parties interested were satisfied and all excitement was allayed. Every individual belonging to the household of the late Rája, not retained in the service of their Highnesses the Ránis or of Balvantráy Bhonsle, the boy whom the late Rája had taken under his protection, was pensioned, employod, or discharged with a gratuity. Since the settlement of their affairs their Highnesses the Ránis abstained from giving further trouble to Government. The final arrangement made may be thus summarised. The late Rája's private debts amounting to £23,545 (Rs. 2,35,450) and the expenses attending his visit to Kolhápur amounting to a further sum of £5875 (Rs. 58,750) were discharged by advances from the public treasury. A balance of £2500 (Rs. 25,000) remaining in the hands of the architect of the new palace was assigned for the improvement of the aqueduct built by Sháhu Rája of Sátara, and a further balance of £3586 (Rs. 35,860), chiefly savings out of the pay to his late Highness's cavalry, was also devoted after the manner of the late Government to public works. The yearly life allowance of £10,000 (Rs. 1,00,000) settled on the Ránis was divided among them in the following proportions: £4500 (Rs. 45,000) to the senior Ráni, £3000 (Rs. 30,000) to the second Ráni, and £2500 (Rs. 25,000) to the third Ráni. The private movable and immovable property was unreservedly given up by Government to the Ránis and they were allowed to keep a life possession of the old and new palaces, which with all other public buildings were declared to be the property of Government. Balvantráy Bhonsle was allowed to keep property worth about £14,247 (Rs. 1,42,470) that had been given to him, and in deference to the wishes of His late Highness a further monthly

Chap'ar VII History.

THE BRITISH,
1848-1884.

*Sátara Annexed,
1st May 1849.*

Chapter VII.

History.

THE BRITISH,
1648-1684.

allowance of £60 (Rs. 600) was settled on him. Pratápsinh's widow and adopted son were each allowed monthly pensions of £120 (Rs. 1200) and the widow was also granted a sum of £1200 (Rs. 12,000) to meet the expenses of her journey from Benares to Sátára where the Governor General had allowed her to live. She reached Sátára in 1854. To Gojrásáheb Pratápsinh's daughter and only child was assigned a monthly pension of £120 (Rs. 1200) with a monthly remainder of £100 (Rs. 1000) to her male heirs. On her leaving Benares for Sátára in October 1848, the Government of India granted Gojrásáhob £2000 (Rs. 20,000) to meet the expenses of her journey, as well as several months' arrears amounting to £900 (Rs. 9000) on account of herself and followers. On the death of this lady, on the 30th of August 1853, Government granted her family the sum of £500 (Rs. 5000) to meet the cost of her funeral rites.

Mutinies,
1857.

From 1849 Sátára was directly under the British Government though the Regulations were not introduced till 1863. No signs of discontent appeared till the disordered state of the country during the 1857 mutinies stirred some members of Pratápsinh's family to seditious intrigue. No outbreak occurred at Sátára during the mutiny, but evidence was discovered of a widespread conspiracy only a week before the date fixed for the rising. A Rámoshi named Nána Rághu Chavhán, who about 1831 had received £1000 (Rs. 10,000) from Government for the arrest of the great Rámoshi bandit Umáji Náik, told a dismissed agent of the Pant Sachiv that a conspiracy was on foot in Sátára. The Pant Sachiv's agent told Mr. Rose the District Magistrate on the 10th of June 1857. Inquiry showed that armed Maráthás had gathered at Bagarvádi a village near Bhor, the Pant Sachiv's capital, that they had started for Sátára, and had arranged for Rámoshis and others to follow them. As there was a large Rámoshi population near Bagarvádi, thirty of the Southern Marátha Irregular Horse were sent under Lieutenant Kerr, accompanied by the First Assistant Commissioner Lieutenant Sandford, to intercept them. The party marched forty-five miles in sixteen hours over difficult rugged ground, but were seen by some of the Maráthás who returned from Sátára and the greater number of the men escaped to the hills. Thirteen Maráthás were seized, but of the thirteen only one was a man of consequence. All confessed that they had come together for the purpose of attacking the station at Sátára. In consequence of this intelligence the magistrate asked for a detachment of European troops from Poona which arrived towards the end of the month. On the day after the intelligence was received from Bhor a Rajput messenger on the establishment of the Sátára Judge's court was arrested in the lines of the 22nd Regiment N. I. at Sátára, endeavouring to corrupt a Subhedár and through him all the Hindustáni men of the regiment. The magistrate Mr. Rose was empowered to try him by special commission and he was executed on the 20th of June. On the scaffold he harangued the people present telling them that the English had less hold on the country than when they set foot in it, and urging them as the sons of Hindus and Musalmáns not to remain quiet. A short time before a gang robbery had taken place

near Parli behind the Sátára fort. It was then reported that this gang formed a detachment from a considerable body of men who had gathered in the neighbouring forests but had dispersed on the return of the troops from Persia. It was now ascertained that Pratápsinh's agent Rango Bápuji had been living for six weeks in Parli, and that he had gathered this body of men to act with the band assembled in the Bhor country and with armed men hid in Sátára. The plot was mainly directed by Rango Bápuji who had visited England as Pratápsinh's agent. The intention was at the same time to attack Sátára, Yavateshvar, and Mahábaleshvar, to massacre all Europeans, and to plunder the treasury and the town. Besides circulating news of the rising in Hindustán, Rango Bápuji set on foot absurd but widely believed stories: The Governor of Bombay had commissioned Rango to restore Pratápsinh's family and had ordered him to seize all Europeans who were to be released if they agreed to the arrangement and if they refused to agree were to be massacred. Meetings of conspirators had begun as far back as January 1857. Matters had failed to come to a head merely for want of concert, and the failure of one or other of the number to bring his contingent at the proper moment. At their last meeting the ringleaders had solemnly sworn over the sweetmeats which they ate together never again to fail. At the time the information was received every thing was ripe for an attack. In Sátára the organization was incomplete as at the last the conspirators were short of ammunition. In Bhor were large stores of powder, lead, and cannon balls, and in Sátára 820 bullets were found ready cast in one house. According to the evidence at the trials, after the last meeting 2000 men were ready for the attack and arrangements had been made for opening the jail and for letting out the 300 convicts. The Pant Sachiv was deeply involved in the plot and the other feudatories were believed to be no less guilty, and members of Pratápsinh's family who were living at the old palace were proved to be closely implicated. One night the horses of Sháhú Pratápsinh's adopted son and of Durgásing the Senápati's adopted son were saddled that the young Rájás might head the attack. Antáji Ráje Shirke, known as Bávásáheb, the native head of the Sátára police, who was then drawing £60 (Rs. 600) a month, was completely corrupted by the elder Ráni, and had engaged to keep the local police inactive. It also came out that during the previous year Bávásáheb had been intriguing to bring 40,000 Rohillás to Sátára. The inquiry further showed that Sháháji's adopted son Venkáji Bhonsle had knowledge of the treasonable designs against the British Government. It was uncertain whether he was under the influence of Pratápsinh's family or of the great estate-holders. The impression formed by Government was that he was trimming between the two parties, fearing that unless he fell in with their designs, if Pratápsinh's party succeeded he would be in a worse position than he was under the British Government. Secret levies were being raised in all parts of the district from Bhor to the furthest part of Khánápur. Válva, on the line of communication with Kolhápúr, was the seat of much intrigue. Rango Bápuji used to boast that he could bring over a thousand men from Belgaum and that

Chapter VII.

History.

THE BRITISH,
1848-1884.*Mutinies,*
1857.

Chapter VII.
History.

THE BRITISH,
1848-1854.
Mutinies,
1857.

Kolhápúr would also rise. The event proved that as regarded Kolhápúr his boast was well founded. Besides this, if the confessions of Pratápsinh's adopted son are to be believed, encouraged by Holkar and Rango Bápuji, the Ránis had been plotting ever since their return from Benares in 1854. The province, as it was then called, of Sátára was ripe for sedition. With one exception the feudatories were without male issue, and in consequence of the non-recognition of Sháháji's adoption were afraid that at their deaths their estates would be lost to their families. Government had also decided that alienations made by the last two Rájás without the Resident's consent were to be resumed on the death of present holders. These sources of discontent had much less influence on the people than a feeling which, since their return to Sátára in 1854, had sprung up in favour of Pratápsinh's family. The first news of the mutinies in Upper India came to Sátára in a private letter to an obscure Bráhma. The Bráhma took the letter to Pratápsinh's chief Ráni and prayed for her favour when she came into power. The letter was read publicly in the native library. The receiver was warned to burn it and the matter was kept a close secret. One of the reasons for a rising on which Rango Bápuji dwelt ever since his return from England was England's embroilment with Russia. This, he said, gave the best possible chance for gathering levies and raising the people against the British power in India. He said that all the discontented people in the Deccan looked to Sátára, the ancient seat of the Marátha empire, as the place which should first free itself from the British yoke.

Several arrests were made in July including the son of Rango Bápuji in Kolhápúr territory. Though a reward of £50 (Rs. 500) was offered for his apprehension Rango Bápuji escaped and has never been heard of. The detachment of Europeans reached Sátára at the end of June and for about a fortnight all remained quiet. On the 13th of July a desperate attack was made on the office and treasury of the mámlatdár of Pandharpur, then in Sátára, with the further object of raising the eastern districts on the Nizám's border. The attempt was made with only a few men and the attack was successfully repelled by the local police with a loss of four killed including the mámlatdár of Pandharpur. Two of the six leaders were killed in the attack, the other four were captured and blown from guns at Sátára with two of their followers. The rest were transported. On the 27th of August a special commission sat for the trial of seventeen persons concerned in the plot, including the son and another relation of Rango Bápuji. These persons were convicted and executed on the 3th of September. On the 6th of August, by order of Government, Sháhu, the adopted son and the two Ránis of Pratápsinh, the adopted son of Bálásáheb Senápati, and a cousin of Sháhu were removed for confinement to Butcher's Island in Bombay harbour. This measure was urgently necessary in consequence of the uneasy state of the province owing to the rising at Kolhápúr on the 31st of July. Guns were taken to and pointed on the palace in the early morning and the family were removed in closed carriages. Heavy roads made the journey tedious, but it was successful. In the same month

the disarming of the district was ordered and begun. All the cannon and wall-pieces in possession of the feudatory chiefs were taken, except two small pieces which they were allowed to keep for occasions of festivity and rejoicing. By the end of June 1858 over 32,000 small arms had been discovered, 130 guns and wall-pieces had been destroyed, and over £200 (Rs. 2000) taken in fines for concealment of arms. No further disturbance occurred. But the insurrection at Kolhápur in December 1857 necessitated the despatch of small parties of troops. Seventy-five were sent to Ashta then the head-quarters of the Válva sub-division and twenty-five to Shirála a strong mud fort to check any rising on the southern frontier. These troops were kept at these stations till August 1858 when they were sent to Tásgaon to join 200 men of the 22nd Native Infantry lately sent there from Sátára to overawe the Southern Maráthha chiefs and to check the rising which it was thought might follow the annexation of the Patvardhan chiefs' territories on his decease without male issue. No disturbance took place and the troops returned at the beginning of the fair season. The political prisoners Rájasbái and Gunvantábái the widows, and Sháhu and Durgásing the adopted sons of Pratápsinh and Bálásáheb were kept at Butcher's Island till March 1857. In December 1857 Mr. Rose went to Butcher's Island and induced the adopted sons and Káka Sáheb a relation of Sháhu's to make confession of their part in the intrigues. In March 1858 they were removed to Karáchi in Sind and were kept in residences separate from the Ránis, who proved incenrable intriguers.

Sháhn, the adopted son of Pratápsinh, was allowed to return to Sátára where he was joined by his wife Anandibái. Venkáji, Sháháji's adopted son, was removed first to Ahmadabad and then to Ahmadnagar in 1859 and 1860. Monthly allowances of £10 (Rs. 100) were granted to Sháhu, of £5 (Rs. 50) to Durgásing, and of £3 (Rs. 30) to Káka Sáheb; to the Ráni Rájasbái £10 (Rs. 100) and to Gunvantábái £4 (Rs. 40). Certain old servants of Pratápsinh were pensioned at a total monthly cost of £73 (Rs. 730) while others were discharged with gratuities amounting to £153 (Rs. 1530). Yashvant Malhár Chitnis, who induced the young Rája and Senápati to make their confessions, received £300 (Rs. 3000) and certain palace servants who aided were given small gratuities. The Subhedár who resisted the rebels' overtures was invested with the third class order of merit, and Sadáshiv Khanderáv the Bhor Kárbhári who conveyed the first information was restored to his office, presented with a dress of honour worth £60 (Rs. 600), and given a village worth £50 (Rs. 500) a year. Venkáji died in 1864, and Sháháji's widow adopted another son Mádhavráv, who is at present known as Abásáheb and has a son named Shiváji. Since 1859 except for one or two gang robberies the peace of the district has remained unbroken.

Chapter VII.

History.

THE BRITISH,
1848-1884.*Mutinies,*
1857.

CHAPTER VIII.

THE LAND.¹

SECTION I.—ACQUISITION, CHANGES, AND STAFF.

Chapter VIII.

The Land.

ACQUISITION,
1818-1848.

THE earliest British possessions in the present (1883) district of Sâtára were the sixteen villages in the Tásgaon sub-division, which were obtained on the overthrow of the Peshwa in 1818. Eleven years later (1829) in exchange for other lands three villages of Malcolmpeth were ceded by the Rája of Sâtára. The rest of the present (1883) Sâtára district lapsed between 1837 and 1848 on the death of the chiefs who had held it.²

CHANGES,
1848-1875.

The district of Sâtára came into existence in 1848 on the death of Sháháji Rája of Sâtára. It was at first called a province not a collectorate or district, and was placed under a Commissioner and distributed over eleven sub-divisions, Bijápúr, Jávli, Karád, Khánápúr, Khatáv, Koregaon, Pandharpur, Sâtára, Tárngaon, Válva, and Wái. In addition to these sub-divisions, at the revision of the district establishment in 1856, twelve *maháls* or petty divisions were formed.³ The villages were redistributed over the eleven sub-divisions and the twelve new petty divisions to manage which twelve mahálkaris were appointed. Under Government Resolution 2637 of 7th July 1862 the district establishment was again revised and the eleven sub-divisions and the twelve petty divisions were changed into fourteen sub-divisions and two petty divisions.⁴ In

¹ Besides the Survey Commissioner Colonel W. C. Anderson's memorandum written in 1880 on the Sâtára Revenue History, materials for the Land History of Sâtára include Bom. Gov. Sel. LXXV. and XCIV., Survey Commissioner's Office Files regarding Revenue Survey Settlements in the Southern Maráthá Country, and Annual Jamábanchi, Administration, and Season Reports in Bom. Gov. Rev. Rec. 22 of 1852, 16 and 20 of 1856, 17 of 1860, 19 of 1861, 90 of 1861, 13 of 1862-1861, 235 of 1862-1864, 75 of 1866, 57 of 1867, 93 of 1871, and statements in Bom. Gov. Res. Rev. Dept. 6092 of 27th Oct. 1875 and in Bom. Pres. Genl. Adm. Reports from 1872-73 to 1882-83.

² Four villages in Tásgaon on the death of the Chinchni chief in 1837, three villages in Tásgaon on the death of the chief of the fourth share of the Miraj estate in 1842, eight villages in Tásgaon on the death of the Soni chief in 1845, and nine villages in Tásgaon on the death of the Tásgaon chief, and the whole of the rest of the district on the death of the Sâtára chief in 1848. The old Sâtára state is now divided among the Bijápúr Sâtára and Sholápúr districts. Before 1818, except forty villages in Tásgaon and three in Malcolmpeth, the whole of the present Sâtára district was included in the old Sâtára state.

³ The petty divisions were Pimpáudo in Koregaon, Khandála in Wái, Bámoli in Jávli, Kolo in Karád, Shirála and Peth in Válva, Helvák in Tárngaon, Máyni in Khánápúr, Náteputa and Pusgaon in Khatáv, and Sangola and Bhálavni in Pandharpur.

⁴ The sub-divisions were Bijápúr, Jávli, Karád, Khánápúr, Khatáv, Koregaon, Málasas, Mán, Pandharpur, Pátan, Sâtára, Tárngaon, Válva, and Wái; and the petty divisions were Khandála in Wái and Shirála in Válva.

1862-63 Bijápur was transferred to Belgaum and from the 1st of August 1863 Tásgaon was moved from Belgaum to Sátára. In 1864-65 Pandharpur was made over to Sholápur. From the 1st of January 1867 the Tárgeon sub-division was abolished and its eighty-three villages were distributed among the Karád, Koregaon, Sátára, and Pátan sub-divisions. At the same time sixteen villages from Karád were transferred to Válva. From the 1st of August 1875 Málsiras was moved to Sholápur. At present (1884) the district consists of the eleven sub-divisions of Jávli, Karád, Khánápur, Khatáv, Koregaon, Mán, Pátan, Sátára, Tásgaon, Válva, and Wái, and the petty divisions of Khandála in Wái and Shirála in Válva.

The revenue administration of the district is entrusted to an officer styled Collector on a yearly pay of £2790 (Rs. 27,900). This officer, who is also Political Agent of the Jath, Átpádi, Aundh, Bhor, and Phaltan states, is chief magistrate and executive head of the district. He is helped in his work of general supervision by a staff of four assistants, of whom two are covenanted and two are uncovenanted servants of Government. The sanctioned yearly salaries of the covenanted assistants range from £840 (Rs. 8400) to £1080 (Rs. 10,800), and those of the uncovenanted assistants from £360 (Rs. 3600) to £720 (Rs. 7200). For fiscal and other administrative purposes the lands under the Collector's charge are distributed over eleven sub-divisions or *tálukás*. Of these seven are generally entrusted to the covenanted assistants or assistant collectors, and four to one of the uncovenanted assistants or district deputy collector. As a rule no sub-division is kept by the Collector under his own direct supervision. The other uncovenanted assistant or *kuzur* that is head-quarters deputy collector is entrusted with the charge of the treasury. The covenanted and uncovenanted assistants are also magistrates, and those of them who have revenue charge of portions of the district have, under the presidency of the Collector, the chief management of the different administrative bodies, local fund and municipal committees, within the limits of their revenue charges.¹

Under the supervision of the Collector and his assistants the revenue charge of each of the eleven sub-divisions is placed in the hands of officers styled *mámlatdárs*. These functionaries who are also entrusted with magisterial powers have yearly salaries varying from £180 to £300 (Rs. 1800-3000). Two of the eleven sub-divisions, Válva and Wái, contain each a petty division or *peta mahál*, Shirála in Válva and Khandála in Wái, each placed under the charge of an officer styled *mahálkari*, who, except that he has no treasury to superintend, has the same revenue and magisterial powers as a *mámlatdár*. The yearly pay of these *mahálkaris* varies from £60 to £72 (Rs. 600-720).

In revenue and police matters the charge of the Government

Chapter VIII.

The Land.

CHANGES,
1848-1875.

STAFF,
1884.

District Officers.

Sub-Divisional
Officers.

Village Officers.

¹ Mahábaleshvar is in charge of a Superintendent who is a commissioned medical officer with second class magisterial powers and Pánchgani is in charge of a Superintendent who is a non-commissioned medical officer with third class magisterial powers.

Chapter VIII.

The Land.

STAFF,
1884.

Village Officers.

villages is entrusted to 1300 headmen or *pátils* all of whom are hereditary. Of these 331 perform revenue duties only, 241 attend to matters of police only, while 728 are entrusted with both revenue and police charges. The yearly pay of the headmen depends on the revenue drawn from each village. It varies from 12s. to £17 4s. (Rs. 6-172) and averages about £3 (Rs. 28). Besides the headmen, in many villages members of their families are in receipt of land grants from Government amounting in all to a yearly sum of £591 (Rs. 5910). Of £4538 (Rs. 45,380) the total yearly charge on account of the headmen and their families, £647 (Rs. 6470) are met by grants of land and £3891 (Rs. 38,910) are paid in cash. To keep the village accounts, to draw up statistics, and to help the village headmen, there is a body of 786 accountants or *kulkarnis*, 785 of them hereditary and one stipendiary or about thirteen accountants to sixteen villages. Each accountant's charge contains on an average 950 people and yields an average revenue of about £183 (Rs. 1830). The yearly salaries of the accountants vary from 10s. to £31 (Rs. 5-310) and average about £7 8s. (Rs. 74). Of £5827 (Rs. 58,270) the total yearly charge on account of village accountants, £151 (Rs. 1510) are met by land grants and £5676 (Rs. 56,760) are paid in cash.

Village Servants.

Under the headmen and accountants are the village servants with a total strength of 3174. They are either Musalmáns or Hindus. Of the Hindus a few are Jains and Lingáyats, and the rest belong to the Mhár, Máng, Rámoshi, Dhangar, Chámbhár, Kák, and other depressed castes. These men are liable both for revenue and police duties. The total yearly grant for the support of this establishment amounts to £6304 (Rs. 63,040) being £1 19s. 2½d. (Rs. 19 as. 13½) to each man or a cost to each village of £6 11s. 3d. (Rs. 65 as. 10½). Of this charge £4172 (Rs. 41,720) are met by grants of land and £2132 (Rs. 21,320) are paid in cash.

The average yearly cost of village establishments may be thus summarised: Headmen and their families £4538 (Rs. 45,380), accountants £5827 (Rs. 58,270), and servants £6304 (Rs. 63,040), making a total of £16,669 (Rs. 1,66,690), equal to a charge of £17 7s. 3d. (Rs. 173½) a village or about eleven per cent of the district land revenue.

SECTION II.—TENURES.¹TENURES.
Mirds.

The Hindu theory of land tenure seems to have been that the state was the owner of the soil, and granted the right to occupy it to such persons as it pleased on various terms. In some land the state made over to individuals either a part or the whole of its interest. These lands are known as alienated lands. Land whether alienated or kept by the state was held on four tenures, hereditary or *mird*, also called *stallkari* or *thalkari*, casual or *upri*, crown or *sheri*, and on lease or *istia*. Hereditary or *mird* landholders had a private

¹ Contributed by Mr. J. W. P. Meir Macfarlane, C. S.

Chapter VIII.

The Land.

TENURES.

Mirás.

right of occupancy on condition of paying the government dues. This right they could sell or mortgage; and though the permission of government may at some time have been necessary to the private sale or mortgage of hereditary land, it was not usual to interfere as the state lost nothing by the transfer. The person who bought the *mirás* right became responsible to government for the assessment. *Mirásdárs* were of two classes, either *vatandárs* or hereditary residents of one *bháuband* or brotherhood whose land their ancestors were supposed to have brought under tillage, or they were husbandmen who had gained hereditary rights by living in the village for one or more generations, holding the same fields, and steadily paying the regular dues. Government passed no title deeds. But, provided it was not already *mirás*, government could bestow land in *mirás*. The buyers of *mirás* land were admitted to all the rights and privileges of the former occupant. The first and most respectable of these two classes of *mirásdárs* were styled *pátíl vatandárs*, because they generally enjoyed a portion of the *inám* or rent-free land attaching to the *pátíl*ship with its accompanying *mánpán* or rights and honours. The other class were termed *thalváik* or Kunbi *vatandárs* that is hereditary landholders. As far as the *mirás* right in the land extended, *pátíl* and *thalváik* or *thalváik vatandárs* were on an equality. The *mirásdár* had many advantages. He could not be ousted from his field so long as he paid his share of the revenue, and he had a voice in all village affairs. He was often freed from the *pátíl's* that is village headman's dues and house tax; he had a right to graze on the *gáyrán* or village common, to a share of the village site, and to any houses built on his share of the village site either by himself or by others. A *mirásdár* could contract a marriage with families with which other landholders could not become allied. Should the *mirásdár* remain in his village and his field become waste, the other *mirásdárs* were obliged to pay his rent. But when he left the district, as was generally the case when he became insolvent, the other *mirásdárs* paid nothing unless they chose to take the field and pay the full assessment, a course which was seldom adopted except among relations. When the field was not taken government could let it on lease. But as the government *kárkun* or clerk had not as much influence as the *pátíl*, he usually leased the land at something less than the full assessment. If a *mirásdár* returned and claimed his field, it was restored him at the end of the lease. Usage established the greatest forbearance in regard to *mirásdárs*. Where revenue was not paid the right of government to declare *mirás* land forfeited was not disputed. Still no *mirásdár* would willingly quit his field, and if it would yield a profitable crop such as might make it an object with government to take possession, the *mirásdár's* kinsmen would readily take the land and pay its rent, so that there could be no advantage and consequently no forfeiture unless government disposed of the field to another in *mirás* tenure. This last course seems never to have been taken.¹ In 1822, except in Bijápur, the

¹ In Lieut. MacLeod's memorandum it is stated that governments were in the habit of selling *mirás*.

Chapter VIII.

The Land.

TENURES.

Mirás.

mirás tenure was general throughout the Sátára territory. About seventy per cent of the landholders were believed to be *mirásdárs* and these landholders were careful not to lose their hereditary rights. Except collecting its rent the officers of government exercised no control over *mirás* land. If a *mirásdár* refused to till his field he was threatened with being forced to resign all his privileges. All *mirás* land was fully assessed and the assessment was often more than the land could bear. The heavy rates were endured for the sake of the privileges which attached to the tenure. The average sale value of *mirás* lands seems to have been small, as Captain Grant Duff puts it, at five to seven years' purchase. This is clearly separated in his mind from the sentimental value which would probably have been much larger. He only intended to show how small a margin of profit these lands yielded to the holder. Some authorities have held that *mirásdárs* could not sell their land without the consent of the state. This was not Captain Grant Duff's opinion. 'It does not appear,' he writes, 'that any register of such sales was kept. Usage had rendered an application to government unnecessary. Still applications were sometimes made to *mámlatdárs* for a certificate of sale in order to attest the transaction. In this case a *nazar* or fee was presented. *Mirás* bills of sale are very particular in guarding against claims by any other member of the seller's family.'

Upri.

The *upri* or casual tenure was originally the tenure by which people held who belonged to other villages. It was a mere tenancy; at-will terminable at the pleasure of the state, either at the end of the current year or of a term of years if a lease had been granted. Land held under the *upri* tenure was subject to rates specially agreed on, and these rates were generally much lighter than the standard assessment.¹ At the same time some of the casual or *upri* land was fully assessed and became known as *cháli jmin*. Much of this land was taken by tenants who were the hereditary or *mirás* holders of other lands in the same village, while some was tilled by residents of neighbouring villages and some by new settlers. A casual or *upri* tenant had none of the privileges of an hereditary tenant or *mirásdár*. He might build a house in the village, but he could neither sell nor remove it, and the house became the property of the village or of the *mirásdár* on whose share of the village site it was built. Casual holders could not bequeath or sell their land, and could be turned out in favour of a better tenant. Apparently *upri* land might become *mirás* by long enjoyment at the full rate of assessment. The power of granting lands other than *mirás* at reduced rates seems to have rested with the village head. This was his great inducement to spread cultivation and was a source of power and occasionally of oppression.

Sheri.

Sheri or crown lands were those immediately under the management of government. They were supposed to have been originally taken to form gardens or fields to be kept for the use of government.

¹ The rate thus paid was known as *khand makta* that is the agreement or contract rate.

When *sheri* lands ceased to be kept for government use, they were rented direct by the *māmlatdārs* to the husbandmen and generally at an easier rate than the lands managed by the village authorities. In 1822 except the chief's *khās bāg* or private garden all *sheri* or crown lands were placed under the management of the heads of villages and their rent was included in the village assessment. The easy rates were continued and old landholders were kept on the former terms except where fraudulent leases, obtained by the collusion of former *māmlatdārs*, were discovered.

The *istāva* or rising lease tenure was granted for bringing waste land under tillage. The usual term of lease was five to seven years and the rent steadily rose until the full assessment was reached. The land then became *chāli* or fully assessed land, and could be held on *upri* or *mirās* tenure according to circumstances. Under British management various regulations were made for granting *khand makta* that is fixed and *istāva* or rising leases. All distinctions of tenure were abolished by the survey Act I of 1865, when every holding was declared to be the occupant's transferable and hereditary property. *Sheri* or crown lands are now everywhere fully assessed. The only lands under the direct management of government are grazing, forest, and waste lands, and lands set apart as quarries or for other public purposes.

In alienating land the state made over to the grantee the state share in the produce of the land. When villages or lands held in *mirās* were alienated to third parties the *mirās* rights were in no way disturbed. Land which was not *mirās* the alienee might dispose of as he pleased, within the same limits as government disposed of unalienated land, and, in theory at least, subject to the fulfilment of existing promises. When one or more villages or portions of villages were alienated, all previous alienations of land within the village recognized by the state remained untouched. Thus the alienation of land wholly at the disposal of government, as casually held land, crown land, and waste land, carried with it much fuller powers than when the land which formed the subject of the grant was either in the hands of hereditary holders or of earlier alienees. The alienee of a village stood to its land in the same relation the state had stood to the land before the grant. When the state alienated land wholly at its disposal, the alienee had a *mirās* right to the land either rent-free or on a quit-rent according to the terms of the grant. The holder of a newly granted village had no authority to charge assessment on older alienated land or to deprive hereditary holders of their *mirās* rights. The alienee of a village frequently gave out land rent-free, and this land he also called alienated land. But these gifts rested on his pleasure, and it is a question how far on a reversion of the village the state would have been bound by such gifts. It may be assumed that all villages were originally government villages, that is the revenue of all at first came into the government treasury. What was the earliest form of alienation does not appear. Apparently in Sátára the earliest alienation documents refer to hereditary offices, and the assignment of rent-free lands to the village establishment. A copperplate grant

Chapter VIII.

The Land.

TENURES.

*Sheri.**Istāva.**Alienated Land.*

Chapter VIII.

The Land.

TENURES,

Alienated Land.

mentioned by Captain Grant Duff shows that the early Marátha dynasties in Panhála granted whole villages, though on what terms does not appear. The Marátha chiefs of pre-Musalmán times also made grants for charitable and religious institutions. The Musalmáns gave *jágirs* or alienations of district and village revenues for the support of troops or in reward for personal service. In Marátha times alienations of every kind were multiplied. The greatest number took place during the reign of Sháhu (1708-1749), and in most keenly disputed hereditary office cases deeds of that time are still produced. The early Peshwás and the Pratinidhi conferred not a few grants. In later times (1800-1818) Peshwa Bájiráv adopted the policy of sequestrating grant estates or *jágirs* generally on the plea that the services for which they had been granted were not performed. In 1819 the first of the British-invested Rájás of Sátára tried the same policy, generally by refusing to allow estate-holders to adopt. In both cases these attempts led to disaster. They hastened the overthrow of Bájiráv by turning the leading chiefs against him and they were one of the chief causes of complaint with the British against the management of Sháháji familiarly known as Appa Sáheb Maháráj. The Patvardhans and the Rástia Jágirdárs in Tásgaon and Wái were the victims of the Peshwa's rapacity, while the Rája of Sátára was particularly harsh towards the houses of Phaltan, Bhor, and the Pratinidhi. At the end of the Peshwa's supremacy two main classes of alienations were in use in Sátára: *Jágirs* or service grants and *ináms* or perpetual gifts. *Jágirs* were lands alienated in return either for personal called *ját* or military called *saranjám* service. In theory these grants were continued only so long as service was required; in practice many of the grants became hereditary. At the same time the word *jágir* was very loosely used and beyond question some hereditary grants were called *jágirs*. Such were the grants to the great Sátára estate-holders or *jágirdárs*, the Pant Sachiv of Bhor, the Nimbálkar of Phaltan, the Pratinidhi of Aundh and Átpádi, and the Daphle of Jath. All of these the British Government continued as hereditary grants. The only estate-holder of Musalmán origin in Sátára was the Shaikh Min of Wái who held the village of Pasarni as a military grant or *saranjám*.

Ináms were gifts in perpetuity either granted by Hindu and Muhammadan governments or by village authorities. In the case of village grants possession was acquired by *bhogavta* or prescription, the assent of the state being implied by continued acquiescence. Government *ináms* were generally unattested by deed, the most respected bearing the ruler's autograph. Village *ináms* were granted either in reward for services or by special favour. They were often wrung out of the village authorities by Bráhmans in office. Captain Grant Duff (1822) was satisfied that scrutiny would show that many of the village grants were false and were held by fraudulent collusion with village officers. Captain Grant Duff arranged state and village grants or *ináms* under six classes: Hindu, Musalmán, *devasthán* or religious, *dharmádáy* or charitable, *dengis* or miscellaneous gifts, and *vatans* or village staff grants. Hindu *ináms* were of six varieties: to Bráhmans, to Gosávis or religious beggars, to Maráthás for war

services, to Bhāts or reciters, to Jangams or Lingāyat priests, and to Fair Flags, as each villago used to send a flag to the great fairs or religious gatherings. Musalmān perpetual grants or *ināms*, all of which were included under the head of charity or *khairāt*, were of eight varieties, to Musalmāns, to Musalmān beggars, to tumblers or Dombāris, to bull showmen or Gopāls, to bear-men or Darveshis, to eunuchs or Hujres, to pictaro showmen or Chitrakathis, and to reciters or Dhāras. *Devasthān* or religious grants were both Hindu and Musalmān. The Hindu religious grants were of three varieties; (1) Marāthā *devasthāns* made either by rulers or villago officers, including grants to famous temples for lights or *dīps*, for food or *naivedya*, for worship or *pūja* on great festival days or *uchhārs*; (2) *gaon devta* to meet the expenso of villago shrines; and (3) *saunsthāns*, grants to religious teachers made by Marāthā chiefs, by the Peshwās, and by villago officers, the most interesting of which were to Bhārgavrām Bājirāv's teacher and to Rāmdās Svāmi Shivāji's teacher. Musalmān religious grants were of three kinds mosque lands, tomb or *darga* lands, and prayor-placo or *idga* lands. *Dharmādāy* or charity lands were held almost entirely by Brāhmins. *Dengis* or gifts were miscellaneous grants usually by villago officers to *māntriks* or soorcers and magicians, *devrishis* or spirit controllers, *bahurups* or mimes, *ghadshi vājantiris* or pipers, *shingādīs* or crooked horn-blowers, *tutārvālūs* or long trumpet blowers, *pakhvājvālūs* or drummers, *kalvāntīs* or dancing girls, *chitāris* or painters, *atārs* or perfumers, *raktvāns* or ink-makers, *putickars* or silk workers, *chobdārs* or macebearers, *sonārs* or goldsmiths, *shimpis* or tailors, *sutārs* or carpenters, *gaundis* or bricklayers, *bhois* or fishermen and litter-bearers, *vaidyās* or physicians, *kāsārs* or banglo makers, *pāndīs* or water-finders, *mānbhārs* or beggars, *virs* or heroes who had died in defence of the villago, and *bālpaveshi* and *mānparteshi* for the children and widows of villago martyrs. *Vatandār* grants were for villago officers and villago establishments.

The holders of alienated villages are Brāhmins, Marāthās, Vānis, Jangams, Gosāvis, Prabhus, Mhārs, and Musalmāns.¹ The proprietor as a rule does not live in his villago. Many estates are divided into shares and some are enjoyed in turn by the descendants of the original holder. In many cases the estates or shares are mortgaged to creditors and in a few cases they have been sold.² There is no notable difference either in the condition of the people or in the character of the tillage in alienated and neighbouring Government villages. As a rule the alienated villages are the

Chapter VIII.

The Land.

TENURES.

Alienated Land.

*Alienated
Villages,
1883.*

¹ The Collector of Sātara, 6263 of 17th October 1883. Of the seventy-two alienated villages in Mān, Khānāpur, Tāsgaon, and Khatāv, Brāhmins hold fifty, Marāthās fourteen, Gosāvis two, Prabhus one, Mhārs one, Musalmāns one, Gujars one, Jangams one, and one is held jointly by a Brāhmin and a Lingāyat. In Karād, Vāln, and Pātan also the chief holders are Brāhmins and Marāthās; of these five are Sardārs, and the rest are traders, begging Brāhmins, and husbandmen.

² Of the five villages in Mān, one is in the management of a moneylender or *advokar*; of the twenty-two villages in Khānāpur, seventeen have been mortgaged, and of the thirteen in Tāsgaon, five. Of the thirty-two villages in Khatāv, some have been sold and the names of the purchasers have been entered in the Government books and nineteen are in the hands of moneylenders or *advokars*.

Chapter VIII.

The Land.

TENURES.

Alienated
Villages,
1883.

choicest villages of the neighbourhood and so are better able to bear without suffering the heavier rates which they have to pay. Alienated villages have two leading classes of tenants, *mirásdárs* or hereditary tenants and *gatkulis* or casual tenants. Yearly tenants are also found under *mirásdárs* and in the proprietor's private holding. All, except perhaps the under-tenants, pay a fixed rent. In unsurveyed villages the proprietors sometimes attempt to raise the rent especially when the tenancy is for a year or other limited period. But all tenants have a right to hold their lands so long as they do not fail to pay their rents, and can be ousted only in due course of law. The payments are nearly always in cash, though grain rents are paid in a good many Pátan villages. The ordinary rates in surveyed alienated villages do not differ from those in Government villages; in unsurveyed villages they are generally higher. Proprietors seldom do anything to aid their tenants to improve the land. If the tenancy is for a limited period, they sometimes help the tenant in digging wells or in carrying out improvements. No advances or *tagázi* are granted to tenants. If a tenant improves his holding he usually reaps the full benefit of his improvements. The proprietor as a rule will ask no more rent than the former rent. Most alienated villages have waste *gáyrán* or grazing land for the landholders to graze their cattle on free of charge. In some cases this waste land is set apart as *kuran* or grass land and the right of grazing is sold yearly or given by contract. The right to cut timber depends on the terms of the proprietor's *sanads* or title deeds. Landholders can usually cut trees on their fields, except the kind set apart as Government trees. The help given to proprietors to recover rents is regulated by sections 86 and 87 of the Land Revenue Code. On application a summary inquiry is made, and if the proprietor appears entitled to help an order is passed to help him. The tenant is given a week, a fortnight, or a month to pay. At the end of the term of grace, under the Collector's order, the *mámlatda* enforces the usual compulsory process. The proprietor of a surveyed village is aided to recover his dues up to the survey rates. In unsurveyed villages help is given up to what seems fair in each village. When such cases arise average actual collections during the previous five years are generally considered fair.

¹ In Karíd, Válvá, and Pátan the ordinary dry-crop acre rate in unsurveyed alienated villages is about 10s. (Rs. 5) and the garden acre rate 14s. (Rs. 7). Mán has three of its five villages surveyed, and in the other two the dry-crop acre rates vary from 2s. to 2½d. (Rs. 1 - 1½ as.); the revenue is however levied by the proprietors at three-fourths of the full assessment and consequently the actual burden of revenue on the landholders is not much in excess of what falls on Government landholders in neighbouring villages. In the four unsurveyed villages in Khánápur the dry crop acre rates vary from 3s. 10½d. to 7½d. (Rs. 1½ - 5½ as.), and the acre rates on watered Government villages are for dry crop land from 3s. 4½d. to 3d. (Rs. 1½ - 2 as.) and for watered land 9s. to 5s. (Rs. 4½ - 2½). In the six unsurveyed villages in Tásgaon the highest acre rates are for dry crop land 10s. 7½d. (Rs. 5½) and for watered land 17s. 6d. (Rs. 8½), and the corresponding rates in the neighbouring Government villages are 5s. 6d. (Rs. 2½) and 13s. 6½d. (Rs. 6 as. 12½). In the eighteen unsurveyed villages in Khatár, the acre rates vary for dry-crop land from 6s. to 2s. (Rs. 3 - 1) and for watered Government villages are for dry-crop land 4s. to 3d. (Rs. 2 - as. 2) and for watered land 10s. to 5s. 6d. (Rs. 5 - 2½).

SECTION III.—HISTORY.¹

Chapter VIII.

The Land.

HISTORY.

The first land measurement and appraisalment of which record remains was under the Bijápur government, probably during the last years of the 16th century. The accounts were kept in *pagodás*. In some villages the Bijápur standard of assessment was continued to the end of the Peshwa's rule (1817), but the accounts are imperfect and no estimates of the rates are available. When Shiváji took the country (1655) he made a new but imperfect measurement. His system was the same as that of Malik Ambar in the North Deccan (1605-1626), who fixed two-fifths of the produce or its equivalent in money as the government share. Shiváji kept his accounts in *pagodás*. The Moghals in the time of Aurangzeb (1686-1707) introduced the system of Tadar Mal, which was a permanent assessment of one-third of the average produce or its equivalent in money.² In Sátára the Moghal assessment was fixed not by measurement as in the earlier conquered districts, but by the average of the accounts of the ten previous years. In some cases Aurangzeb raised the rents for some years as high as he could and this amount was ever afterwards entered in the accounts as the *kamál* or rack rental though it was subject to permanent and casual remissions.

Before the rise of the Maráthás and during their supremacy, many surveys were made of parts or of the whole of the Sátára territory apparently with the object of readjusting rather than of altering the assessment, which, under the name of *kamál* or rack rent, had remained the same time out of mind.³ No accurate account of the Bijápur survey remains. The standard of measurement was a *káthi* or pole, said to be about five feet, but probably nearer ten feet long.⁴ In the time of Báláji Bájiráv (1740-1761) one Shámráv Ambáji surveyed thirty-one villages in Wái and Karád of which records remained in 1822. Other villages were surveyed by Sakhárám Bhagvant *mámlatdár* of Chandan-Vandan and Bábu Krishnaráv of Sátára but the records were lost. The unit of measure is said to have been six *háthi*s or ten feet.⁵ Probably none of these surveys extended to the hill lands. In alienated villages, which keep many old practices, the valley lands pay a fixed rent while the uplands are measured year by year. The rates are fixed by the square rod of land actually cultivated. About 1751 parts of Karád, Váivn,

Former Surveys.

¹ Contributed by Mr. J. W. P. Muir-Mackenzie, C. S.

² The standard fixed in Northern India and parts of Gujarát and Khándesh by the great Akbar, 'whose assessment,' says Mr. Ogilvy the Commissioner of Sátára in 1851, 'may be that which now exists,' was a third of the produce. According to Mr. Ogilvy, the mode he adopted was to cause a small medium portion of the crop to be cut for several seasons and then to estimate from this specimen the produce of the entire field. The assessment was fixed on a calculation of the market prices for a series of years. Mr. Ogilvy, Commissioner of Sátára, 419 of 29th October 1851, Bom. Gov. Rev. Rec. 22 of 1852, 23-24.

³ Bom. Gov. Rev. Rec. 22 of 1852, 21.

⁴ Captain Grant afterwards Grant Duff mentions a stone at Nher in Khatáv with a measure of five cubits and three hand-breadths. Another mark by its side showed what was supposed to be Shiváji's standard and this was six cubits and three hand-breadths. According to the general opinion Shiváji's measure was five cubits and five hand-breadths or nearly ten feet. East India Papers, IV. 646.
Captain Grant, 17th June 1822, East India Papers IV. 646.

Chapter VIII.

The Land.

History.

Former Rates.

Khánápur, and Bijápur, were measured under the auspices of the Pant Pratinidhi.¹ Though surveyed they do not seem to have been assessed.² About 1821 the Bijápur sub-division was surveyed and assessed and every piece of land then received a nominal rent.³

About 1822 the acre rates returned for good land varied from £1 16s. 1½d. (Rs. 18 a. ½) to 2s. 3d. (Rs. 1½); for mixed land from 18s. ½d. (Rs. 9 a. ½) to 1s. 8½d. (13½ as.); and for upland from 4s. 6½d. (Rs. 2 as. 4½) to 6½d. (4½ as.). The acre rate in garden land varied from £2 16s. 4½d. (Rs. 28 as. 3½) to 2s. 3d. (Rs. 1½).⁴ In Captain Grant's opinion these rates were so high that if the whole land had been subject to them no margin would have been left for the landholder's maintenance. In practice the landholder tilled less heavily rented alienated or leasehold land, and even portions of the village lands which nominally were liable to the full rates were let off with short rates or *khand makta*. The landholders were also helped by the pay which members of most families earned in the chief's retinue or in his army.

Revenue Officers.

The officers immediately connected with the land management were hereditary. In the village they were the *pátíl* or headman, the *kulkarni* or clerk, and the *chaughula* or assistant headman. These offices were of remote antiquity. The word *pátíl* is possibly of Musalmán origin,⁵ but the older words *gávda* and *grámádhikári* prove the antiquity of the office. The ancient name for the *kulkarni* was *grám lekha* or village writer. The *pátíl* was the head of the village and with the *kulkarni* superintended the collection of the revenue.⁶ The *pátíl* apportioned the assessment and managed cultivation, the *kulkarni* kept the accounts and records, and the *chaughula* helped the *pátíl*. Over the village authorities were the *deshmukh* or group head and the *deshpánde* or group clerk. As presidents of *pancháits* or juries they had special power to settle cases relating to hereditary property. The office of *desh-chaughula* also existed, but seems to have been a Maráthá institution. *Deshmukhs* and *deshpándes* are probably as ancient as the village offices. Grant Duff thought they were as ancient as the Bahmani dynasty and probably of far remoter origin, but it is not proved that the offices were hereditary before the Musalmáns. No *Sátára* records have been traced which give in early Hindu times the grades of officers who held power between the *deshmukh* and the Rájá. In Musalmán times the revenue was farmed and collected by agents of government named *amils*. Still the authority of the *deshmukhs* and *deshpándes*

¹ On this measurement Karád, Válva, Khánápur, and Bijápur were assessed in 1851. Bom. Gov. Rev. Rec. 22 of 1852, 164.

² Karád, Válva, and Khánápur have not been assessed for about 100 years, and a great deal of apparently unarable land seems then not to have been taken into consideration. Lieut. Sandford, Second Asst. Comr. 9th August 1851, Bom. Gov. Rev. Rec. 22 of 1852, 132.

³ Bom. Gov. Rev. Rec. 22 of 1852, 132.
⁴ The records are in *bighas* each of 4290 square yards that is about ¾ths of an acre or 4840 square yards. The *bigha* rates are in good land from Re. 1 to Rs. 16; in mixed land Re. 2 to Rs. 8; in upland Re. 1 to Rs. 2; and in garden land Re. 1 to Rs. 25. East India Papers, IV, 649.

⁵ It is more probably the Sanskrit *pattalil* or leaseholder.
⁶ Grant Duff's Maráthas, 16.

remained. They frequently had charge of forts and often farmed the revenue of their districts. The superintendent of *amils* over a considerable tract of country was termed *mokásdár* who was probably paid by a percentage on the revenues. Frequently above the *mokásdár* was a *subhedár* who did not live constantly in the district and took no share in the revenue management. The *mokásdár's* office was occasionally but not often hereditary. Mokribkhán Mokásdár of Karád and Khatár was succeeded by his son and grandson. On the other hand the appointment often lasted only for a year. *Mokásdárs* were not always Musalmáns. The *deshpándes* and *deshmukhs* were a source of division in authority and frequently resisted the Bijápur government. To reduce their power Shiváji (1668-69), while maintaining the village officers, abolished the interference of the hereditary district officers in the land management, but they continued to have considerable influence as referees in questions relating to hereditary property. At the same time Shiváji established a strict check over the *pátils* and *kulkarnis* in the shape of a staff of district agents styled *turásdárs* or *tálukdárs*, an upper class of clerks who tested the revenue management of a group of villages and did clerical work. For the active duties there was a *haváldár* for each *tálukdár*, and a *subhedár* or *mámlatdár* with a similar charge over a larger area. Highest of all under the Peshwás or prime ministers was the *mujumilár* or finance minister and the *sabnis* or record-keeper.¹ The Peshwás continued the same system and Máhdavráv Ballál (1761-1772) brought it to considerable efficiency. The *mámlatdárs* were appointed from year to year, but they were not removed during good behaviour. Government estimated a *mámlatdár's* expenditure and receipts at the beginning of the year. He had a salary, a public and private establishment, and a right to a private assessment of about five per cent on the revenue. He had to advance part of the expected revenue to government, receiving a premium of ten per cent and one per cent interest monthly until the period when collections were expected, when the interest ceased. The accounts when closed were carried by the district *fadnis* or *mámlatdár's* first clerk to Poona and carefully examined. The *mámlatdárs* were encouraged to live in their districts, and when they could not the affairs of the district were closely examined. This system continued but more laxly till the time of Bájiráv II. (1796) when the whole system went to ruin. The *mámlatdárs* either themselves became, or were replaced by contractors, who farmed the revenue of the districts and treated the landholders with the greatest harshness. The contractors were usually given civil and criminal jurisdiction and the people had no redress.

The village and district officers were originally hereditary.² They were paid by the grant of lands and by certain dues. The *pátils* and

Chapter VIII.

The Land.

HISTORY.

Revenue Officers.

¹ To the time of the Peshwás belong the expressions *nddyamda* and *deshchaughula* that is district head and district assistant, *sar pátíl* or head *pátíl*, and the revival of the term *mokásdár* with a new signification explained in the section on the revenue system.

² Mr. Muir-Mackenzie, C.S. His authorities are Grant Duff's *Maráthas* and Letters of June 1822, and information obtained by inquiry into hereditary office cases.

Chapter VIII.

The Land.

History.

Revenue Officers.

kulkarnis held rent-free lands and in Marátha times if not earlier enjoyed the *musháhira* or salary, and the *tashrif* and *shirpáv* or honorary presents of cash and turbans at the yearly revenue settlement. These charges were allowed when the village revenue was collected and the amounts were deducted from the receipts. The alienated land was divided among all the members of the *pátíl* and *kulkarni* families. But the extras were generally paid only to the officiating *pátíl* or *kulkarni*, though in some villages the relations obtained a share.¹ From the landholders the *pátíl* and *kulkarni* received presents of grain called *ghugris*, varying from eight to twelve pounds (4-6 *shers*) to the *bigha* of land, or one-tenth, eight pounds in eighty (4 *shers* in the *man*), of the grain yield. They also enjoyed other very ancient perquisites termed marks of honour or *mán-pán*. The chief of these marks of honour were *charmi joda* or a pair of shoes from the village shoemaker; the *Dasra* sheep allowed from the village expenses; $\frac{3}{4}$ *anna* weight of oil from the oilman on working days; oil and molasses given by merchants on the cattle festival in *Ashádh* or June-July; pieces of cloth, blankets, betel-leaf, or vegetables from the sellers and makers of these articles; a small tax of $\frac{1}{4}$ or $\frac{1}{2}$ *a.* ($1\frac{1}{2}$ to 3 farthings) a piece on all traders; and to the *pátíl* two-thirds of watching fees of three farthings to a half-penny a head a night on travellers and others. They also helped themselves largely to the *sádvár* or extra village expenses. These were assessed and their amounts fixed by the village officers and were a source of much complaint on the part of the villagers.

Government occasionally exercised careful supervision over these extra village charges. But before British influence became paramount in 1818, the usual practice was to care little for exactions from which the state did not suffer. The policy regarding hereditary officers seems to have been to allow the land to descend by the ordinary rules of Hindu inheritance, but, as far as possible, to forbid or at least to restrict its alienation out of the family. This would have the effect of attaching to the soil a family with a stake and interest in the village, and this was considered the most suitable material from which to choose the officials who dealt immediately with the individual landholders. The special items of remuneration in cash and perquisites were to be given to the actual officers. The modern law adopts a different view. The land possessed by the whole family is regarded as an equivalent for the remuneration of the officiator, and the whole land both of officers and of relations is now fully assessed while the officiator alone gets a fixed percentage on the revenue of the village. Under former governments the rent-free lands were necessary to keep the family attached to their villages. In the present day they have not the inducement to leave their homes in search of plunder or of military or court employ, and there is no reason why the state should allow the subordinate members of *pátíl* and *kulkarni* families to hold rent-free

¹ The officiators paid the members of the family a portion of their dues under the name of *sudmítá* or lord's share.

lands. In spite of state restrictions much of the lands intended for the support of these officers has been alienated especially in the case of the *pátils* who belong to the improvident Marátha caste. The alienations are for the most part of long standing and are left undisturbed because the present system secures sufficient remuneration for officers without interfering with transactions most of which were in good faith, while the levy of a full rate of assessment from those lands has saved the state from loss. The manner in which these hereditary officers perform their revenue duties seldom gives entire satisfaction. A large percentage are fined and suspended from office every year, while about two per cent are dismissed; and convictions for criminal offences, usually embezzlement among the *kulkarnis*, are not uncommon. At the same time they do a great deal of indispensable work on a small pay, and it may be doubted whether any other system would succeed as well. In early Marátha times the district hereditary officers like the *pátils* were paid in land. Besides this they had the collection of certain dues which were levied from the villagers in the form of cesses. The collection of these dues was an occasion of unlimited extortion and even petty warfare. The levy of these dues continued even when the services of these district officers had been dispensed with. Under the Musalmán kings they collected these dues themselves. But to check their extortion and central authority in himself Shiváji, wherever his rule was established, stopped these collections. During the time of slack rule which followed Shiváji's death, the practice revived, and it was not finally stopped till the establishment of the British system. Since 1863 the hereditary district officers, instead of dues, have been allowed fixed assignments on the revenue, and in lieu of service they pay a cess of one-fourth of their income from both land and cash assignments. Even to a greater extent than those of *pátils* and *kulkarnis* the lands of district hereditary officers have been alienated. But the alienations have been seldom interfered with so long as the state receives the one-fourth cess. If the hereditary officer no longer holds the land, the one-fourth cess is generally secured to him from the alienee that he may not have to pay Government for lands which he no longer enjoys.

From early times the hereditary village accountant probably kept a general statement in which the whole land was first entered and then the commons, roads, village site, and unarable waste were deducted.¹ The arable land was next shown and all alienations noted. The balance was the land on which the government assessment was levied. There was probably also something like the modern *patta*, a statement of the amount each landholder had to pay. No record remains of what accounts were kept in Musalmán times, but as their names were Musalmán, the greater number of the forms in use in 1819 seem to have been handed down from Musalmán times. In 1822 the *kulkarni's* accounts included the *jamín jhāda* or land register, corresponding to the present Form No. I., a record of the name, quality, and contents of every field in the village,

Chapter VIII.

The Land.

History.

Revenue Officers.

Accounts.

¹ Grant Duff's Maráthás, 16.

Chapter VIII.

The Land.

HISTORY.
Accounts.

showing whether it was alienated or not, to what class, first second or third, its soil belonged, and whether it was garden or dry crop. Except in the Jávli district where there was no record these details were forthcoming in most villages, but were in general incomplete and unworthy of credit. The old land registers were lost or perhaps quite as often hidden under pretence of being lost or burnt during unsettled times. The land register was intended to form the groundwork of the assessment, but its incompleteness or falsity made it little worthy of trust. The second statement, corresponding to the present Form No. VI was the *lávni patrak* or rent roll, a general record of the lands held and the revenue due by each landholder. In many villages the *sardeshmukhi* and other cesses were in addition to the rent of the fields and were not shown in the *lávni patrak* or rent roll. The *lávni patrak* for the past year was the most useful paper in framing the yearly village rent settlement as the only changes which had to be made were for fresh cultivation, exchange of fields among landholders, and frauds and embezzlements of land. Neither of the first two records could be trusted till the land was appraised and measured. The third paper, corresponding to the present Form No. III, was the sowing statement or *bi pernyácha patrak*. This was a monthly statement of sowings kept very irregularly by the *kulkarni* and forwarded to the *mámlatdár*, showing the area of land sown in each village for the early and late crops and specifying the amount of land revenue due from each. The fourth paper was a holding statement called *kulghadni*, showing the area and character of each cultivator's holding and its rental including extra cesses. It was made out before the rent roll and contained the same information in greater detail. It was a separate account with each landholder instead of a general statement of every holder in the village. The personal or *rayatvári* settlement was framed with reference to each man's holding or *kulghadni*. The *kabul.kutbas* or holders' agreements and the *rayatvári patlas* or state agreements differed from it only in form. The fifth paper was the shop statement or *mohitarfáchi kuldr*, a record of all the craftsmen and trades people in the village, with the shares of the *mohitarfa* or professional tax due from each. The sixth paper was the lease roll or *istávúchi patti*, stating all the *istáva* or rising leases with the terms of each. The seventh paper, corresponding to the present day-book, was the *tahsali yád*, a daily account of the landholder's payments, showing the date of payment and the payer's name. The eighth paper, corresponding to the present ledger, was *bot-khat khatávni*, an account current with each landholder, showing the amount of revenue paid and the balance due by each. The ninth paper was the *patti vasuli* or the accounts forwarded from the villages, with all moneys sent to the *mámlatdár's* office in payment of revenue, specifying all particulars of the remittance. The tenth was the *tálebani* showing the revenues and charges under each head. The eleventh was the *sarail jamákharch* showing all payments and receipts in the village with the outstanding balances.¹

¹ Captain Grant, 17th June 1822, East India Papers IV. 663.

These accounts were brought to light in the investigations made during the first year after the overthrow of the Peshwa (1818). In 1822, after constant corrections during three years, they were thought to be as correct as was possible until a survey was made. In 1822 they supplied a fair estimate of the assessment and enabled the authorities to decide on complaints of extra exactions, because the *kulghadni* or landholder's detailed statement specified every item of revenue to be levied from each individual, and for which he had passed his *kabul kutba* or agreement paper. Whether regular receipts were granted under the original Marátha government does not appear. After 1818 they were granted in regular rotation by the *pátíl* to the *rayat*, by the *mámlatdár* to the *pátíl*, and by the head-quarter officer to the *mámlatdár*. In addition to the above the *kulkarni* of each village had to prepare all the *kabul kutbás*, by which the landholders signified their willingness to pay the items of revenue they contained. Their information was contained in each landholder's *patta* or deed, which was the state's authority to the landholders to hold the land on the terms agreed. In Marátha times these accounts were most loosely kept and the new system added seriously to the *kulkarni*'s labours. The *mámlatdárs* kept statements of their charges, corresponding to the village statements, and of these forwarded three to head-quarters at the close of the year. The *mámlatdár*'s three statements were: The *mahálki jhadti* a rough account of all receipts and charges; a statement of the revenue settlement of each village; and receipts from persons having fixed allowances and other papers relating to his expenses.¹ The chief defect of the account system was carelessness in specifying alienations, cesses, and exactions.

From early times the general revenue system was at least in theory personal or *rayatvdr*. It is the current theory, says Mr. Grant Duff, that the original tenure was *mirás* that is hereditary subject to the payment of rents fixed by the state. According to the same authority the *deshmukhs*, *deshpándes*, and *jágirdárs* or estate-holders at no time claimed such ownership in the soil as was granted to the district officers and estate-holders in Bengal. There were no large landlords in the modern sense of the term. The earliest mention of revenue farming seems to be under the Musalmáns. Under the Bijápur dynasty the practice became common and the *deshmukhs* and *deshpándes* often farmed the revenues. The *mokásdárs* were paid by a percentage on the revenue, but there is nothing to show that they farmed it. As far as he could, Shiváji stuck closely to the personal or *rayatvdr* system. So also did the early Peshwás. It was not till the time of Bájiráv II. (1796-1818) that revenue farming became usual. The first Marátha claims to the revenue of the Sátara districts were made by Shiváji. He claimed the *chauth* or one-fourth of the existing revenue and the *sardeshmukhi* or extra one-tenth. In theory, in Shiváji's time, the Bijápur government got only three-fourths of the standard assessment, Shiváji got one-fourth, and the landholders had to pay one-tenth beyond the former assessment, which tenth was taken by

Chapter VIII.

The Land.

History.

Accounts.

Revenue System.

¹ East India Papers IV. 633,

Chapter VIII.
The Land.
History.
Revenue System.

Shiváji. In practice Shiváji, besides the fourth and the extra tenth took as much more as he could. The whole was lodged in the treasury. When under Shiváji's successors the government became weak the Marátha *sardárs* or chiefs exacted all they could as *sardeshmukhi* and *chauth*. In 1719 these assignments were granted to the Marátha crown on the revenues due to the Moghals from the six Deccan provinces.¹ The territory west of Pandharpur, including the whole of Sátára, with all its revenue was ceded to the Maráthas of Sátára. The territory thus ceded was supposed to represent Shiváji's original dominions and as such was called the *svarájdyn* or own rule. In it the Maráthas in theory continued existing rates; in practice they raised the rents according to their fancy. The *chauth* was not levied in Sátára because, as the whole of the revenue belonged to the Maráthas, there was no occasion for a distinct levy of *chauth* and the term ceased to be used except when this share of the revenue was assigned by the Marátha government to some third party. The *sardeshmukhi* or extra tenth continued to be levied. In theory therefore, after 1719, the Maráthas were entitled to eleven-tenths of the old assessment. The extra tenth or *sardeshmukhi* went to meet the Rája's state expenses. Of the rest one-fourth termed *bábtí* or cesses went to meet his personal expenses. The balance was termed *mokáda*. From this *mokáda* two deductions were made; the *sahotra* or six per cent on the whole revenue, and the *nádgaunda* that is district head cess or three per cent on the whole revenue. The *sahotra* was assigned in perpetuity to the Pát Sachiv of Bhor, and the *nádgaunda* or district head cess of three per cent went in gifts to the hereditary *chitnis* or secretary and to several *dhangar* or herdsmen chiefs. The details are :

Sátára Revenue, 1719.

THE STATE.		TO ASSIGNEES	
	Per Cent.		Per Cent.
Extra Tenth or Sardeshmukhi.	10	Six per cent or Sahotra	6
One Fourth or Bábtí.	25	District Head or Nádgaunda	3
		Military or Saranjám	60

That is of the whole 110 parts thirty-five came to the Rája and seventy-five were assigned to other parties.²

The system was further complicated by giving the various chiefs and officers assignments in each other's districts. Besides there were numerous alienations of revenue in whole villages or districts.

¹ The six Deccan Provinces were Aurangabad, Berár, Bedar, Bijápur, Haidarabad, and Khándesh.

² These proportions are from Grant Duff's Maráthas. In his letter of 17th June 1822 (East India Papers IV. 653) he puts the proportion of *nádgaunda* at 2 per cent on the *mokáda* or $1\frac{1}{2}$ per cent on the whole revenue, and the *sahotra* at 6 per cent on the *mokáda* or $4\frac{1}{2}$ per cent on the whole. Thus the amount remaining for *saranjám* would be 69 per cent on the whole revenue and not 66 per cent. Also when a Marátha *inamdar* calls himself *rádgaunda* or *mokádar* it means that he was the assignee of those items of revenue in some particular district, not that he was a *mokádar* under Musalmán rule or ever held the headship of a group of villages in a Kánarese district.

According to Captain Grant Duff¹ these artificial divisions of revenue created union and gave an immediate direction to the predatory power in the Deccan. The Maráthás would probably never have spread so far but for this means of at once conciliating and controlling the chiefs. Bájiráv I. (1720 - 1740) had neither leisure nor inclination to attend to detail. Every one interpreted the amount of his own or his master's claims according to his power to enforce them rather than his ability to prove their justice. Shiváji's more solid institutions remained among his native hills in West Sātára and Poona, and there alienations except by the sovereign's authority usually came direct into the state treasury. The proportions above quoted soon became little more than theoretical. *Sardeshmukhi* dues especially were collected in the most arbitrary manner, sometimes at only two per cent over the revenue at other times at ten to twenty per cent.² Until the time of Bájiráv II. (1796 - 1818) matters continued on this footing. He increased his own revenue but injured the administration beyond hope of recovery by the universal introduction of the farming or contract system both for revenue and for expenditure. Revenue contractors who failed in their contracts were forced to give up all their property and that of their sureties, and if all was insufficient, were thrown into hill-forts and treated with the greatest rigour.³ The system of contracts was indefinitely multiplied; those in contract with government sublet their farms. The contractors frequently failed to pay their contracts to government or to each other. The government put pressure on the government contractor and he on those who had taken the under-contracts. Thus in regular gradation pressure passed on the villagers, the whole generally ending in a promise to pay at a future day. The contractor was often a court favourite. To please Bájiráv, and in the hope of making his loss good in some other way, he would offer more for a district or village group than it was worth. The under-contractors took all they could from the heads of villages. If a landholder died and the contractor refused remission the village head added the dead landholder's share to the payments due by the other villagers. If the villagers failed to make good the loss, the headman had either to pay the amount himself, raise it from a moneylender, be imprisoned, or sit in the sun with a stone on his head. Villages used to pay the outgoing contractor a sum called *antastor* secret payment to persuade the incoming contractor that the villagers' payments in the past year were less than they actually were. Contracts were usually yearly but were sometimes for as long as three years. Before 1819 payments were accepted by assignments on bankers or *savkars* which in exchange charges, interest, and premium cost the landholders one to four per cent a month on their payments. The result was that most villages were burdened by a heavy debt incurred on the responsibility of the headman and on behalf of the village. In

Chapter VIII.

The Land.

HISTORY.

Revenue System.

¹ Maráthás, 251.² Grant Duff, 22nd June 1822.³ Grant Duff's Maráthás, 624-625.

Chapter VIII.

The Land.

History.

Revenue System.

Marátha times village creditors relied partly on the headman's power of forcing the villagers to pay creditors and partly on the support of government. These village debts, says Captain Grant Duff,¹ were nothing more than an extraordinary and increasing land tax occasioned by the misrule of the former government which the profits on agriculture could never have paid, and which in the end must have fallen on the government with which it originated and by whose measures the whole system was countenanced and supported. Of the greater part of the village debts bankers were not the creditors, but individuals engaged in no trade or business except 'multiplying this drain on the country.' 'The great mass of these debts' says² Mr. Chaplin 'consists of advances or loans to the late Marátha government. Both village and private debts have arisen to a great degree out of the exactions of the farming system.' The crops of a whole village were often mortgaged to creditors before they were ripe, but it was very difficult to distinguish public from private transactions. In 1822 Captain Grant Duff calculated the village debt at £50,000 to £70,000 (Rs. 5 to 7 *lákhs*).³ To clear this great burden Captain Grant Duff proposed in each village to conduct a personal inquiry into the history of the debt in the presence of the creditor and of the villagers. Money which had been paid down must in every case be repaid. Where interest payments already equalled or exceeded the sum advanced, a further payment of twelve per cent was to be made and the bond cancelled. When the paid interest already amounted to 150 per cent on the original debt the debt was to be held cancelled. Where new bonds had been passed including principal and interest only the principal was to be paid. When the amount due from the village was fixed it was to be paid by government and their share recovered by instalments from the different landholders. Captain Grant Duff's proposals were approved by Mr. Chaplin and seem to have been carried out.

The first step after the establishment of the Sátára Rájá in 1818 was to abolish the revenue contract system and to revert to a strictly personal or *rayatvár* settlement. One great evil of the contract system was that the headman had great opportunities of profiting by exactions in which he was seconded by the authority of government. In transactions with moneylenders the headman made profits which were ensured by heavier exactions on the landholders. Under the system introduced by Captain Grant Duff the headman could not levy one copper in addition to what

¹ Letter of 14th February 1822, East India Papers IV. 677.

² Report on the Deccan para 362, East India Papers IV. 616.

³ The proportions of the different items which made this total amount were roughly calculated at balances 25 per cent, penalties 41 per cent, new borrowings to pay old 6 per cent, over-assessment 7 per cent, village bonds as surety for personal debts $\frac{1}{2}$ per cent, advances for tillage $2\frac{1}{2}$ per cent, village land 3 per cent, to pay up thefts $\frac{1}{2}$ per cent, due by village officers $\frac{1}{2}$ per cent, security 1 per cent, due to the *mámlatdár* who paid the amount $1\frac{1}{2}$ per cent, village bonds extorted $2\frac{1}{2}$ per cent. Letter of 14th Feb. 1822. The total of the items is 90 per cent, not 100 per cent.

was stated in the landholders' accounts nor could he defraud the state by granting alienations or unduly easy loans. By improving the system of accounts and enforcing the improved system the headman's unjust gains and tyranny became impossible and the ruinous dealings between villages and moneylenders ceased.

Captain Grant Duff thus describes the Maráthá revenue settlement of a village in the eighteenth century. The total amount of the *nakl báb* or cash taxes, which were the first item in the account, was first put down. Next came the statement of arable land from which were deducted fallow land, alienations, claimants or *hakdars* that is village officers' land, village *devasthán* or temple endowments, and *baluta* or village servants' land. If the headman's and accountant's land was not specified, five *bighás* the *cháhur* were assigned for both together. To the amount of taxes the assessment on the remaining land was added and the whole completed by the addition of seven cesses or *pattis* amounting altogether to thirty-two per cent.¹ These cesses together with the taxes and net land revenue formed the total rent settlement or *jamábandi* of the village. When the total rent demand was fixed the village authorities, with or without the help of the government agent, proceeded to divide the assessment among the various members of the community. Besides the regular items extra assessments were levied in the same way as the cesses. They were imposed more or less arbitrarily, and once put on were seldom taken off. There were also remissions, some permanent when the gross rental was found to be above the resources of the village, and some occasional for bad harvests and on other excuses. These remissions were often corruptly obtained as a matter of favour. The land was divided in *pánds* or twentieths of a *bigha*, a *bigha* equal to about three-fourths of an acre, and *cháhur* equal to 120 *bighás* or 90 acres. Each *cháhur* was probably at one time divided into *tikás* or *thikás* which depended on the number of *vadils* or heads of families. Each *thika* had a managing head who in turn apportioned the rent among his *bháuhand* or brotherhood, according to the numbers of *rokhurs* or forty-eighth part shares of the *thika* each held. The *thika* varied in size from one-half to one-twentieth of a *cháhur*. They were chiefly used in Khánápur, Válva, Wái, and Koregaon. Instead of into *thikás* the lands of villages near the Sahyádris were divided into *khóras* or valleys, and the lands of the villages in the district of the upper Várna known as the Várna *taraf*, were divided into *bodkás* of ten to fifty fields. Each *bodka* had its manager, who distributed the land and its revenue among the connections while the individual or *rayatrár* settlement was made by the headman with the head landholder. Probably it was formerly the universal custom for the village head to settle only with the family heads and for the family heads to fix the shares due by the different members of the family. When the settlement had been made with each *rayat* or family head, each family head signed a paper of assent, specifying the quantity and quality of

Chapter VIII.

The Land.

History.

Revenue System.

¹ The details were: Expenses of collection at 5 per cent, *sarichmukhi* 10 per cent, *deshmukhi* 5 per cent, *deshpánda* 2½ per cent, *deshchaughula* 1½ per cent, *sahotra* 6 per cent, and *ndágaunda* 2 per cent.

ment fixed, and the total assessment of the occupied area of all the villages made up the total *kamál* or standard assessment of any *táluka* or sub-division. Each field was supposed to be known, and had its name and area recorded in the accounts in *kadim* or ancient *bighás*, which was a measure of valuation and not of area, and in the *bigha* of Adams' survey which was equal to thirty-six *gunthás* or $\frac{1}{16}$ ths of the English acre. The *kamál* or standard assessment was also entered against each field. Next, as the standard assessment as a rule was too high to be realized, a certain amount was taken off as *tota* or permanent remission and the concession of which was supposed to prevent the landholder demanding casual remissions. It was in fact supposed to be an agreement to take bad and good years together and contract to pay a certain sum considerably less than the full legitimate demand. In practice the demand for yearly remissions on the plea of poverty and failure of crops remained much as before.¹ Under the *Rájás'* system, landholders were encouraged to increase garden land by advances for making or repairing wells, and by remitting half of the difference of assessment between that laid on dry and on garden lands, if the holder turned dry land into garden.² Appa Sáheb or Sháháji, the second chief (1839-1848), conferred on the country the benefit of a uniform standard of weights and measures which was in use in 1851 and bore the state stamp.³

In 1818, when the Sátára stato was formed, one of the first steps taken was to abolish revenue farming. The village authorities were maintained in full vigour but their actions were carefully watched. The hereditary district officers were not allowed to take part in the revenue administration. Their influence was considered by Captain Grant to depend on their power and their power on their knowledge of embezzlements in their districts, and to be therefore disadvantageous. Their names and signatures were occasionally required in cases of alienation sales and transfers, and arbitrations were sometimes submitted to them by the consent of parties. At first they were often consulted on general subjects, but as they were found untrustworthy, the practice ceased. In the time of the Peshwás Sátára was divided into fourteen *mámlats* or sub-divisions a number which Captain Grant reduced to ten. The *mámlatdárs* were paid one per cent on the net revenue of their charge. Each *mámlatdár*

Chapter VIII.

The Land.

History.

1821-1848.

the Bijápur sub-division the assessment was on the old *bigha* while the cultivated area was shown in measurement *bighás*. Bom. Gov. Rev. Rec. 22 of 1852, 154. According to Mr. Ogilvy the Commissioner (1851), between 1821 and 1829 Captains Chalan and Adams, in communication with heads of villages and other intelligent natives, surveyed the entire territory of Sátára with the exception of the lands of several *indmdárs* and of a few villages in the Bijápur sub-division. They revised the assessment by which they made a trifling increase on the whole revenues. The revised rates were introduced and continued in operation for a few years till it was found that owing to the resistance offered by those whose rents had been raised, added to the loss sustained from those whose rents had been reduced, the revenues declined. On this the Rája directed that the old rates should be again levied instead of the new. The change confused the accounts by keeping the new *bigha* and the old rates. Bom. Gov. Rev. Rec. 22 of 1852, 22.

¹ Colonel W. C. Anderson, Survey Commissioner, 881 of 23rd October 1880.

Bom. Gov. Rev. Rec. 22 of 1852, 155.

³ Bom. Gov. Rev. Rec. 22 of 1852, 27.

Chapter VIII.
The Land.
HISTORY.

Collections.

the land and the revenue with all extras. From these papers *pañās* or state-agreements were framed and sent to head-quarters for signature and seal. They were returned to the *mámlátdárs*, who, with the village officers, referred to them as the authority for the levy of the assessment.

Under the Maráthás the assessment was paid in four instalments called the *tusár* or early rain crop in October of twenty per cent, the *kharif* or chief rain crop in January of twenty-five per cent, the *rabi* or cold weather crop in March of thirty per cent, and the *akhersál* or hot weather crop in May of twenty-five per cent. These instalments were continued unchanged till 1863, except that the date of taking the *tusár* or first instalment was postponed from October to November, that the landholder might be able to pay it after disposing of some of his crop. Payment was made in different coins, which led to charges for exchange in which the landholder was always a loser. After 1819 the Rájá's government collected the revenue at two per cent discount, which was the charge made by the former government on the *ankushi* rupee to bring it up to the *malhár sháhi* or standard rupee. One and a half per cent of the whole revenue was collected in the Válva sub-division by a rupee called by Captain Grant the *menik kokeri*. The *malhár sháhi* was collected in the Bijápur district and formed four per cent of the whole revenue. The remaining 94½ per cent were collected in *ankushi* rupees. Little compulsion was required in collecting the revenue. Landholders in the same and in neighbouring villages went security for one another and distraint was rarely necessary. If a landholder could not pay his rent he ran away. If he was a casual holder or *upri* any one could take the land; if he was an hereditary holder or *mirásdár* some one took the land under condition that the former holder might oust him if he came back and paid what he owed.

1821-1843.

After the restoration of the Sátára Rájás the old and very heavy assessment was continued.¹ Between 1821 and 1829 Captain Adams surveyed all the lands of the state. The arable area was divided into numbers or fields and the areas of all holdings and grants or *ináms* were fixed.² But as no boundary marks were set up the work of the survey was of little use except in preventing *ináms* from encroaching on government land. No permanent revision of the assessment was introduced.³ Every village had its old *kamál* or standard assess-

¹ Colonel W. C. Anderson, Survey Commissioner, 881 of 23rd October 1880. In 1851, Mr. afterwards Colonel Parr thought the assessment absorbed half the produce. Mr. Ogilvy the Commissioner thought that even a larger share was taken. Bom. Gov. Rev. Rec. 22 of 1852, 23.

² Captain Adams' *bigha* contained 4444 square yards or 396 square yards less than the English acre of 4840 square yards. The ancient *bigha* in Mr. Ogilvy's opinion was originally about the same size as the new. Mr. Ogilvy, Commissioner of Sátára, 419 of 29th October 1851, Bom. Gov. Rev. Rec. 22 of 1852, 22-23.

³ Colonel W. C. Anderson, Survey Commissioner, 881 of 23rd October 1880. Colonel Anderson's account agrees with Mr. Sandford's but differs from Mr. Ogilvy's. According to Mr. Sandford the Assistant Commissioners in charge of Karád, Válva, Khánápur, and Bijápur (1851), Captain Adams measured the country but the assessment was not altered; the consequence was that great confusion was occasioned by the old *bighás* and the measurement *bighás* as they were severally styled. In all but

through the several villages, fixing each landholder's remission by a similar process of bargaining. In the end a list was sent to headquarters with every landholder's name and the remission alleged to have been given him. Several cases of dismissal of revenue servants proved that the alleged remissions were not always given,¹ and if they were given they were not distributed till after one or more seasons.² If by the Rájá's permission any portion of the revenue was left uncollected, it was generally not recorded.³ It often happened that the alleged remissions were made to cover deficiencies arising from inaccurate entries in the accounts, to meet excesses of village expenditure, or to accommodate persons in favour with those in power. Insufficient sums were allowed to meet contingent village expenses and when, as often happened, these sums were exceeded, the poor were defrauded to make good the deficiency.⁴

A separate establishment was maintained at the capital for the collection of outstanding balances; and as the local officers were not held answerable for their realization they took no pains to prevent their accumulation and made no exertions for their recovery. The very lax manner in which the accounts were kept rendered it extremely difficult for the department specially appointed for the purpose to know from whom they ought to levy the outstandings. The village accountants were bound to keep records of the details, but their accounts were very imperfect, and it was (1851) probable that only a small portion of the whole amount of the outstanding balances could be recovered.⁵

Under the Rájá's revenue system, yearly advances were required to keep up tillage and yearly remissions to save the landholders from ruin. Rents were kept at so high a standard that large balances accumulated, which enabled the government officers to draw the utmost from the landholders and even to absorb, by harsh and questionable means, any profits they might earn in other pursuits than agriculture. In the opinion of Mr. Ogilvy, who was Commissioner of Sátára in 1851, the system of revenue management under the chiefs destroyed energy and self-dependence and could never lead to improvement.⁶

SECTION IV.—THE BRITISH.

On the introduction of British management in 1848, the Commissioner of Sátára made the same use of the hereditary district officers, the *deshmukhs*, *deshchaughulás*, *deshpándes*, and *nádgaudás*, as had been done in older British districts. He introduced rules under which the pay of village headmen and accountants was raised to a standard more suited to their duties. When the salaries of the village officers paid by the late government were found enough

Chapter VIII
The Land.
History.
1821-1848.

THE BRITISH
1848-1851.

¹ Lieut. Sandford, Assistant Commissioner, Bom. Gov. Rev. Rec. 22 of 1852, 143-145.

² Bom. Gov. Rev. Rec. 22 of 1852, 26.

³ Colonel W. C. Anderson, Survey Commissioner, 881 of 23rd October 1880.

⁴ Mr. Ogilvy, 1851, Bom. Gov. Rev. Rec. 22 of 1852, 26.

⁵ Bom. Gov. Rev. Rec. 22 of 1852, 27.

⁶ Mr. Ogilvy, Commissioner (1851), Bom. Gov. Rev. Rec. 22 of 1852, 27-28.

Chapter VIII.

The Land.

History.

1821-1843.

was not paid precisely in proportion to the amount of the collections, the highest pay was one hundred and seventy and the lowest one hundred rupees a month. Complaints of exactions or tyranny were rare, but fourteen *mámlatdárs* were dismissed within the first three years chiefly for bribery and embezzlement. The post of *tálukdár* or *shekhdár* that is group clerk or manager and of *mámlatdár* were continued and regular salaries took the place of irregular gains. The accounts were strictly supervised at head-quarters. Under the British system in Sátára, as elsewhere, the district hereditary officers were without duties or powers. The village system was maintained in purity and efficiency. In spite of the elaboration of the system and the changes made to suit modern financial practices the revenue jurisdiction and duties of the *mámlatdárs* and officers corresponding to the *shekhdárs* were closely analogous to those of ancient times. The working of the system showed that it was suited to the country, fitted to check extortion, and to ensure the punctual collection of any assessment the landholder could afford to pay.

In spite of Captain Grant Duff's efforts to improve the system, it continued in several respects loose and uncertain. The village accounts were kept on loose pieces of paper and were never balanced at the end of the year, and the district officers framed their monthly and yearly cash accounts from equally slovenly records. These accounts showed the receipts only and not the disbursements; for it was the practice to remit monthly to the district officers the sums necessary to meet their charges by the hands of the person who had brought the collections to the state treasury. Waste lands were often entered as cultivated and lands let at reduced rates were recorded as fully assessed. The nominal rent of land free from assessments and receipts from other sources, were so mixed with the land revenues as to make their separation almost impossible. No care seems to have been taken to realize the revenues by instalments at seasons convenient to the payers. If arrears accumulated the landholders were pressed for payment when they should have been left undisturbed in their fields.¹

Large yearly remissions were always required. When the crops began to ripen the heads of villages and the *shekhdárs* or group managers examined them and reported their state to the *mámlatdár*. Where any village was reported to have suffered much loss, the *mámlatdár* or one of his head writers went and examined the crops. From these reports and from personal observation the *mámlatdár* made a rough estimate of the required remission. At the time of making the rent settlement the *mámlatdár* submitted this rough estimate to the Rájá. The amount of remission was then fixed in the same way as if the sale of an estate was the subject of discussion. The *mámlatdár* would ask £5000 (Rs. 50,000) remission. The Rájá would offer £2000 Rs. (20,000) and so they haggled until some medium sum such as £3500 (Rs. 35,000) was agreed on. Armed with authority to remit this sum the *mámlatdár* and his subordinates would go

¹ Dom. Gov. Rev. Rec. 22 of 1852, 25-26.

what share the crop bore to a full crop. The *shekhdár* or *mámlatdár*'s group-clerk came round and entered his opinion of the field. Finally the *mámlatdár* or his *shirastédár* or head *kárkun* examined the field and recorded his opinion. This last estimate unless it greatly differed from that recorded by the village officers was accepted as final. When the difference was striking the officer who made the revenue settlement or *jamábandi* inquired into the matter. The result of the examination of all the fields was embodied in a village abstract, which again was put into a list prepared for each division or *thána*, and the division list was embodied in a memorandum showing the state of the crops for the whole district. A lump remission was fixed as the share of the loss which Government should bear. This lump remission was then divided until each landholder's name appeared with the amount due and the amount remitted. The village deed or *patta* which formerly contained collections without showing remissions or expenses was then filled and given to the headman. A memorandum was also prepared showing each landholder's name, the amount he had to pay, and what remissions were given him. This memorandum was posted in the village office or temple. As a further precaution the *mámlatdár* or one of his clerks went through the sub-division and entered in each landholder's receipt book the revenue he had to pay and the remission he received. During the first two years of British rule (1847-1849) remissions were given on the old plan and during the next two years they were given on the plan detailed above. The new system worked without complaint.¹

In 1850-51 the lands of Sátára stretched about 160 miles from north to south and 150 miles from east to west.² Exclusive of chiefs' territories it included the eleven sub-divisions of Sátára, Tárnaon, Karád, Válva, Jávli, Wái, Koregaon, Khánápur, Khatáv, Pandharpur, and Bijápur. Of 1697 villages 1175 were Government and 522 were alienated. The sub-divisions of Sátára, Tárnaon, Karád, Válva, Jávli, and Wái, nearest to the Sahyádris, were the most favoured in soil and climate, the richest, best tilled, and most populous. They were watered by numerous streams fed by abundant and seasonable rain. They were crossed by lofty mountains whose steep sides were often clothed with crops, while their tops were crowned with fields and villages. In these sub-divisions much of the land was alienated on rent-free or service tenure. Of what remained and was assessable, the largest part was *mirás* that is held by hereditary holders who could not be ousted so long as they paid the government rental. The commonness of this favourable tenure kept the west of the district in the highest cultivation. The eastern sub-divisions of Khánápur, Khatáv, Pandharpur, and Bijápur were less favoured in soil and climate, and, being more liable to invasion and to failure of rain, had been so wasted by war and famine that few hereditary holders were left. The husbandmen had no interest

Chapter VIII.
The Land.
THE BRITISH.
1848-1851.

1850-51.

¹ Bom. Gov. Rev. Rec. 22 of 1852, 144-148,
² Bom. Gov. Rev. Rec. 22 of 1852, 15.

Chapter VIII.

The Land.

THE BRITISH.

1848-1851.

they were left untouched; when they were not enough they were raised by a percentage scale on the village revenues. One village accountant had sometimes the care of several villages and when their salaries fell short of the authorized percentage on the revenues of their charge, the salary was raised according to that scale.¹ The anomaly of having the old rates entered with the new *bigha* was stopped and orders were issued to the revenue officers directing them, until the assessment was revised to record the ancient *bighās* and the ancient rates. Contingent allowances for the supply of stationery for village accountants were fixed at a percentage on the village revenues and directed to be spent under the authority of the *pâtils* and *kulkarnis*, and to be detailed in the village day-book. The *kulkarnis* were ordered to keep regular village accounts under the system of checks in force in other British districts of sealed and numbered pages, and the local officer's signatures at the end of the volumes. The day-books were directed to be balanced daily and the accounts of individuals yearly. A receipt book was given to each landholder in which their payments were regularly entered. The accounts were (1851) kept so as to show the land and extra receipts with every necessary detail. The system was made to resemble as closely as possible that in use in other British districts. In 1851 Mr. Ogilvy from personal observation was satisfied with its efficient working. Corresponding improvements were introduced into the mode of keeping the district accounts. The day-books were balanced daily and the volumes bore the Commissioner's signature. Samples of the district accounts in use in British districts were obtained from the Revenue Commissioner and distributed to the different *mámlatdárs*. Ordinary payments were made from the local treasuries, extraordinary payments formed the subject of separate references. The instalments of revenue were collected at the seasons most convenient to the landholders, and the *mámlatdárs* were made responsible for the collections. The collection of outstanding balances for former years was also added to their duties. Fields, whose crops were stated to have wholly or partially failed, were minutely inspected by the village and district officers, whose proceedings were watched and revised by the Commissioner and his assistants, and after careful inquiry remissions were granted. Statements framed at head-quarters, bearing the Commissioner's seal and showing the sums due from each landholder and the remissions allowed, were fixed for general information in a conspicuous part of every village. There was little risk (1851) that the relief failed to reach those for whom it was intended.² Under the system introduced (1848-1851) by Mr. Frère, every field in which there was any loss was examined by the village officers who prepared a return showing

¹ The percentage paid to headmen was : On the gross land revenues up to Rs. 500 five per cent, from Rs. 500 to Rs. 1000 2½ per cent, from Rs. 1000 to Rs. 2000 two per cent, from Rs. 2000 to Rs. 3000 1½ per cent, from Rs. 3000 to Rs. 4000 one per cent; beyond Rs. 4000 half per cent. Percentage paid to village clerks : On the gross land revenues up to Rs. 1000 five per cent, from Rs. 1000 to Rs. 2000 four per cent, from Rs. 2000 to Rs. 3000 three per cent; from Rs. 3000 to Rs. 4000 two per cent, beyond that one per cent. Bom. Gov. Rev. Rec. 22 of 1852, 28-29.

² Bom. Gov. Rev. Rec. 22 of 1852, 30-33.

Karád and Válva. Attempts were being made to introduce New Orleans and Broach cotton. *San* or *tág* that is Bombay hemp was grown to a small extent for making coarse cloth and ropes. Hemp or *ambádi* was also grown and used for the same purposes, and *gáydl* or wild hemp found on the banks of rivers was likewise made into ropes. The produce of various fruit trees growing on Government lands was annually farmed. Mangoes were farmed separately in each village. Tamarind trees, chiefly in Bijápur, were farmed in the same manner. Each fruit-bearing jack tree paid 1s. 4½d. (10½ as.) in Jávli and 5½d. (3½ as.) in Sátára. Date trees, mostly near Bijápur, were farmed for spirit. In the Koyna valley in Tárgaon and Jávli there was a promising teak forest, and as most of the western hills were capable of yielding teak, *bábhul*, sandal, and other trees, measures had been taken for preserving and improving them.¹ An inferior dark and bitter salt was produced in most parts of Bijápur and at a few places in Pandharpur and Khatáv. It was manufactured for limited local consumption only, for sea-borne salt was used throughout the territory.² The landholders most of whom were Kunbis were hardworking and skilful husbandmen. They understood the rotation of crops, the value of manures, and the necessity of refreshing some soils by fallows. Individual holdings were small,³ though probably larger than in some other British districts. Many farms were held by two or more families whose women and children helped in the fields.⁴ The following statement shows for eight of the eleven subdivisions the number of landholders and the highest lowest and average rents⁵:

Sátára Landholders and Rents, 1850-51.

Sub-Division.	RENTAL.		Land-holders.	Average Rent.
	Highest.	Lowest.		
Karád ...	Rs. 631	Rs. 3 9	9226	Rs. 20 9 6
Válva ..	1843	0 1½	8907	25 14 7
Khatápur ...	300	0 4	6383	18 0 7
Bijápur ...	299	0 4	4429	19 0 10
Pandharpur ...	399	0 4	8132	17 7 1
Khatáv...	482	0 6	7189	18 7 1
Koregaon ...	512	1 8½	6516	17 0 0
Tárgaon ...	587	0 2½	5847	19 8 3

According to Captain Adams' measurements in 1822 Sátára contained 2,683,998 acres (2,923,167 *bighás*) of arable land. Of these in 1850-51, including alienations but excluding the lands of feudatories, 2,444,459 acres (2,662,283 *bighás*) were under tillage yielding £316,079 (Rs. 31,60,790) a year or £35,833 (Rs. 3,58,330) less than the *kamál* or nominal full assessment. Of the rental little more than half came to Government. The arable waste was 239,528 acres

¹ Bom. Gov. Rev. Rec. 22 of 1852, 38-39. The reference to teak in Jávli seems mistaken. Mr. Muir-Mackenzie, C. S. ² Bom. Gov. Rev. Rec. 22 of 1852, 39.

³ In Pandharpur, Khatáv, Koregaon, and Tárgaon, most of the landholders had farms paying an average rent of about £1 18s. (Rs. 19). Larger farms were rare. Bom. Gov. Rev. Rec. 22 of 1852, 195. ⁴ Bom. Gov. Rev. Rec. 22 of 1852, 18-19.

⁵ Bom. Gov. Rev. Rec. 22 of 1852, 177, 225.

Chapter VIII.

The Land.

THE BARRIAL.
1850-51.

in the soil, and as they were not bound to particular fields exerted themselves to exhaust rather than to improve the land. These four eastern sub-divisions were much less highly tilled than those in the west. At the same time they were great pasture countries, and the cattle of Bijápur, owing probably to the tracts of salt laden soil, were highly esteemed. Still they were not numerous enough to meet the demand and numbers of cattle were brought from Málwa. The buffaloes of Bijápur were equally celebrated and their *tup* or *ghi* that is clarified butter was said to keep longer fresh than any other *ghi*. The soils to the west were dark and rich; those to the east were light and poor. Karád was the richest agricultural sub-division in the district and Bijápur the poorest. Though the stiff black western soils sometimes required six pairs of bullocks to draw a single plough, and though they were generally highly manured, the heavy and continuous crops they yielded more than repaid the cost of tillage. In the west watered lands yielded four crops and unwatered lands two crops a year. The valleys in and bordering on the Konkan mountains grew rice¹ and wheat while the hill sides yielded the inferior grain called *náchni*. In some parts of this tract, especially in the otherwise poor sub-division of Jávli, the soil was red and rich, and *nipáni* or unwatered sugarcane was grown. Much labour and careful farming was required to grow this cane; but the yield was better than the yield of watered cane.² During 1850-51 about 7136 acres (9515 *bighás*) of native and 4151 acres (5335 *bighás*) of Mauritius sugarcane were grown chiefly for local use. Without much encouragement from the Government, the cultivators had greatly extended the growth of Mauritius cane as they found it pay. The west yielded the finest *javári* and the east the best *bájri*, the grains most eaten by the people. During 1850-51 about 4413 acres (5884 *bighás*) of tobacco were grown. It appeared to be of superior quality and it was largely exported though not beyond seas. Mr. Ogilvy wished to introduce Syrian tobacco and to grow some from Nadiád seed to compare it with that of Sátára. A small quantity of opium was grown during 1850-51 from 54 *bighás* of poppy in the Sátára and Koregaon sub-divisions. The district officers were ordered to take the opium from the growers, who, if Government approved, would be paid for the drug at such rate as the opium Agent might determine. At the village of Dear in Vái, belonging to the Rája of Nágpur, opium was also grown and sold for the benefit of the proprietor. During the same year 11,155 *bighás* of native cotton were grown. Its production was increasing, but the quantity varied with the state of the foreign market. It was estimated that, under the stimulus of unlimited demand, nearly 40,000 *bighás* of land or about 36,727 acres might grow cotton. The greater part of the crop was used in the country, the rest found its way to the ports of Chiplun, Khed, and Mahád. The best cotton sub-divisions were

¹ Rice was (1850-51) cultivated in those parts of the Karád and Váva sub-divisions bordering on the Sahyádris where much rain fell. The rice lands in the Bijápur sub-division were watered from the magnificent lake of Mamápur. Bom. Gov. Rev. Rec. 22 of 1852, 155.

² Bom. Gov. Rev. Rec. 22 of 1852, 33.

Sátara Assessment Bigha Rates, 1850-51.

Chapter VIII
The Land.
THE BRITISH.
1850-51.

SUB-DIVISION.	WATERED LAND.								
	Dharan or Dam.			Budki or Water-Lift.			Fihar or Well.		
	Highest.	Average.	Lowest.	Highest.	Average.	Lowest.	Highest.	Average.	Lowest.
Pandharpur ...	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.
Khatáv ...	28 0	15 0	1 0	...	...	...	10 10½	7 0	0 0½
Koregaon ...	20 0	18 0	1 6	11 0	10 0	2 0	60 0	28 0	15 0
Tárgaon ...	18 0	13 0	10 0	12 0	10 0	6 0	14 0	10 0	2 0
							15 0	12 0	10 0

SUB-DIVISION.	UNWATERED LAND.					
	DRY LAND.			RICE LAND.		
	Highest.	Average.	Lowest.	Highest.	Average.	Lowest.
Pandharpur ...	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.
Khatáv ...	7 8	2 13	0 1	...	...	...
Koregaon ...	6 0	5 0	1 0	...	...	...
Tárgaon ...	14 0	8 0	0 4	...	...	...
	8 0	6 0	1 0	15 0	13 0	7 0

Besides the land tax landholders had to pay a number of cesses of which the chief were, *gavat katái* or grass cess, a fixed sum of £254 (Rs. 2540) levied from certain villages instead of grass formerly supplied to the Rájás free of charge. *Batta* or exchange tax amounting to £3457 (Rs. 34,570), being the difference fixed in 1830 at 2½ per cent between the old Poona *kori* or uninscribed rupee and the existing (1851) local Chándvad *ankushi* rupee. *Chud-onda-patti* or beacon wood tax at £37 (Rs. 370) a year levied from villages near forts, instead of faggots formerly supplied by landholders to feed beacons lighted to guide watchmen absent on duty from the fort. *Ghar-patti* or house-tax of £1500 (Rs. 15,000) a year, was levied by families rather than according to the extent of ground occupied; it varied from 3d. (2 *as.*) to 2s. (Re. 1). It was a partial tax. In some villages it was levied on shopkeepers and strangers only, in others on landholders also, but never on Bráhmans and *vatandárs*, and rarely on labourers. Buffalo or *vancharái* that is grazing tax of one rupee was levied on each buffalo not engaged in cultivation and not belonging to the village headmen. It yielded upwards of £600 (Rs. 6000). In some parts a tax levied on cattle driven to pasture yielded about £437 (Rs. 4370). A grazing tax on sheep yielded about £2426 (Rs. 24,260). It was levied at different rates in almost every village and averaged a little over 12s. (Rs. 6) the hundred sheep.¹

As Sátara was so well watered both by large rivers and small streams Mr. Ogilvy thought that £10,000 (Rs. 1,00,000) a year should be set apart for water works. Much might also be done to

Cesses,
1851.

¹ The average rate on 100 sheep was in Sátara Rs. 6½, in Tárgaon Rs. 6½, in Karád Rs. 5½, in Válvá Rs. 5½, in Khatáv Rs. 6½, in Khánápur Rs. 5½, in Pandharpur Rs. 5½, in Wái Rs. 6½, in Koregaon Rs. 5½, in Bijápur Rs. 5½, in Phaltan Rs. 6½, in Atpádi (under *jágirddr*) Rs. 7. The wandering tribe of Khiláris were charged a fixed rate of Rs. 7½ the hundred sheep. Bom. Gov. Rev. Rec. 22 of 1852, 39-42.

Chapter VIII.
The Land.
THE BRITISH.
1850-51.

(260,884 *bighás*) and, if tilled and fully assessed, would yield an estimated rental of £7893 (Rs. 78,930). This was probably more than the landholders were able to pay, so that it seemed (1851) that increased cultivation would hardly repay Government for any large and permanent reduction of assessment.¹

The assessment was in all cases on the land and not on the crop. On watered land the *bigha* rate averaged about £2 1s. (Rs. 20½), on unwatered land about £1 8s. (Rs. 14), on rice land about £1 14s. (Rs. 17), and on hill side land about 3s. 7½d. (Re. 1 as. 13). In Mr. Ogilvy's opinion these rates were (1851) much heavier than in the surveyed British districts. But as the *mámul* or ancient *bigha* on which the assessment was based, from time and other causes had probably become somewhat indefinite, there was possibly less difference in the actual incidence. Reduction as well as revision of rates was necessary not only because prices had fallen from the cessation of the court expenditure, but also because the more the country became opened by roads so as to admit the cheaper produce of the neighbouring districts into the Sâtára markets, the more must prices fall and with them the landholder's power to pay high rates. Mr. Ogilvy (1851) had no means of ascertaining when or by whom the assessment was originally fixed or on what principle it was imposed, or whether it was at that time light or heavy. In his opinion the price of produce and the value of the precious metals were liable to so many fluctuations that fixed money rents could never for any length of time represent the same proportion of the crop.²

In Karád and Válva the dry crop assessment looked startling, being as high as and even higher than the garden rates. This was partly owing to the richness of the soil on the banks of the Krishna and probably still more to the large size of the ancient or *kadim bigha* on which the rates were charged.³ Garden land was divided into three classes dam-watered or *dharan bágáyat*, lift-watered or *budki bágáyat*, and well-watered or *víhir bágáyat*. In the dam-watered or *dharan bágáyat* land, the dam was generally of earth stones and grass. It had to be renewed every year and repaired after every dry weather thunderstorm. The cost of these repairs was nearly equal to the keep of a pair of bullocks. In the lift-watered land or *budki bágáyat* the water was raised from a stream or pool by bullocks as from a well. In the well-watered or *víhir bágáyat* the chief element of cost was the keep of one or more pairs of bullocks. The variety of the soil in the different parts of the district also gave rise to difference in the rates of garden assessment.⁴

The following statement⁵ shows the highest, average, and lowest *bigha* rates of assessment on garden, rice, and dry-crop lands in four of the eleven sub-divisions :

¹ Mr. Ogilvy, Comr. 419 of 29th Oct. 1851, Bom. Gov. Rev. Rec. 22 of 1852, 19-20.

² Mr. Ogilvy, Commissioner of Sâtára, 419 of 29th October 1851, Bom. Gov. Rev. Rec. 22 of 1852, 20-21.

³ Bom. Gov. Rev. Rec. 22 of 1852, 153-154.

⁴ Bom. Gov. Rev. Rec. 22 of 1852, 152-153.

⁵ Bom. Gov. Rev. Rec. 22 of 1852, 221.

Sátara Survey Settlement, 1853-1863.

YEAR.	GROUP.	VILLAGES.	FORMER. Collec- tions.	SURVEY RENTAL.		
				Tillage.	Waste.	Total.
			Rs.	Rs.	Rs.	Rs.
1852-53 ...	Tásgaon ...	19	87,690	60,056	13,555	73,611
1853-59 ...	Khatáv ...	105	91,236	1,03,587	2690	1,07,237
1853-59 ...	Máyul (Khánápur) ...	36	37,203	43,457	2708	46,165
1859-60 ...	Koregaon ...	73	1,49,535	1,36,940	4488	1,41,437
1859-60 ...	Khánápur ...	66	67,394	67,432	5088	73,420
1860-61 ...	Vál ...	103	1,04,368	95,278	1706	96,984
1861-62 ...	Sátara ...	101	91,833	85,828	2743	88,671
1861-62 ...	Jávli ...	141	41,579	40,020	253	40,273
1861-62 ...	Tárgaon ...	42	93,383	86,534	2890	89,424
1861-62 ...	Helvák (Tárgaon) ...	13				
1862-63 ...	Karád ...	88	1,35,762	1,65,297	8684	1,73,661
1862-63 ...	Helvák (Tárgaon) ...	53	10,777	13,831	177	14,058
1862-63 ...	Válva ...	103	2,34,605	2,53,491	9170	2,62,661
	Total ...	933	11,85,375	11,51,890	56,032	12,07,922

Chapter VIII.

The Land.

SURVEY,
1853-1863.Tásgaon,
1852-53.

In 1852-53 the survey settlement was introduced into the Tásgaon sub-division then in Belgaum. In 1848, on the death without heirs of the Tásgaon chief, his estate or *jágir* came into the hands of Government. The eleven villages near Tásgaon and Athni were formed into a separate *mámlatdár's* charge in which were also included eight neighbouring villages which had belonged to the Soni chief's estate which had lapsed three years before. Most of these nineteen villages enjoyed a fairly certain and sufficient rainfall. Grain was the chief produce and the early or *kharif* harvest was more important than the late. Some sugarcane was grown in garden lands. The population was 39,061 or 243 to the square mile. Tillage was almost the only industry. In Tásgaon of 9000 people nearly 400 were weavers and dyers. The chief import and export markets were Athni, Sàngli, Tásgaon, and Miraj. Of the nineteen Government villages¹ in Tásgaon eight had been in the hands of Government since the death of the Soni chief in 1845, and the remaining eleven since the death of the Tásgaon chief in 1848. In 1855 at the time of the settlement beyond a few doubtful fragments no revenue returns could be found for any of these villages before their lapse to Government. Little was known of the revenue management of the Soni and Tásgaon chiefs. Captain Anderson believed it fairly represented the average management of Marátha chiefs.

The *kamál* or rack rent was too high to be ever realised; it was twice to four times the amount actually levied. Though the landholders agreed to till at those excessive rates there was an unspoken understanding that the full rates should not be levied. Regarding the amount to be paid the views of the two parties differed greatly. The landholder was determined to pay the smallest possible amount; the chief or the chief's agent intended to levy every rupee over what was required to keep the landholder able and willing to till the land during the next season. The chief often took more than this and left the landholder dependent on advances for food and seed. The unpaid balance of the nominal rent was

¹ Besides these there were two alienated villages. Bom. Gov. Sel. XCIV. 4.

Chapter VIII.
The Land.
THE BUITIN.
1851.

SURVEY,
1853-1863.

improve the district by opening roads and markets.¹ Otherwise Mr. Ogilvy thought the withdrawal of the revenue to Bombay would cause a fall in prices and a decline of revenue.² An inquiry into produce prices satisfied Mr. Ogilvy that produce prices had varied little during the twenty years ending 1852, and that during that period the average was about one-half of the average under the Peshwa. As the assessment on the land remained unchanged the rental must have pressed with more than double weight on the landholders. A field assessed at 4s. (Rs. 2), yielding Rs. 6 in the time of the Peshwa and 6s. (Rs. 3) in 1852, would leave to the husbandmen 8s. (Rs. 4) in the former period and 2s. (Rs. 1) in the latter or only a quarter of his former profits. This showed the pressing need of a revision of the assessment, since rents that might once have been light might now (1852) be ruinous.³

In 1853 when the revenue survey was introduced Sátára included eleven sub-divisions, Bijápur, Pandharpur, Khatáv, Koregaon, Khánápur, Wái, Sátára, Jávlí, Tárgaon, Karád, and Válva. Of these Bijápur has passed to Bijápur and Pandharpur to Sholápur; the other nine sub-divisions still belong to Sátára. Besides these a group of nineteen villages, eight of the Soni estate or *jágir* which lapsed in 1845 and eleven of the Tásgaon estate or *jágir* which lapsed in 1848, were in 1848 formed into a sub-division styled Tásgaon, which was originally given to Belgaum but since, between 1857 and 1864, has belonged to Sátára. The survey settlement was introduced into this Tásgaon sub-division in 1852-53, reported in 1855-56, and sanctioned by Government in 1856-57. In 1857 some villages were handed from Tásgaon to Athni and some from Athni to Tásgaon. After Tásgaon the survey settlement was introduced into Khatáv and Máyni in 1858-59; into Koregaon and Khánápur in 1859-60; into Wái in 1860-61; into Sátára, Jávlí, Tárgaon, and part of Helvák in 1861-62; and into Karád, Helvák, and Válva in 1862-63. The total number of surveyed and settled villages was 933, and the effect of the survey settlement was a fall in the rental on the tillage area from £119,538 to £115,189 (Rs. 11,95,380 to Rs. 11,51,890) or about four per cent. The following statement shows the order in which the different sub-divisions were settled and the effect of the survey settlement in each group:

¹ Works to improve communication were (1851) in active progress under the Civil Engineer, while the Superintendent of Cotton Experiments was engaged in making and distributing carts of a superior description. The Commissioner in 1849 (37 of 13th April) showed the effect on prices in contiguous sub-divisions caused by the facilities or the impediments to communication. The use of carts instead of pack bullocks would lower the cost of transport in the proportion of 5 to 3 and effect a saving of time in the proportion of 6 to 4. Mr. Ogilvy, Commissioner of Sátára, 419 of 29th October 1851, Bom. Gov. Rev. Rec. 22 of 1852, 37.

² Mr. Ogilvy, Commissioner of Sátára, 419 of 29th October 1851, Bom. Gov. Rev. Rec. 22 of 1852, 44-46.

³ Mr. Ogilvy, Commissioner of Sátára, 520 of 26th October 1852, Bom. Gov. Rev. Rec. 16 part 9 of 1856, 2528-2529.

Chapter VII.

The Land.

SURVEY.
Tāsgaon,
1852-53.

expense in bringing the land to order, Mr. Manson agreed for that year to levy only the amount entered in their papers. They were warned that next year the full assessment would be charged. Again in 1850 Mr. Manson writes that a large sum £638 (Rs. 6380) had been included among remissions under the head of *khand tota* or loss by agreement.¹ This loss was on land which the former rulers had let considerably under the nominal assessment. The holders of these lands made no claims to any special right to hold land at less than the regular rates. Still the fact of the agreement was proved and as they had been at expense in bringing the land into order, Mr. Manson felt bound to continue the specially low rates for a year. The holders were warned that at the close of the year the full assessment would be levied.

The result of levying the full assessment was that much of the land was thrown up. The first English officers, knowing that their position laid them open to fraud, naturally felt that their only safe course was to enforce the full assessment. In this way the adjustments which experience had forced on the former rulers were ignored at the cost of much hardship to the people in the first instance and in the end of serious loss to the state. The fact that the levy of the full assessment was followed by the throwing up of land showed the English officers that in all cases the nominal rates could not safely be enforced and liberal remissions were accordingly granted. Other expedients also helped to relieve the people from the full pressure of the rates. They reduced their holdings, gave up the land bearing the highest assessment, and the district and village officers found it necessary not to look too minutely into encroachments on Government waste. Through shifts and evasions matters at last found their level. But before this state of things was reached, the people's resources were reduced to the lowest ebb.² The following statement of the chief revenue details of the eight Soni and the eleven Tāsgaon villages shows that the system of adjustment by shifts and evasions was accompanied in the Soni villages by a fall in tillage from about 15,000 acres in 1845-46 to about 10,000 in 1851-52 and in the Tāsgaon villages from 37,625 acres in 1848-49 to 32,693 acres in 1851-52. The details are:

Soni-Tāsgaon Tillage and Revenue, 1845-1852.

VILLAGES.	Year.	Cultiva- tion.	Assess- ment.	Acre Rate.	Remis- sions.	Collec- tions.
		Acres.	Rs.	Rs. a p.	Rs.	Rs.
Soni (8)	1845-46 ...	14,974	35,042	2 5 5	10,540	24,400
	1846-47 ..	14,260	33,444	2 5 7	8110	25,328
	1847-48 ...	12,832	24,675	2 11 1	4252	30,423
	1848-49 ...	12,800	32,394	2 8 0	3340	28,548
	1849-50 ...	11,104	27,712	2 7 7	4080	23,023
	1850-51 ...	10,208	27,223	2 10 4	1008	20,125
	1851-52 ...	10,101	20,607	2 9 11	1303	25,394
Tāsgaon (11)...	1848-49 ...	37,625	76,308	2 0 5	9055	67,251
	1849-50 ...	30,818	59,550	1 15 1	4610	54,034
	1850-51 ...	28,479	54,916	1 14 10	1475	53,441
	1851-52 ...	32,693	62,045	1 14 10	2050	60,886

¹ Mr. Manson, 277 of 4th Nov. 1850 paras 5 and 7, Bom. Gov. Sel. XCIV. 25-26.

² Captain Anderson, 1855, Bom. Gov. Sel. XCIV. 23-26.

Chapter VIII.

The Land.

Survey.
Tásgaon,
1852-53.

added to the landholder's outstandings. Some of these outstandings were realised in an unusually good season, and the threat of levying the rest was held over a landholder who either refused to till as much land as the chief wished him to till, or threatened to leave the chief's state.¹ Rather than allow land to remain waste, if no one would till it at the usual nominal rates, it was given for tillage at any procurable rate, the difference between the actual rate and the full assessment being shown as *khand tota* or loss by agreement. Lands held on these terms were entitled to no remission. Against the great advantage of holding land with this remission in advance, was the fact that the land was held for only one year so that any attempt to improve it was lost labour. With kindly management a fair share of comfort was possible under this system. At the same time no advance was possible under it as the amount levied was based not on the productive power of the land but on the produce.²

In spite of their enormous nominal assessment the Tásgaon landholders were not very badly off under the native system. They were slaves but their masters were considerate, and seldom tightened their bonds beyond the limits of endurance. They were not allowed to become wealthy; on the other hand they were seldom or never reduced below the level of a fair subsistence. They were the chief's milch cows which he took care no one but himself should touch. The gross produce in a well-managed native district was greater than in unsurveyed British districts, but far short of the gross produce of surveyed British districts where the landholder had learned that he worked for himself, not only for the state.³ In Captain Anderson's opinion whatever might be the defects of the native system of management, the lapse of a district and the consequent introduction of the British revenue system was by no means a boon to the people. Probably a century or two had passed since the nominal or *kamdí* assessment had been fixed. During that time the standards of value had changed. Even had the standards remained unchanged, the rates and apportionment of the assessment and the boundaries of fields had in many cases been forgotten. Under native management this change was of little practical consequence, as the old rates though kept in the accounts were, either by extensive remissions or by special agreement, so far modified as to be bearable. In settling the Tásgaon villages in 1848-49 Mr. Manson noticed that lands had been granted by the chief to his officials instead of ready-money payments, but the nominal value set opposite these lands was seldom realized.⁴ The receivers of these lands who were styled stipendiaries or *tainátdárs* sublet them at rates lower than those shown in the books. In the Tásgaon villages thirty-one landholders had written agreements with the grantees, and as they had begun to sow and had been at

¹ Captain W. C. Anderson, Survey Superintendent Southern Marátha Country, 318 of 8th December 1855, Bom. Gov. Sel. XCIV. 22.

² Captain W. C. Anderson, 1855, Bom. Gov. Sel. XCIV. 23.

³ Captain Wingate in Green's Deccan Ryots, Bom. Gov. Sel. XCIV. 23-24.

⁴ Mr. Manson, 270 of 22nd December 1849 para 35.

whole garden area was given to sugarcane. Tásgaon and Soni together had between nine and ten acres of betel-leaf. In the remaining gardens wheat, turmeric, and vegetables were the chief crops. The old garden rates varied much in different villages, the highest average assessment in any village being 16s. 5d. (Rs. 8 as. 3½) in Besur. Some villages in which the survey officer found garden land had no garden land shown in the old accounts. The land had been held as dry crop, but it was generally highly rated in some cases heavier than the new garden rates. In most villages water was found near the surface. Several streams also ran for a great part of the year and could be dammed at a trifling cost. With these facilities and the fixed survey tenure it was hoped that the area of watered land would rapidly spread. The nature of the well, the quantity of water and its depth from the surface, the crops grown, and the class of soil were the chief data on which the assessment of well-watered garden land or *motasthal bágáyat* was fixed. In channel-watered or *pátasthal* land, the cost of repairing the channel and the date to which the channel ran had also to be considered. The assessment was fixed by the Survey Superintendent field by field, after considering the whole data mentioned above for each field. The following statement shows the highest, lowest, and average survey garden rates and assessment :

Tásgaon Garden Survey Rates, 1852-53.

DESCRIPTION.	FORMER.			SURVEY.				
	Area.	Rental.	Average Acre Rate.	Area.	Rental.	Average Acre Rate.	Highest Acre Rate.	Lowest Acre Rate.
Well-watered ...	Acres.	Rs.	Rs. a. p.	Acres.	Rs.	Rs. a. p.	Rs. a.	Rs. a.
Channel-watered ...	...	...	...	893	2072	3 0 0	4 0	1 8
Both ...	...	...	...	55	115	2 1 5	4 12	0 12
Total ...	...	...	...	251	791	3 2 3	6 4	3 0
Total ...	1055	4321	4 1 7	1200	3578	2 15 8	6 4	0 11

The effect of the new rates was in every class a reduction in the average acre rate of about one-third on the old assessment. The details are :

Tásgaon Survey Settlement, 1852-53.

CLASS.	Village.	Former Rental (1852-53)	SURVEY.						
			Tillage.		Waste.		Total.		Highest Drycrop Acre Rate.
			Area.	Rental.	Area.	Rental.	Area.	Rental.	
I. ...	10	Rs. 61,499	Acres. 34,070	Rs. 45,112	Acres. 9420	Rs. 7409	Acres. 43,490	Rs. 52,621	Rs. a. 2 0
II. ...	5	15,343	10,138	9403	8033	4040	18,101	14,103	1 12
III. ...	2	2257	1785	1290	913	314	2898	1001	1 8
IV. ...	2	7390	6663	4191	2191	1192	8857	5383	0 14
Total ...	19	89,489	52,056	60,056	20,586	13,555	73,242	73,011	...

This settlement was introduced in 1852-53, reported in 1855-56, and sanctioned by Government in 1856-57.¹

The following statement² shows the results of the survey settlement in this group of nineteen villages between 1855 and 1865 :

¹ Bom. Gov. Sel. XCIV.² Bom. Gov. Sel. XCIV. 127.

Chapter VIII.

The Land.

Survey.

Tásgaon,
1852-53.

Besides the marked decline in tillage this statement shows that from the first liberal remissions were granted. It also shows that in the first two years the acre rate was lower than in any after years. On acquisition of these villages much land was held by Bráhmans and others on rates lower than the full assessment. In a year or two the full rates were levied on these lands, so that in 1847-48 though the whole tillage had fallen from 14,974 to 12,882 acres in consequence of the levy of full instead of reduced rates the average acre rate rose from 4s. 8½d. (Rs. 2 as. 5½d.) to 5s. 4½d. (Rs. 2 as. 11½d.). From 1847-48 till the near approach of the survey in 1850-51 the returns show a steady fall in the average acre rates. This fall was due to the fact that the pressure of the rates forced the better lands out of tillage. In consequence of the Tásgaon chief's indebtedness during the last years of his life the Tásgaon villages had been very heavily assessed. After their lapso to the British much smaller remissions were granted in the Tásgaon than in the Soni villages, and according to local information much larger sums were levied than had been realised by the chief. The result was by 1850-51 the lands of these villages were deeply mortgaged.

In 1850-51¹ Mr. Manson, the Assistant Political Agent who was then in charge of this district, estimated that of the £4037 (Rs. 40,370) paid into the treasury on account of the three first revenue instalments of that year, no less than £1931 (Rs. 19,310) were raised by loans from moneylenders. He was satisfied² (1850) that the shrinking of tillage and the failing revenue proved that the assessment was too high. In the Tásgaon villages the dry crop *bigha*³ assessment ranged from 6s. to £1 (Rs. 3-10) on the black soils on the Krishna banks. In the village of Palus it was as low as 3s. 3d. (Rs. 1½).⁴

In 1855 Colonel Anderson had no doubt that under British rule more revenue was raised from this sub-division than it could afford to pay, and that a material reduction in assessment was required. The new rates of assessment in this sub-division as well as in Athni were fixed in 1852 in conjunction with Captain Wingate. The nineteen villages were distributed among four classes which were charged highest dry crop acre rates varying from 4s. (Rs. 2) to 1s. 9d. (14 as.). In the first class, with a highest dry crop acre rate of 4s. (Rs. 2), were ten villages close to the Krishna with a good climate and good markets. In the second class, with a highest dry crop acre rate of 3s. 6d. (Rs. 1½), were five villages further inland with a less certain rainfall. In the third class, with a highest dry crop acre rate of 3s. (Rs. 1½), were two villages further inland than the second class, with shorter rainfall and not so well placed for markets. The remaining two villages formed the fourth class and were charged a highest dry crop acre rate of 1s. 9d. (14 as.). Most of the villages had more or less garden land. The chief gardens were at Soni, Tásgaon, Yerandoli, Bhosa, and Palus. About one-sixth of the

¹ Letter 7 of 20th Nov. 1851 para 25.² Report 277 of 4th Nov. 1850 para 5.³ This *bigha* is a measure of value, not of area. It ranged from one to six acres and in one case was as much as twelve acres. Bom. Gov. Sel. XCIV, 29.⁴ Bom. Gov. Sel. XCIV. 28-29.

Khatāv Revenue, 1847-1858.

YEAR	Tillage.	Collections.	Remissions.	Reductions.
	Acres.	Rs.	Rs.	Rs.
1847-48...	165,168	1,11,870	668	56,875
1848-49...	163,816	99,319	12,732	56,262
1849-50...	164,111	82,198	28,652	57,347
1850-51...	164,390	89,052	21,952	57,841
1851-52...	165,818	81,908	29,388	58,327
1852-53...	166,224	1,02,037	9788	57,600
1853-54...	167,191	89,980	41,279	59,016
1854-55...	167,017	1,03,327	7763	68,781
1855-56...	166,431	79,266	31,535	58,773
1856-57...	165,870	97,478	14,063	58,861
1857-58...	167,334	91,230	21,185	59,038
1847-1858...	165,763	91,607	19,907	58,666
1853-1858...	166,771	88,257	23,153	58,894

Chapter VII
The Land.
SURVEY.
*Khatāv,
1858-59.*

The former survey measurements seem to have been incorrect. The new survey recorded 276,760 acres of occupied Government land and 23,376 acres of arable waste that is upwards of 100,000 acres of occupied land more than were shown in the former accounts. As the former survey showed only 8098 acres of arable land it followed that it had shown as unarable nearly 100,000 acres and which had since been occupied. The 105 Khatāv villages were arranged in six classes with highest dry crop acre rates varying from 3s. 9d. (Rs. 1½) to 2s. (Rs. 1). One rupee was taken as the highest dry crop acre rate for the villages in the extreme east of Khatāv bordering on Pandharpur. Then passing west the villages were divided into five more classes with an increasing rate in each class to meet the increasing advantages of climate and markets. The whole group had over 8500 acres of garden land out of which was given to wheat and vegetables. The old garden rates were very variable and on the average were high. The new garden acre rates varied from 7s. (Rs. 3½) in the first class to 4s. (Rs. 2) in the sixth class, the average gradually increasing in the intermediate classes. The new garden rates were estimated to effect a reduction of fifteen to twenty per cent. The general estimated result of the new settlement was a survey total or *kamāl* of £1,07,260 (Rs. 1,07,260). Of these, making due deduction for possible unoccupied waste, £10,200 (Rs. 1,02,000) were considered to be available against £8826 (Rs. 88,260) the average collections of the previous years. The following statement shows the effect of the survey :

Khatāv Survey Settlement, 1858-59.

CLASS.	VILLAGES.	FORMER.	SURVEY.				Highest Dry-crop Acre Rate.
		1857-58.	1857-58.	Waste.	Total.		
		Rs.	Rs.	Rs.	Rs.	Rs.	a.
I.	10	17,740	14,145	330	14,484	1	14
II.	14	21,680	19,819	633	20,452	1	10
III.	27	18,903	21,276	803	22,079	1	6
IV.	21	15,305	20,910	984	21,894	1	4
V.	20	16,298	16,080	450	16,568	1	2
VI.	13	7314	11,337	442	11,779	1	0
Total	105	91,236	1,03,567	3690	1,07,257	...	...

Chapter VIII.

The Land.

SURVEY.
Tadgaon,
1852-53.

Tadgaon Survey Settlement Results, 1855-1865.

Year.	OCCUPIED.			ARABLE WASTE.			ALIENATED.		
	Area.	Assess-ment.	Collec-tions.	Area.	As-sess-ment.	Graz-ing Fees.	Area.	Assess-ment.	Out- Rent.
	Acres.	Rs.	Rs.	Acres.	Rs.	Rs.	Acres.	Rs.	Rs.
1855-56	62,108	68,283	67,188	8516	3668	1082	20,015	21,010	1783
1856-57	63,851	68,633	67,349	7129	2802	1310	20,013	21,000	1007
1857-58	65,070	69,423	69,652	6080	2557	757	19,931	20,909	2001
1858-59	65,737	69,723	69,351	5307	2281	904	19,916	20,893	2593
1859-60	67,137	70,308	69,915	4362	1777	672	19,857	20,823	2403
1860-61	67,760	70,533	70,180	3808	1611	810	19,774	20,764	3164
1861-62	69,819	71,345	70,998	2011	1003	1370	19,695	20,461	5210
1862-63	70,383	71,540	71,199	1465	890	1665	19,676	20,468	6265
1863-64	70,826	71,699	71,359	1071	760	1351	19,670	20,435	6243
1864-65	70,763	71,575	71,373	936	740	1652	19,660	20,501	5693

Khatav,
1858-59:

In 1858-59 the survey settlement was introduced into 105 villages of Khatav and thirty-seven villages of the Máyni petty division in Khánápur. Except about thirty villages in the Phaltan plain below the Mahádev hills on the north, Khatav was a tableland divided from Pandharpur on the east by a well marked line of hills. On the north Khatav was separated from the Phaltan plain by the Mahádev range; on the west a third line of hills divided Khatav from Koregaon; and to the south the country sloped gradually into Khánápur. Khatav was a fairly regular oblong about forty miles from east to west and about twenty-five from north to south. The climate varied greatly. On the east on the Pandharpur boundary the rainfall was scanty and uncertain; the south-west supply became more plentiful towards the west, and in the extreme west was sufficient and certain. Except in the east and south-east the Khatav villages were well placed for markets. Phaltan one of the chief local trade centres was six to fifteen miles from the north-western villages and Sátára the other local centre was sixteen to twenty miles from the west villages. The made road from Sholápur to Sátára crossed the group from east to west, and with Phaltan there was ready communication by two roads down the Mahádev range. Smaller markets in and near the group were also useful. Except a few scattered cotton and blanket weavers the people lived by tillage. Like Pandharpur, Khatav had been part of the Sátára chief's territory. The revenue management of both was the same. In the outlying eastern villages, as in Pandharpur, under the Rájás lavish permanent reductions of revenue had been made. In the closer at hand western villages the rates erred on the side of over rather than of under assessment.¹ The people of the west were better off than those of the east. They had a better climate, the soil was richer, more land was watered, and the markets were better. The very low rates in the east had tempted landholders to take more land than they could properly till. The following statement shows the collections and remissions in the 105 Khatav villages during the eleven years ending 1858:

¹ Captain W. G. Anderson, Surv. Supt. 300 of 27th January 1859.

in second class villages, and 4s. 6d. (Rs. 2½) in third class villages. In many villages the old garden rates were oppressive. It was thought that a fall in garden rates would help to reconcile the people to the rise in the dry crop land assessment.¹ The following statement shows the effect of the survey :

Máyni Survey Settlement, 1858-59.

CLASS.	VIL- LAGES.	FORMER.	SURVEY.			
		1857-58.	1857-58.	Waste.	Total.	Highest Dry-crop Acro Rate.
		Rs.	Rs.	Rs.	Rs.	Rs. a.
I. ...	2	3634	2563	165	2723	1 14
II. ...	19	21,384	27,785	1657	29,342	1 10
III. ...	15	12,190	13,100	983	14,083	1 6
Total ...	36	37,203	43,457	2708	46,165	...

In 1859-60 the survey settlement was introduced into the Koregaon sub-division and into the mámlatdár's section of the Khánápur sub-division. Koregaon lay to the west of and below the Vardhangad-Machindragad hills which running north and south separate the valley of the Krishna from the valley of the Yerla and its feeders. This line of hills divided Koregaon from Khatáv which had been settled in the previous year. Koregaon was about thirty miles from north to south, and varied in breadth from eighteen miles in the north to ten in the south. The climate was exceedingly good; the rainfall as a rule was ample and certain, decidedly better than in the sub-divisions beyond its eastern hills. The western villages had probably some small advantage in rain over the eastern villages. In one year the better soils without watering commonly yielded two crops. The produce of Koregaon was the same as is ordinarily found in first class dry crop lands *juári*, *bájrí*, wheat, gram, and oil-seeds. Very little cotton was grown; the climate and much of the soil was suitable, but other crops paid better. 3773 acres were under garden tillage watered chiefly by watercourses or *páts* fed by small streams of which the sub-division was full. The chief garden crops were garden wheat, groundnut, and vegetables. The Koregaon sub-division was exceedingly well placed for markets. In this respect the western villages had an advantage being four to ten miles east of the town of Sátára which was an excellent market for every sort of field produce. In the south was the large market town of Rahimatpur in the centre of Koregaon, and in the north Deur. Other smaller markets were in and near the sub-division. The north-western villages were within ten miles of the large market town of Wái, but a high range of hills prevented cart communication. The sub-division was also exceedingly well supplied with means of communication by excellent well-made roads which were open for traffic at all times of the year. The Belgaum-Sátára road passed by Targaon through the south of the sub-division; the direct road

Chapter VIII.

The Land.

SURVEY.

Máyni,
1858-59.

Koregaon,
1859-60.

¹ This Máyni survey settlement was sanctioned by Government in Letter 652 of 22nd February 1859. The direct levies (Rs. 940) hitherto collected by the village officers were abolished and absorbed by the survey assessment.

Chapter VIII.

The Land.

SURVEY.

Khatáv,
1858-59.

These rates corresponded with those fixed in similar villages in other settled sub-divisions. The first and second classes show a considerable reduction. In many of these villages the old rates were excessively high, particularly on the garden land whose average acre rate was above 14s. (Rs. 7) in five villages of the first class and in three villages of the second class. The villages of the last four classes showed an increase of revenue under the new rates. These had much poor soil which was not brought to account by the former survey, and was held at rates lower even than the grazing was worth. The same state of things had been found in Pandharpur and in the Náteputa petty division of Khatáv where the new rates had greatly increased the revenue without causing dissatisfaction. The survey rates proposed for Khatáv were sanctioned by Government in February 1859.¹

Máyni.

In the same year (1858-59), along with Khatáv, the survey settlement was introduced into the Máyni petty division of Khánápur. These thirty-seven Máyni villages lay close to the south of the western half of Khatáv, with which they corresponded in climate and character. They were fairly placed as regards markets. The large markets of Sátára and Karád were both easily reached by made roads. Pusesávli, one of the villages in the group, had a good market and other minor markets were available. During the eleven years ending 1857-58 in the Máyni petty division tillage fell from 59,153 acres in 1847-48 to 57,309 acres in 1857-58, collections from £4270 (Rs. 42,700) to £3721 (Rs. 37,210), and remissions had risen from £118 (Rs. 1180) to £459 (Rs. 4590). The details are :

Máyni Tillage and Revenue, 1847-1858.

- YEAR.	Tillage.	Collec- tions.	Remis- sions.	Reduc- tions.	YEAR.	Tillage.	Collec- tions.	Remis- sions.	Reduc- tions.
	Acres.	Rs.	Rs.	Rs.		Acres.	Rs.	Rs.	Rs.
1847-48 ...	59,153	42,099	1184	9927	1854-55 ...	57,041	37,024	4339	10,545
1848-49 ...	58,011	35,387	7651	10,449	1855-56 ...	56,779	30,400	10,870	10,564
1849-50 ...	58,600	28,085	13,853	1070	1856-57 ...	56,833	36,820	4816	10,459
1850-51 ...	58,320	32,880	9051	10,839	1857-58 ...	57,309	37,203	4590	10,473
1851-52 ...	57,722	35,837	6692	10,621	1847-1858 ...	57,790	34,418	7534	10,519
1852-53 ...	57,401	35,163	6393	10,622	1853-1858 ...	57,126	35,716	7756	10,517
1853-54 ...	57,018	27,122	14,560	10,630					

The same rates were proposed for Máyni villages as for the corresponding Khatáv villages. The fifteen eastern villages of Máyni corresponded with those of the third class in Khatáv and were assessed at a highest dry-crop acre rate of 2s. 9d. (Rs. 1½); the nineteen central villages corresponding with those of the second class were assessed at 3s. 3d. (Rs. 1½); and the two western villages corresponding with those of the first class were assessed at 3s. 9d. (Rs. 1½).² The first class had only two villages because most of the villages of that part were alienated. The whole group had over 3800 acres of garden land. The average garden acre rates were estimated at 7s. (Rs. 3½) in first class villages, 5s. 6d. (Rs. 2½)

¹ Gov. Letter 652 of 22nd February 1859. The direct levies (Rs. 5094) hitherto collected by the village officers were abolished and absorbed by the survey assessment.

² The details for one village were not available.

The statement shows that a stricter system began to be introduced in 1854-55 under which remissions fell from about £2000 (Rs. 20,000) to about £600 (Rs. 6000). Under the survey settlement the seventy-three Koregaon villages were arranged in three classes with highest dry-crop acre rates varying from 6s. to 5s. (Rs. 3 - 2½). The first class villages in the west of the sub-division had some advantage over the rest in climate and in markets; the third class villages in the east and north-east had the worst climate and the poorest markets. The second class villages were intermediate between those of the first and third classes. The rates in the first and second classes were higher than the officers of the Southern Marátha Country survey had ever imposed, but the survey had never been introduced in any sub-division with such extraordinary natural and acquired advantages. For garden lands the highest acre rates proposed by the survey were 13s. (Rs. 6½) for the first class, 12s. (Rs. 6) for the second class, and 11s. (Rs. 5½) for the third class. The average garden acre rate was estimated at 8s. (Rs. 4). On the tillage of 1858-59 the survey rates showed a fall from £14,953 (Rs. 1,49,530) to £13,695 (Rs. 1,36,950) or eight per cent. The details are :

Koregaon Survey Settlement, 1859-60.

CLASS.	VIL- LAGES.	FORMER.	SURVEY.			
		1858-59.	1858-59.	Waste.	Total.	Highest Dry-crop Acre Rate.
I ...	19	Rs. 61,946	Rs. 51,606	Rs. 1231	Rs. 52,837	Rs. 3
II ...	29	53,054	48,384	1535	49,919	2½
III ...	25	34,535	37,009	1022	38,031	2½
Total...	73	1,49,535	1,36,949	4488	1,41,437	...

The proposed survey rates were sanctioned by Government in January 1860.¹

In the same year (1859-60) the survey settlement was introduced into the mámlatdár's division of Khánápur in the east of the district. This group of fifty-six Khánápur villages lay immediately south of the Máyni mahálkari's division of Khánápur which had been settled in 1858-59. The Khánápur group was bounded on the south by alienated or private villages mixed with the lands of Athni in Belgaum and Tásgaon then in Belgaum and now in Sátára. On the west the Khánápur sub-division was separated from Karád and Tárgaon by the continuation of the line of hills which divided Koregaon from Khatáv. The Khánápur group of fifty-six villages covered about forty miles in extreme length from east to west with a breadth from north to south varying from ten to eighteen miles. The rainfall dwindled from west to east and was much more ample and certain in the western villages than in the eastern. The crops

Chapter VIII.

The Land.

SURVEY.
Koregaon,
1859-60.

Khándápur,
1859-60.

¹ Gov. Letter 395 of 28th January 1860; the Surv. Supt. Capt. W. C. Anderson's Report 19 of 12th January 1860.

from Belgium to Poona which connected the Belgium-Satara line with the Satara-Poona line avoiding the turn by Satara, passed nearly north and south through the centre of the sub-division; the Pandharpur-Satara road passed east and west through the centre of the sub-division; and the Satara-Poona road passed through the north-west; and the Satara-Vai road passed through the extreme north-western villages. A few weavers both of cotton cloth and of blankets were scattered in the different villages. But the manufactures were of no importance. The Koregaon sub-division had thus an excellent climate, good markets, and abundant means of communication with distant as well as with local centres of trade.

At the time of the survey settlement the average rates of assessment were decidedly high, and, from their extreme inequality, pressed severely on a large section of the landholders. *Luni Joti* or permanent reduction from the standard assessment had been much more sparingly granted in the villages near Satara than in the eastern villages. Remissions had been small and given less sparingly in later years than formerly; and the average dry crop rates on the lands of entire villages frequently ran as high as 8s. (Rs. 4). The acre rates on the entire garden lands of some villages averaged as much as 18s. (Rs. 9). It was not surprising that the people were largely in debt. The land revenue could not have been paid entirely from the land. Large numbers of carts were owned in the sub-division, and were engaged in the carrying trade to Satara and between Poona and Satara. Much money had also come into Koregaon from wages earned in working on the railway in the Poona district. In the opinion of Mr. Price, the Assistant Superintendent of Survey, without these advantages the people instead of taking fresh land must have been forced to part with what they held.

During the twelve years ending 1858-59 tillage in Koregaon had fallen from 63,489 acres in 1847-48 to 60,428 acres in 1855-56 and again risen to 62,901 acres in 1858-59; collections had fallen from £14,625 (Rs. 1,46,250) in 1847-48 to £12,617 (Rs. 1,26,170) in 1849-50 and again risen to £14,953 (Rs. 1,49,530) in 1858-59; and remissions had risen from £643 (Rs. 6,430) in 1847-48 to £2625 (Rs. 26,250) in 1849-50 and again fallen to £362 (Rs. 3,620) in 1858-59. The details are:

Koregaon Village and Revenue, 1847-1859.

Year.	Tillage.	Colle- ction.	Remis- sions.	Remis- sion. Reduc- tion.	Year.	Tillage.	Colle- ction.	Remis- sions.	Remis- sion. Reduc- tion.
1847-48...	63,489	1,46,251	643	Rs.	1853-54...	61,365	1,29,682	30,561	Rs.
1848-49...	62,317	1,39,806	12,700	Rs.	1854-55...	60,003	1,10,880	7933	Rs.
1849-50...	63,160	1,50,107	50,551	Rs.	1855-56...	60,428	1,45,114	8493	Rs.
1850-51...	63,316	1,31,546	50,013	Rs.	1856-57...	61,756	1,41,030	8083	Rs.
1851-52...	63,409	1,25,177	24,501	Rs.	1857-58...	61,748	1,46,083	6210	Rs.
1852-53...	63,017	1,30,200	21,894	Rs.	1858-59...	62,901	1,49,535	3018	Rs.

Mr. W. S. Price, Assist. Supt. of Survey, 12th December 1859.

from £1947 (Rs. 19,470) to £1639 (Rs. 16,390); in the nineteen second class villages the effect was to raise the revenue from £2334 (Rs. 23,340) to £2524 (Rs. 25,240); in the thirteen third class villages to raise the revenue from £1954 (Rs. 19,540) to £2016 (Rs. 20,160); and in the seven fourth class villages to raise the revenue from £504 (Rs. 5040) to £564 (Rs. 5640). Over the whole twenty-six villages the effect was a slight increase from £6739 (Rs. 67,390) to £6743 (Rs. 67,430). The details are:

Khándaipur Survey Settlement, 1859-60.

CLASS.	VIL- LAGES	FORMER SURVEY.				Highest Dry- Crop Acre Rate.
		1858-59.	1858-59.	Waste.	Total.	
I	17	Rs. 19,408	Rs. 16,397	Rs. 1737	Rs. 18,124	Rs. a. 2 0
II	19	23,345	25,238	2160	27,404	1 12
III	13	19,545	20,162	1352	21,514	1 0
IV	7	5038	5645	733	6378	1 6
Total ...	56	67,394	67,432	5088	73,420	...

Government sanctioned these survey rates in January 1860.¹

In 1860-61 the survey settlement was introduced in Wái in the extreme north-west of the district. Wái included 103 villages, twenty-four of which were under a mámlatdár and twenty-nine under a mahálkari. The mámlatdár's charge was entirely above the Sálpi range of hills. It was bounded on the north by the Bhorate, on the east by Koregaon, on the south and south-west by Sátára and Jávlí, and on the west by the villages under the superintendent of Mahábaleshvar which, except in a few cases, came between the Wái villages and the crest of the hills. The mahálkari's villages were in the valley of the Nira in the extreme north. They were divided from Poona by the Nira and from the rest of Wái by the east and west running Sálpi or Kámatki spur. On the west this group was bounded by the villages of the Pant Sachiv and on the east by the villages of the chief of Phaltan. The two Wái groups differed much in climate. In the mahálkari's eastern villages along the Sátára-Poona road between the Sálpi hills and the Nira bridge the rainfall was light and somewhat uncertain. With almost every mile westwards along the banks of the Nira the rainfall became more favourable, till in the western villages near Shirval on the Poona-Mahábaleshvar road the fall was ample. There was also much variety in the mámlatdár's villages. Those of the main sub-division to the east, south-east, and south of Wái were considered first class dry crop villages having as good a climate and as certain a rainfall as anywhere. To the west nearer the Mahábaleshvar hills the rainfall rapidly became heavier, and in the villages close under the hills was too heavy for any but inferior dry crops, and the

Chapter VIII.

The Land-

SURVEY.

*Khándaipur,
1859-60.*

*Wái,
1860-61.*

¹ Gov. Letter 395 of 28th January 1860; the Surv. Supt. Capt. W. C. Anderson's report 19 of 12th January 1860.

Chapter VIII.

The Land.

SURVEY.

Khánápur,
1859-60.

both dry and garden were like those of Koregaon. Khánápur had several small markets within its limits, but the chief mart was the large trading town of Karád about ten miles to the west. The made road from Bijápur to the coast, by the lately opened Kumbhárli pass, ran east to west through the south of Khánápur. The road from Belgaum to Sátára by Tásgaon also ran through the west of the Khánápur survey group from south to north. In roads and markets the western villages had a decided advantage over the rest of the group. A few weavers were scattered through the different villages, but there was no manufacturing town. The bulk of the people seemed fairly off, certainly much freer from debt than in Koregaon. During the twelve years ending 1858-59 Khánápur tillage had varied little. The area in 1847-48 was 67,253 acres and in 1858-59 67,298 acres, the least was 65,307 acres in 1855-56, and the average was 66,503 acres; collections were £6636 (Rs. 66,360) in 1847-48 and £6739 (Rs. 67,390) in 1858-59, the lowest was £4628 (Rs. 46,280) in 1853-54, and the average £5799 (Rs. 57,990); and remissions had varied from £1985 (Rs. 19,850) in 1849-50 to nothing in 1858-59 and averaged £824 (Rs. 8240). The details are :

Khánápur Tillage and Revenue, 1847-1859.

YEAR.	Tillage.	Collections.	Remissions.	Reductions.	YEAR.	Tillage.	Collections.	Remissions.	Reductions.
	Acres.	Rs.	Rs.	Rs.		Acres.	Rs.	Rs.	Rs.
1847-48...	67,253	66,363	1222	14,032	1854-55...	67,459	66,014	8357	14,496
1848-49...	66,502	64,890	11,229	14,251	1855-56...	65,307	62,348	8184	14,168
1849-50...	67,143	46,640	19,846	14,965	1856-57...	66,083	64,719	1770	14,163
1850-51...	65,960	52,180	13,270	14,635	1857-58...	66,666	66,826	82	14,000
1851-52...	65,660	54,315	11,079	14,201	1858-59...	67,298	67,394	...	14,126
1852-53...	66,481	57,100	8007	11,790					
1853-54...	66,014	46,285	10,399	14,536	Average.	66,503	67,000	8237	14,415

Under the Sátára chiefs the revenue management of this group was half-way between the sub-divisions to the east where the permanent reductions or *tota* were lavish and uncalled-for, and the west like Koregaon where the management was strict and the assessment high.¹ The average rates of assessment in many villages were low, and were moderate in all except those in the west. Everywhere great inequalities were common and might be removed to the gain rather than to the loss of revenue. The survey divided the fifty-six Khánápur villages into four classes according to their distance to the west which carried with it good climate and good markets. The highest dry crop acre rates proposed were 4s., 3s. 6d., 3s. 1½d., and 2s. 9d. (Rs. 2., Rs. 1½, Rs. 1¼, and Rs. 1½). In 4304 acres of garden land the highest rates proposed were 10s. and 9s. (Rs. 5 and Rs. 4½) for the first and second classes, and 8s. and 7s. 6d. (Rs. 4 and Rs. 3½) for the third and fourth classes. As much of the garden land was poor the average garden rate was estimated at 5s. 6d. (Rs. 2½). The effect of the survey was in the seventeen first class villages to lower the assessment on the 1858-59 tillage

¹ Capt. W. C. Anderson, Surv. Supt. 19 of 12th January 1860.

any villages dry crop acre rates of 8s. or 10s. (Rs. 4 or Rs. 5) were common. In garden land the rates were specially high and unequal. In several villages the garden acre rates for the whole village averaged £1 4s. and £1 8s. (Rs. 12 and Rs. 14), and average rates of 14s. to £1 (Rs. 7-10) were common. In other villages the average garden acre rate was only 4s. to 10s. (Rs. 2-5). As every village had a share of poor garden land so high an average could not be kept up without trenching on legitimate profits. During the thirteen years ending 1859-60 tillage¹ in Wái had varied from 79,757 acres in 1854-55 to 86,970 in 1859-60 and averaged 83,730; collections from £7814 (Rs. 78,140) in 1853-54 to £10,531 (Rs. 1,05,310) in 1858-59 and averaged £9334 (Rs. 93,340); and remissions from £13 (Rs. 2130) in 1858-59 to £2076 (Rs. 20,760) in 1850-51 and averaged £1045 (Rs. 10,450). The details are:

Wái Tillage and Revenue, 1847-1860.

YEAR.	Tillage.	Assessment.	Reductions.	Remissions.	Collections.
	Acrs.	Rs.	Rs.	Rs.	Rs.
1847-48 ...	84,999	1,23,418	14,782	6018	1,03,618
1848-49 ...	85,063	1,23,148	15,604	12,628	94,820
1849-50 ...	85,115	1,23,245	15,677	12,784	94,784
1850-51 ...	85,308	1,23,488	15,870	20,764	86,848
1851-52 ...	82,270	1,14,705	15,604	15,689	82,422
1852-53 ...	81,383	1,13,282	15,335	14,220	83,718
1853-54 ...	80,728	1,12,188	15,727	18,323	78,188
1854-55 ...	79,757	1,11,346	15,601	6020	80,219
1855-56 ...	82,695	1,18,002	15,427	7230	96,326
1856-57 ...	83,233	1,20,014	15,472	11,400	93,082
1857-58 ...	84,726	1,21,121	15,699	4700	1,00,713
1858-59 ...	86,214	1,22,761	15,311	2120	1,05,314
1859-60 ...	86,070	1,23,637	15,324	8037	1,04,360
Average...	83,730	1,19,287	15,502	10,440	98,386

During the six years ending 1859-60, probably chiefly from the improvement in the state of the people due to the rise in produce prices, remissions were comparatively small especially during the last three of these six years. The measuring of Wái was begun in the end of 1855-56 when a spread of tillage set in and continued steadily. The spread in tillage like the fall in remission was apparently chiefly due to a rise in the price of grain. From 1847-48 to 1854-55 the average yearly collections were £8920 (Rs. 89,200), and from 1855-56 to 1859-60 they were £9996 (Rs. 99,960), that is an increase of £1076 (Rs. 10,760) or twelve per cent. Wái as in other parts of the district considerable areas were taxed at needlessly light rates. In many cases also the rates were unduly high. The rates wanted levelling rather than lowering.²

The twenty-nine villages in the mahalkari's charge were arranged in four classes with highest dry-crop acre rates varying from 4s. 3d. to 2s. 9d. (Rs. 2½ to Rs. 1½). The first class included the extreme

¹ The acres were obtained by turning Capt. Adams' *bighds* into acres at 36 *gunthds* to a *bigha*.

² Capt. W. O. Anderson, Survey Superintendent, 55 of 22nd January 1861 and 67 of 31st January 1861.

Chapter VIII.

The Land.

SURVEY.

Wái,
1860-61.

Chapter VIII.

The Land.

Survey.

Wái,
1860-61.

hill side villages and hill top villages had little continuous tillage. The inferior grains *náchni sáva* and *vari*, which formed the staple food of the hill people, were grown on the hill sides without the help of the plough, one spot being cropped for two or perhaps three years and then left fallow to recover for three to eight years. Some rice was grown in Wái especially close to the hills. In the east *javari bájri* gram and the other crops common to superior dry crop districts thrive well. Nearer the hills the rainfall became too heavy for superior dry crop tillage and almost the only dry crops grown were the hill grains *náchni*, *vari*, and *sáva*. Especially near Wái the villages in the east and south-east of the *mámlatdár's* division had a good deal of garden land. The garden land was partly watered by wells but chiefly by water-courses or *páts* led from streams or *nális*, many of which ran all the year. A good deal of sugarcane was grown. Its juice was made into *gul* or raw sugar which was readily sold in the town of Wái or sent to Poona and Sátára. The better soils without the help of water commonly yielded two crops in one year.

The sub-division was well off for markets. Besides the large town of Wái in the centre where a daily market was held, within the sub-division were minor markets, and beyond the borders were Phaltan, Bhor, Sátára, and Malcolmpeth or Mahábaleshvar. A good made road ran from Wái to Sátára, and the road from Sátára to Poona which ran along the western edge of the *mahálkari's* division gave the villages of that part ready communication with large markets. A made road with a good slope but almost too narrow for carts ran from Wái to Mahábaleshvar up the Pasarni pass. From Wái a bullock cart track by the Kámatki pass and Shirval led about forty-five miles to Poona. The western villages of the *mahálkari's* division had no made road near them. Except a little scattered hand-loom weaving tillage was the only industry. Wái, with about 11,000 people, was the only place of importance in the sub-division. It was a favourite residence for Bráhmans and other men of means and was a good market for local field produce. In the eastern villages the husbandry was decidedly good and the people on the whole were fairly off. Though not uncommon debt was by no means general. In the hill villages the people were as well probably better off than in most hill districts as their produce found a ready sale in the large market of Malcolmpeth.

Captain Adams had surveyed the whole subdivision about 1820 and since 1823-24 his areas had formed the basis of the accounts. Still, under the Rájás' rule and up to the survey settlement, the ancient rates of assessment remained in force. The chief change had been the introduction of *láuni tota* or permanent reductions which were largely granted by the Rájás, though less freely in the west near Sátára than in the east. In Wái as in Koregaon the average assessment was high and the pressure was aggravated by extreme inequality. It was the Rájás' principle to exact the last rupee from good soil and well favoured districts and to give poor land and dry districts at an almost nominal assessment. A common result was that good land passed out of tillage and the people were forced to work the poorer soils. In

Wái Survey Settlement, 1860-61.

DIVISION.	CLASS.	VIL- LAGES.	FORMER.		SETTLED.	
			1859-60.	1860-61.	Waste.	Total.
Mahálkari's Charge.	I	7	Rs. 9311	Rs. 7074	Rs. 193	Rs. 7272
	II	9	8232	8264	92	8356
	III	6	6022	6511	61	6593
	IV	8	8018	10,321	120	10,151
Mámlatdár's Charge.	I	20	40,590	39,815	830	40,681
	II	10	11,071	10,045	177	10,222
	III	4	2066	1540	21	1570
	IV	8	2391	2460	70	2,445
	V	23	6703	6138	70	6503
	VI	0	2415	2732	40	2781
Total ...	...	103	1,04,360	95,279	1700	96,931

Chapter VIII.

The Land.

SURVEY.

Wái,
1860-61.

The proposed rates were sanctioned by Government in February 1861.¹

In 1861-62 the survey settlement was introduced in the Sátára sub-division of 101 villages. Sátára was bounded on the west by the great range which runs parallel to the main crest of the Sahyádris, separated from it by the Koyna valley; on the north by a range of hills separating it from Koregaon and the Kudál valley; on the east by the Krishna; and on the south by a spur which separated it from Tárgaon. The sub-division consisted of two valleys, that of the Yenna or Vena on the north and that of the Urmodi or Parli river on the south of the Sátára fort range. Both these rivers were feeders of the Krishna and their valleys merged into the Krishna valley whose course formed the eastern boundary of the sub-division. Throughout the eastern half of the sub-division the climate was exceedingly favourable to agriculture, the supply both of the early and of the later rains was in general ample and certain, and in most seasons all good dry-crop soils yielded two harvests. Towards the west the rainfall became heavier, till in the hill villages at the head of the Parli valley continuous dry-crop tillage almost entirely gave way to *náchni* and rice. In the centre and east the dry-crop tillage was excellent. A considerable area of garden land was watered by wells and channels or *páts* in the centre and east and almost exclusively by channels in the west. Most parts of the subdivision were well off for made roads. The road from Belgaum by Tárgaon, after crossing the Krishna, ran up the Yenna valley to Sátára, and the road from Sátára to Mahábaleshvar also ran up the Yenna valley. Three other made roads crossed the north of the subdivision, from Sátára to Wái, to Poona, and to Pandharpur, of which all and especially the Poona road were much used. In the south the Parli valley was crossed by the Sátára-Kolhápúr road. The villages towards the head of the Parli valley were the only villages in the sub-division which were badly off for communications. Still even this tract was in no place more than twelve miles from Sátára in a direct line. The Sátára sub-division was exceedingly well off for

Sátára,
1861-62.

¹ Gov. Letter 867 of 20th Feb. 1861; Survey Superintendent, 55 of 22nd January 1861 and 67 of 31st January 1861.

Chapter VIII.

The Land.

Seaver.

W. J.
1860-61.

westerly villages which had the best climate; and the fourth class the dry eastern villages bordering on the Poona-Sátára road between the foot of the Súlpí hills and the Nira bridge. The second and third class villages lay between the first and fourth classes. The *mámlatdár's* seventy-four villages were arranged in six classes with highest dry-crop acre rates varying from 6s. to 2s. (Rs. 3- Re. 1). The first class comprised the villages in the east of the sub-division which were the best dry-crop villages with ample but not excessive rainfall. The second third and fourth classes proceeded in regular order westward, the rainfall becoming too heavy for the best dry-crop tillage and the villages more outlying and cut off from markots. The fifth and sixth classes comprised villages at the tops of valleys between the spurs of hills and on hill sides and hill tops. These hill villages had three kinds of dry-crop land; *jirayat* steadily tilled year after year, of which many villages had little or none; *tisáli* land cropped for three years and then fallowed for one to three or four years; and *kumri* or *kumri* lands cropped two or sometimes three years and then left fallow for six to ten years. On the *tisáli* and *kumri* a scale of rates headed by one rupee was proposed, but the highest acre rates actually levied were 4d. (3 as.) for *kumri* and 9d. (6 as.) for *tisáli* land. On the *jirayat* or continuously tilled lands of the fifth and sixth classes the highest rates proposed were 2s. 3d. and 2s. (Rs. 1½ and Re. 1). As in these hill villages the old assessment was shown in the lump on each holding, no detailed comparison could be made between the former rates and the new rates.

The reason for the unusual number of groups and rates of assessment was the variety in the tillage of the sub-division from the best dry crop to nearly the worst hill land. The following statement shows the different groups with their respective rates:

Witi Survey Rates, 1860-61.

DIVISION.	CLASS.	VIL- LAGES.	HIGHEST DRY-CROP ACRE RATE.	AVER- AGE GARDEN RATE.	RICE LAND.	
					Highest Rate.	Average Rate.
Mámlatdár's Charge.	I	7	Rs. 2 2	Rs. 2 2	Rs.	Rs. a p.
	II	9	1 11	3 8	...	3 3 0
	III	6	1 10	3 0	...	...
	IV	8	1 6	2 12	...	...
Mámlatdár's Charge.	I	20	3 0	6 8	10	2 12 5
	II	10	2 10	5 0	8	5 6 7
	III	4	2 6	4 0	8	3 13 10
	IV	8	2 2	4 0	8	4 11 6
	V	23	Hill vil- lages.	...	7	4 2 10
	VI	9		...	6	4 6 3

The effect of the survey was to lower the rental from £10,437 (Rs. 1,04,370) to £9528 (Rs. 95,280) or about nine per cent. The details are:

ing to those adopted in the mámlatdár's division of Wái which was settled in the previous year were proposed for Sátára. The villages to the east and as far as a little to the west of a north and south line running through Sátára were placed in the first class. Thence to the west the highest rate decreased as the rainfall became more and more excessive and the villages less accessible. In the hill villages where all tillage was broken by fallows the dry-crop rates were much lower than anywhere else. The plain villages were arranged in five classes and the hill villages in two classes. Of the seven classes, the first included all the eastern or plain portion of the sub-division and nearly all the highly assessed villages. In the remaining villages the existing assessment was generally moderate and sometimes low. Everywhere the existing rates on rich soils were out of proportion heavier than those on poor soils which were often given at nominal rates. The following statement shows the different classes and their highest rates of assessment :

Sátára Survey Rates, 1861-62.

CLASS.	VILLAGES.	HIGHEST DRY-CROP ACRE RATE	AVERAGE GARDEN RATE.	RICE LAND.	
				Highest Rate.	Average Rate.
I ...	44	Rs. a.	Rs. a.	Rs. a.	Rs. a. p.
II ...	12	3 0	5 14	9 0	3 7 8
III ...	10	2 10		8 0	4 4 5
IV ...	7	2 6	4 8	7 8	4 5 4
V ...	7	2 2	4 0	7 0	4 11 3
VI ...	11 } Hill VII-	1 14		6 8	4 11 9
VII ...	10 } lages.	1 1	3 0	6 0	5 6 2
		1 0		6 0	4 10 4

On the tillage of 1860-61 the survey rates showed a fall from £9188 to £8593 (Rs. 91,880 - Rs. 85,930) or 6.5 per cent. The details are :

Sátára Survey Settlement, 1861-62.

CLASS.	VILLAGES.	FORMER.	SURVEY.		
		1860-61.	1860-61.	Waste.	Total.
I ...	44	Rs. 71,310	Rs. 61,945	Rs. 2460	Rs. 64,405
II ...	12	6712	6747	120	6867
III ...	10	5391	7054	61	7115
IV ...	7	3007	4111	24	4135
V ...	7	1879	2054	21	2075
VI ...	11 } Hill VII-	2132	2255	6	2261
VII ...	10 } lages.	1461	1762	51	1913
Total ...	101	91,885	85,923	2713	88,671

Except the hill villages the proposed survey rates for the entire sub-division were sanctioned by Government in May 1862. Instead of two hill classes Government made one class assessed at a highest dry-crop acre rate of 2s. (Re. 1).¹

In 1861-62 the survey settlement was introduced into the Jávli sub-division.² Jávli included three distinct sections: The Kudál

*Jávli,
1861-62.*

¹ Government Letter 1943 of 8th May 1862; Major W. O. Anderson, Surv. Supt. 553 of 24th December 1861.

² A group of 37 villages settled in 1858-59 and included in Mahábaleshvar was excluded from this settlement.

Chapter VIII.

The Land.

SURVEY.
Sátára,
1861-62.

markets. The town of Sátára supplied an unfailing demand for every form of local field produce. There were also minor markets in and near the sub-division. The heavy traffic on the trunk roads created an enormous demand for grain especially for cattle fodder.

On the whole the people were well-to-do. There was a good deal of debt. Still, even where the rates pressed heaviest, landholders were able to eke out a living by carting or by labour in Bombay during the fair months. During the fourteen years ending 1860-61 tillage¹ in Sátára varied from 40,201 acres in 1852-53 to 46,740 in 1860-61 and averaged 43,643; collections from £7116 (Rs. 71,160) in 1853-54 to £9188 (Rs. 91,880) in 1860-61 and averaged £8577 (Rs. 85,770); and remissions from £123 (Rs. 1230) in 1858-59 to £1093 (Rs. 10,930) in 1853-54 and averaged £672 (Rs. 6720). The details are:

Sátára Tillage and Revenue, 1847-1861.

Year.	Occu- pied.	Asses- ment.	Reduc- tions.	Remis- sions.	Collec- tions.
	Acres.	Rs.	Rs.	Rs.	Rs.
1847-48	40,520	1,00,183	11,770	2300	91,612
1848-49	40,522	1,05,934	11,633	7471	89,777
1849-50	40,341	1,05,512	11,610	12,159	81,743
1850-51	40,523	1,05,717	11,704	11,567	82,478
1851-52	40,590	1,03,777	11,735	8318	83,664
1852-53	40,201	1,03,240	11,634	10,635	80,960
1853-54	45,633	1,02,007	11,812	19,031	71,163
1854-55	45,620	1,03,074	11,717	6490	84,867
1855-56	45,009	1,02,207	11,070	2621	83,610
1856-57	45,781	1,03,157	11,500	3818	87,833
1857-58	45,089	1,03,601	11,865	2394	89,223
1858-59	46,197	1,04,212	11,533	1220	91,129
1859-60	46,290	1,01,505	12,033	3357	89,115
1860-61	46,740	1,03,514	12,332	1277	91,585
Average	43,643	1,04,303	11,813	6710	85,771

As in Koregaon and Wái the old assessment was extremely unequal, and especially in the east of the sub-division was very high. In the village of Pátáhal near Sátára the dry-crop *bigha* ($\frac{1}{10}$ ths of an acre) rate was said to be as high as £1 and £1 4s. (Rs. 10 and Rs. 12). In this village in 1860-61 the average dry-crop acre rate amounted to 17s. 3d. (Rs. 8 $\frac{1}{2}$). The corresponding dry-crop acre rates were 11s. 4½d. (Rs. 5½) in Gojegaon, 7s. 7½d. (Rs. 3½) in Nisral, 6s. 7½d. (Rs. 3¼) in Chinchnor, and 7s. 1½d. (Rs. 3½) in Angápur. All of these villages contained a large proportion of poor soil, so that without some special help these rates could not have been realised. The explanation was that the government lands in these villages had been excessively taxed under the Rájús to make up for the large area of quit-rent or rent-free land which the villages contained. The same practice existed in many Karád villages. In some cases it was stated that no one was allowed to till alienated land unless he held a certain portion of heavily assessed government land. The *inám*dárs would be greatly benefited by fixing the assessment of the Government land on a just standard.² Survey rates correspond-

¹ The acres were found by turning Capt. Adams' *bighás* into acres at 36 *gunthás* to a *bigha*.

² Major W. C. Anderson, Supt. Rev. Surv. Southern Maráthá Country, 553 of 24th December 1861.

village revenue. The landholders whose names were entered in the accounts tilled part of their lands themselves and sublet parts to others on their own terms. In the Medha and Kudál valleys where was much superior land the rates in neighbouring villages were very unequal. The villages were generally very small, and people living in one village often tilled in another and thus to some extent the heavy assessment of one village was counteracted by light assessment in a neighbouring village. In the hill villages the assessment was generally moderate. For several years before 1862, the revenue had not increased more than ten per cent while produce prices had nearly doubled. Within the four or five years ending 1862 the state of the people had greatly improved. This rise in prices had enabled the people to do almost entirely without remissions and to bring under tillage all but 923 acres of the arable land.¹

During the fourteen years ending 1860-61 collections in Jávli had fallen from £3850 (Rs. 38,500) in 1847-48 to £2194 (Rs. 21,940) in 1853-54 and again risen to £4158 (Rs. 41,580) in 1860-61: and remissions had risen from £233 (Rs. 2330) in 1847-48 to £1695 (Rs. 16,950) in 1853-54 and again fallen to £4 (Rs. 40) in 1860-61. The details are:

Jávli Tillage and Revenue, 1847-1861.

YEAR.	Collec- tions.	Remis- sions.	Reduc- tions.	YEAR.	Collec- tions.	Remis- sions.	Reduc- tions.
	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
1847-48 ...	38,602	2332	6858	1855-56 ...	31,402	6953	7152
1848-49 ...	36,515	4137	6940	1856-57 ...	31,747	6000	7161
1849-50 ...	37,644	3167	6836	1857-58 ...	33,199	405	6923
1850-51 ...	35,535	3405	6735	1858-59 ...	30,802	199	6791
1851-52 ...	39,031	1460	6710	1859-60 ...	41,009	74	6753
1852-53 ...	36,990	2133	7241	1860-61 ...	41,679	30	6679
1853-54 ...	21,943	16,951	7094				
1854-55 ...	36,131	3125	7133	Average ...	30,359	3549	6330

The 141 villages were arranged in seven classes with highest dry-crop acre rates varying from 6s. to 2s. 1½d. (Rs. 3 - 1½d.). The survey rates proposed for Jávli were almost the same as those proposed for the Sátára sub-division. They began with a three-rupee highest dry-crop acre rate for the villages farthest east in the Kudál valley close to the Sátára-Wái road and gradually became smaller towards the western hills. In the sixth and seventh class hill villages the rates both for dry-crop and rice land were slightly in excess over those proposed in the Sátára hill villages, as the nearness of Mahábaleshvar and of Chiplun gave them a decided advantage as regards markets. Garden land was almost confined to the Kudál and Medha valleys. The hill villages and the Koyna valley had very little garden land. For the Jávli garden lands the same rates were adopted as those proposed for Sátára. The following statement shows the number of villages and the survey rates proposed for each class:

¹ Survey Superintendent, 76 of 26th March 1862.

Chapter VIII.

The Land.

SURVEY.

*Jávli,
1861-62.*

Chapter VIII.

The Land.

SURVEY.

Jávli,
1861-62.

valley; the Medha valley up which the Sâtára-Mahábaleshvar road ran; and the upper Koyna valley and a portion of the tableland on each side of the Koyna river. The Kudál and Medha valleys ran from west to east, and the Koyna valley from north to south parallel with the Sahyádris. The three Jávli valleys started from the Mahábaleshvar plateau and were separated by spurs branching from it. Near the Mahábaleshvar plateau the tablelands on their tops broadened till they held many villages. Every variety of climate occurred within Jávli limits. In the extreme east of the Kudál valley near the Wái-Sâtára road the rains were light enough to admit of first class dry-crop tillage, while in the Mahábaleshvar villages the fall of rain varied from about 150 to 370 inches. In the Mahábaleshvar villages nothing could grow but hill grains or rice, and even they failed if planted before the first violence of the monsoon was over. In the eastern villages both of the Medha and of the Kudál valleys especially in the Kudál villages the rainfall was sufficiently moderate to allow of high dry-crop tillage and the better soils without the help of water yielded two crops in the year. Up the western valleys the better dry-crops such as *javri* became less common and at last at the head of the valleys and in the hills most of the land was cropped for two or three years and then left fallow for three to six years. *Náchni, vari*, and other hill grains formed the staple dry crops. In the patches of good land capable of continuous tillage a little barley and wheat were raised. Rice was the staple crop in all these villages and in some villages considerable quantities of sugarcane were grown.

All Jávli hill villages were well off for markets. The large market of Sâtára was within easy reach of the east end of the Medha valley and the large market of Wái was within easy reach of the Kudál valley, and the station of Mahábaleshvar absorbed all the marketable produce of the hill villages which, excepting the extreme southern villages on the Koyna, were all within twelve or fourteen miles of Malcolmpeth. These villages were also within a moderate distance of the tidal port of Chiplun in Ratnágiri from which all sorts of produce went by sea to Bombay. Chiplun was reached by bullock tracks down the Sahyádris. The people of the hill villages were therefore much better off than most hill people. They had a ready market for all produce, also for grass, wood, bamboos, and other house building materials. The station of Mahábaleshvar created a large demand for high paid labour for several months in the year. A considerable bullock traffic between the plains and the port of Mahád also moved up the Medha and Kudál valleys by the Kelgad and Tái passes across the Mahábaleshvar range. This traffic caused a great demand for fodder. Till this survey settlement in all hill villages, even far down the Medha and Kudál valleys, the revenue management was very rude. The lands of a village were generally divided among a certain number of persons, originally of one family and bearing one family name. The lands of each sharer were known to himself and to the other villagers, but there was no precise record of the situation of the lands of each in the accounts. Each person was debited with his share of the

DISTRICTS.

Chapter VIII.

The Land.

SURVEY.

Jatli,
1861-62.

Jatli Survey Rates, 1861-62.

CLASS.	VILLAGES	HIGHEST DRY-CROP ACRE RATE	AVERAGE GARDEN RATE	RICE LAND.	
				Highest Acre Rate.	Average Acre Rate.
I ...	8	Rs. 8	Rs. 4	Rs. 8	Rs. 4
II ...	6	3 0	5 4	0 0	2 10 1
III ...	14	2 10	4 8	8 0	5 0 9
IV ...	7	2 0	4 8	8 0	4 8 6
V ...	14	1 14	4 0	7 5	4 10 4
VI ...	73	1 2	3 4	7 0	5 4 0
VII ...	19 (a)	1 1	3 4	7 5	3 11 11
				7 0	4 14 2

(a) Hill villages and the Koyna valley.

On the tillage of 1860-61 the survey rates showed a fall from £4158 to £4002 (Rs. 41,580 - Rs. 40,020) or 3·7 per cent. The details are:

Jatli Survey Settlement, 1861-62.

CLASS	VILLAGES	FORMER SURVEY.			
		1860-61.	1860-61.	Waste.	Total.
I ...	8	Rs. 6513	6040	Rs. 69	6118
II ...	6	3305	3123	57	3160
III ...	14	6019	5092	4	5005
IV ...	7	2515	2956	5	2501
V ...	14	4580	5162	48	5210
VI ...	73	15,010	13,792	40	13,832
VII ...	19	3137	3030	50	3086
Total ...	141	41,579	40,020	233	40,273

The proposed survey rates were sanctioned by Government in May 1862, with, as in the case of the Sâtara settlement, the alteration of a highest dry-crop acre rate of one rupee for all hill villages.¹

Târgaon,
1861-62.

In the same year (1861-62) the survey settlement was introduced in the Târgaon sub-division. The Târgaon survey group included fifty-five villages, forty-two in the mamlatdâr's division and thirteen in the mahalkari's division. In position the Târgaon sub-division corresponded with the Sâtara sub-division, except that it stretched a little farther east and west. It was bounded on the east by the line of hills which separated the Khatâr and Khânâpur sub-divisions from those in the Krishna valley, Koregaon Sâtara and Karâd. On the west Târgaon reached the main Sahyâdri range including the lower part of the Koyna valley, instead of, as was the case with Sâtara, being bounded by the eastern or Bâmnoli-Gherâdâtegâd range, running parallel with the main crest of the Sahyâdri, which formed the eastern boundary of the Koyna valley. The bulk of the mamlatdâr's villages were in the Krishna valley. Very few were in the side valleys between the spurs of the inner line of the Sahyâdri and of those which formed the eastern boundary of Târgaon. The villages on these spurs to the west and in the valleys between them were nearly all alienated. The Pâtankar alone held forty-three.

¹ Government Letter 1842 of 8th May 1862; Major W. C. Anderson, Surv. Supt. Southern Marâtha Country, 76 of 26th March 1862.

The mahálkari's division included the lower part of the Koyna valley. The Koyna river ran north and south between the main line of the Sahyádris and the parallel range as far as the mahálkari's station of Helváik where it was crossed by a fine bridge built in 1857. At Helváik was a break in the eastern range and the river turned sharply to the east and flowed east to the Krishna at Karád about twelve miles east of the eastern limit of the Helváik mahálkari's charge. In the Krishna valley the rainfall, as a rule, was sufficient and certain, and the best dry crop cultivation flourished. On the superior soils in many cases two dry crops were grown in the same year. Further to the west the rains steadily became heavier and less favourable for superior dry crops, till, on the western border, the bulk of the dry crops were obtained from broken hill tillage.

The main road from Kolhápúr to Sátára passed through the centre of the mámlatdár's villages to the west of the Krishna. A parallel line of road from Karád by Masur joined at Masur the Pandharpur and Kumbhárlí pass road. The Pandharpur road went through Masur and then down the Chorigaon pass by Helváik and the Kumbhárlí pass to Chiplun. Thus the valley of the Krishna and the valley of the Koyna after its easterly turn at Helváik were well provided with roads to the large markets of Karád and Sátára and also to the Ratnágiri port of Chiplun. *Náchni* straw had a very considerable value near all made roads or bullock tracks which passed over the Sahyádris at intervals of every few miles. The surplus produce of the Sahyádrí villages went to the Konkan where was a ready market for all kinds of food. For some years before the survey (1857-1862) it had become common for men to leave their villages between the harvest and sowing season and go in search of labour to Bombay or Khandála. A few even went beyond sea, occasionally, in times of war, to China.¹ The wives and families of absentees were supported in their villages on the produce of the preceding harvest. Even if the whole crop was used by the husbandman and his family without leaving any surplus for sale, the money earned by labour, after paying the assessment, provided what clothing or other articles were required or was spent in clearing debts incurred on marriage ceremonies.² The land was well and carefully tilled and the people seemed well-to-do. There was some debt but high produce prices during the past six years and the opening of fresh markets by road-making had lightened the burden of heavy and uneven assessment. During the fourteen years ending 1860-61 tillage in Tárgaon varied from 50,368 acres in 1851-52 to 54,795 in 1860-61 and averaged 51,995; collections from £7918 (Rs. 79,180) in 1851-52 to £9334 (Rs. 93,340) in 1860-61 and averaged £8660 (Rs. 86,600); and remissions from £48 (Rs. 480) in 1860-61 to £1258 (Rs. 12,580) in 1849-50 and averaged £590 (Rs. 5900). The details are:

Chapter VIII.

The Land.

SURVEY.

Tárgaon,
1861-62.

¹ In 1861 Major Anderson, the Survey Superintendent, in one of the most out of the way parts of the Sahyádris met a man who told him that for some months he had been in China with the Land Transport and had only left Tien Tsin 3½ months before.

² Major W. C. Anderson, Survey Superintendent, 131 of 26th April 1862.

Chapter VIII.

The Land.

SURVEY,
Tárgaon,
1861-62.Tárgaon Tillage¹ and Revenue, 1847-1861.

YEAR.	Occu- pied.	Reduc- tions.	Remis- sions.	Collec- tions.	YEAR.	Occu- pied.	Reduc- tions.	Remis- sions.	Collec- tions.
1847-48	Acres.	Rs.	Rs.	Rs.	1855-56	Acres.	Rs.	Rs.	Rs.
1848-49	60,681	25,192	4078	29,730	1856-57	52,277	21,011	1541	69,644
1849-50	60,457	20,722	5447	81,790	1857-58	52,760	21,379	3227	90,013
1850-51	60,453	20,611	12,677	80,574	1858-59	53,082	21,444	3505	90,238
1851-52	60,688	21,223	11,519	81,275	1859-60	53,961	22,310	790	92,633
1852-53	60,203	21,097	12,137	79,181	1860-61	53,767	21,518	2227	91,107
1853-54	61,853	20,010	11,023	79,842	Average	51,995	21,187	5396	88,025
1854-55	61,481	20,404	8051	81,832					
1855-56	61,805	21,006	8542	84,676					

The fifty-five Tárgaon villages were arranged in six classes and charged highest dry crop acre rates which corresponded very closely with the Sátara rates. The first class comprised all the villages in the centre of the Krishna valley, which were most favourably placed both as regards climate and communications. The second class included the villages immediately under the line of the Bámuoli-Ghorádátégad hills, that is the range parallel with the main crest of the Sahyádris. They were somewhat less favourably placed as regards nearness to lines of made road. This class also included the villages immediately to the west of the first class villages. The third fourth and fifth classes included villages further and further to the west, and the sixth class included three hill villages in the mámlatdár's charge and thirteen hill villages in the mahálkari's charge. The reason why so few villages appeared in the second third fourth and fifth classes was that in the centre and west of the mámlatdár's charge most of the villages were private or *inám*. The average garden land rates were a little higher in the first class than in the Sátara sub-division because the average quality of the Tárgaon garden land was somewhat better than in Sátara. The highest rice land rates from the second class downwards were a fraction lower than in Sátara. The first four classes had only 153 acres of rice land. The assessment both of dry and of wet land in the sixth class or hill villages was considerably lower than that proposed for Sátara and Jávli. The three hill villages in the mámlatdár's division were in out of the way places, and the thirteen hill villages in the mahálkari's division were on the second range of hills to the south of the Koyna and the Kumbhári pass road in the next valley to that of the Koyna in an inferior position to either the Sátara or the Jávli hill villages. The following statement shows the proposed survey rates for the different classes:

Tárgaon Survey Rates, 1862.

CLASS.	Villages.	Highest Dry-crop Acre Rate.	Average Garden Rate.	Rice Land.	
				Highest Rate.	Average Rate.
I.	21	Rs. a.	Rs. a.	Rs. a.	Rs. a. p.
II.	7	3 0	5 12	9 0	3 7 2
III.	1	2 10	5 0	8 0	4 5 4
IV.	2	2 6	4 8	7 8	8 6 10
V.	5	2 2	4 8	7 0	2 0 11
VI.	15	1 14	4 0	7 0	4 13 7
		1 0	2 8	6 0	2 12 8

¹ The survey showed that the former areas were about 20 per cent short of the actual measurements. Still the change in the tillage area from year to year is probably fairly accurate.

On the tillage of 1860-61 the survey rates showed a fall from 1834 to 18658 (Rs. 93,340 - Rs. 86,580) or seven per cent. The tails are :

Tárgaon Survey Settlement, 1861-62.

CLASS.	VILLAGES.	FORMER.	SURVEY.		
		1800-61.	1860-61.	Waste.	Total.
		Rs.	Rs.	Rs.	Rs.
I... ..	24	71,730	61,609	2318	66,927
II... ..	7	14,328	14,000	621	14,621
III... ..	1	1401	1435	...	1435
IV... ..	2	992	814	4	818
V... ..	5	1601	1075	2	1077
VI... ..	10	3230	3011	41	3055
Total ...	55	93,338	86,534	2890	89,424

The new rates showed a large reduction in the first class villages. In five villages the average existing acre rate on the whole occupied by crop lands was over 6s. (Rs. 3), and in three villages the average arden acre rate was over £1 (Rs. 10). These excessive assessments could not be removed without some loss of revenue. In the second, third, fourth and fifth classes the old rates were much more moderate than in the first class, and there was little difference between the estimated gross collections of the existing and the new assessment. In the sixth class or hill villages a rise in the dry crop rates more than made up for a fall in the rice rates. The proposed survey rates for the Tárgaon villages were sanctioned by Government in May 1862.¹

In 1862-63 the survey settlement was introduced into the eighty-eight villages of the Karád subdivision and into the remaining fifty-three villages of the Helvák petty division of Tárgaon the most of which had been settled in the previous year.² Karád was much like Tárgaon and Sátára. It lay immediately to the south of Tárgaon. On the east a range of hills separated it from Chánápur. The town of Karád, a little to the south-east of the centre of the sub-division, was the sacred meeting of the nearly equal sized Krishna and Koyna. Karád consisted of three valleys; part of the Krishna valley whose main direction was north and south; the lower part of the Koyna valley running east and west; and to the south of the Koyna the entire valley of the Kola which passed west between the high spurs up to the interior range of the Sahyádris. Most of the Krishna valley, the lower part of the Koyna valley, and the Kola valley, was the finest alluvial black soil, and the south-west rains were as certain as in Tárgaon and Sátára. Towards the west the rainfall increased, till, in the hill villages at the head of the Kola valley and on the tableland on the top of the

Chapter VIII.

The Land.

SURVEY.
Tárgaon,
1861-62.

Karád,
1862-63.

¹ Government Letter 1841 of 8th May 1862; Major W. C. Anderson, Surv. Supt. Southern Marátha Country, 131 of 26th April 1862.

² At the time of the survey settlement these eighty-eight and fifty-three villages did not belong to Karád and Helvák. In 1862 (Dec. 30) the Survey Superintendent wrote that though great changes had lately been made in the distribution of villages it was more convenient to deal with the groups by their old names than as parts of the different sub-divisions into which they had lately been redistributed.

Chapter VIII.

The Land.

Survey.

Karád,
1862-63.

hills which bounded the Kola valley, the regular dry crops gave place to hill grains grown at intervals of three to six years of fallow. The dry crop tillage of the centre of the sub-division was excellent. Nearly all the villages had some garden land, the whole Government garden area amounting to 4684 acres. Sugarcane, tobacco, and other valuable crops were widely grown. The groundnut was also grown to a great extent, as, for some years before 1862, large quantities had been sent to Europe. Chiefly in the western villages were 1911 acres of Government rice land much of which yielded a second crop of wheat or pulse and occasional crops of sugarcane. Except in the Kola valley the Karád villages were well off for roads and markets. The great road from Belgaum and Kolhapur to Sátara ran through Karád along the right bank of the Krishna. From east to west, also through Karád, the sub-division was crossed by the inland road which passed westward up the left bank of the Koyna by the Kumbhárli pass fifty-five miles from Karád to the tidal port of Chiplun in Ratnágiri. The traffic along these two trunk lines caused a great demand for every kind of fodder. Karád was a very large market and a place of considerable trade and other minor but useful local markets were scattered over the subdivision. Chiefly from the opening of the Kumbhárli pass road and the very high produce prices which had prevailed for eight years before the introduction of the survey, though not without debt, the people were well-to-do.¹ In the Koyna and Krishna valleys the fields were exceedingly well and carefully tilled and the people were prosperous. The people of the upper Kola valley, with excessive rainfall and long distances from markets, were much less well-to-do. During the fifteen years ending 1861-62 tillage² in Karád varied from 71,790 acres in 1847-48 to 78,863 in 1860-61 and averaged 74,359; collections from £14,712 (Rs. 1,47,120) in 1852-53 to £18,581 (Rs. 1,85,810) in 1860-61 and averaged £16,908 (Rs. 1,69,080); and remissions from £25 (Rs. 250)

¹ Karád Survey Report, 466 of 30th Dec. 1862. The following statement shows the produce prices prevailing during the thirteen years ending 1863 at Karád the chief market in south-west Sátara:

Karád Produce Prices: Pounds the Rupee, 1851-1863.

YEAR.	Jrdl.		WHEAT.		GRAM.		Bdfl.	
	January.	June.	January.	June.	January.	June.	January.	June.
1851	73	74	02	60	74	72	70	...
1852	72	03	44	58	54	56	09	...
1853	00	48	52	38	48	42	00	40
1854	72	44	60	31	08	34	60	...
1855	48	31	40	32	31	36	40	26
1856	48	58	34	42	44	60	48	54
1857	04	60	42	38	56	40	02	52
1858	56	50	40	38	44	58	48	46
1859	52	44	30	58	40	50	50	44
1860	44	40	32	30	36	20	40	38
1861	42	30	28	30	34	24	42	30
1862	52	24	30	30	30	22	30	22
1863	23	20	20	18	22	20	20	10

Válva Surv. Rept. 116 of 5th May 1863. These pounds are obtained at the rate of one Sátara *sher* equal to two pounds.

² The acres are obtained from Adams' survey *bighas* on the basis of one *bigha* equal to 36 *gunthas*.

in 1861-62 to £2720 (Rs. 27,200) in 1852-53 and averaged £983 (Rs. 9830). The details are :

Karad Tillage and Revenue, 1847-1862.

Yr.	Occu- pled.	Reduc- tions.	Remis- sions.	Collec- tions.	Yr.	Occu- pled.	Reduc- tions.	Remis- sions.	Collec- tions.
	Acres.	Rs.	Rs.	Rs.		Acres.	Rs.	Rs.	Rs.
1847-48 ...	71,760	21,020	5714	1,70,900	1856-57 ...	74,249	24,811	9122	1,75,707
1848-49 ...	71,030	21,731	12,693	1,61,212	1857-58 ...	74,717	24,000	8639	1,77,471
1849-50 ...	71,879	21,063	14,692	1,61,462	1858-59 ...	77,044	21,645	2057	1,82,781
1850-51 ...	73,852	24,270	6588	1,70,850	1859-60 ...	78,337	25,107	2641	1,82,638
1851-52 ...	73,796	21,943	19,609	1,56,191	1860-61 ...	78,303	21,005	507	1,85,813
1852-53 ...	73,616	25,101	27,107	1,47,120	1861-62 ...	78,237	21,852	254	1,85,702
1853-54 ...	72,074	21,149	14,972	1,51,713					
1854-55 ...	71,793	21,011	19,662	1,50,720					
1855-56 ...	72,763	21,681	7633	1,70,021	Average ...	74,350	21,478	9826	1,69,032

Chapter VIII.

The Land.

SURVEY.

*Karad,
1862-63.*

In addition to the rise of produce prices, which after about 1856 became general over the whole country, certain local causes helped to increase the improvement in Karad. During 1855-56 and 1856-57 there was a large local expenditure on public works. Both the Kumbhārli pass road and the cleared road from Sátára to Kolhápúr were being made and gave full and well paid employment to the labouring classes. The opening of the Kumbhārli pass road was a great source of wealth to the sub-division.

Though Karad had greatly improved during the six years before the survey settlement, the inequalities of the old assessment pressed heavily both on individual holdings and on entire villages. In many cases the extremely high rates of assessment were in practice less burdensome than they appeared. As in other parts of the district the excessive rates were confined to villages with a large area of alienated land. The rule was enforced that no man should till alienated land who did not hold some over-assessed Government land. By this means the proprietors or alienees of rent-free or quit-rent lands, in order to get their lands tilled, had to content themselves with something less than their natural rental because without this concession the holders of over-assessed Government land could not afford to till the alienated land. By this means some additional revenue was indirectly recovered from the holders of rent-free or quit-rent land.¹

Under the survey settlement the eighty-eight Karad villages were arranged in six classes and charged highest dry crop-acre rates of 6s. to 2s. (Rs. 3-1).² The first class contained the villages in the valley of the Krishna and the lower Koyna and Kola valleys near their meeting with the Krishna. They had a moderate and certain supply of rain and were well placed for roads and markets. The second third and fourth classes included the less accessible Koyna

¹ Major W. C. Anderson, Surv. Supt. Southern Marátha Country, 466 of 30th December 1862.

² For Karad the Survey Superintendent proposed to adopt a grouping of villages and rates of assessment the same as those adopted for the neighbouring sub-division of Targaon, which were very similar to the Sátára rates and differed little from those of Wai. He was unwilling to fix a higher basis for the rates because he doubted whether the recent great rise in produce prices would last. Major Anderson, Survey Supt. Southern Marátha Country, 466 of 30th December 1862.

Chapter VIII.

The Land.

SURVEY.

Kardd,
1862-63.

and Kola valley villages further to the west. The second class also included the villages to the east under and among the spurs of the hills to the east of the Krishna valley. The fifth class included the villages at the head of the Kola valley, and the sixth class the hill villages on the slopes and tops of the hills enclosing the Kola valley. The following statement shows the survey rates proposed for the Kardd villages:

Kardd Survey Rates, 1862-63.

CLASS.	Villages.	Highest Dry Crop Acre Rate.	Highest Rice and Garden Acre Rate.
		Rs. a.	Rs.
I	41	8 0	9
II	12	2 10	8
III	11	2 6	7½
IV	8	2 2	7
V	8	1 14	7
VI	8 (a)	1 0	5

(a) Hill villages.

The central first class villages were those where the existing assessment ranged highest, and where the practice of over-assessing government land in the occupation of holders of alienated lands had been commonest. In some of these villages the average existing dry-crop acre rate for the whole village was over 9s. (Rs. 4½). On garden land 10s. (Rs. 8) was a common acre rate and in some villages the average acre rate was as high as £1 4s. (Rs. 12). In the second class the existing assessment was extremely variable, very high in some villages and very low in others. The general result of the survey rates was a slight increase. In the third class villages most of which were high in the Kola valley the existing rates were little lower than in the Krishna valley villages. Before the days of roads the difference between the value of the lands of these two classes may have been small, under present condition the difference was great. The fourth and fifth classes comprised the villages farther up the Kola valley and the sixth class the hill villages. For the sixth class 2s. (Rs. 1) was proposed as the highest dry-crop acre rate but the small area of land which was continuously culturable could alone bear this rate. In pure hill lands whose terms of tillage were separated by five or six years of fallow the survey acre rate ranged from 3d. to 4½d. (2-3 as.). The general result of the whole proposed settlement was a reduction of eleven per cent on the collections of the previous year. The details are:

Kardd Survey Settlement, 1862-63.

CLASS.	VILLAGES.	FORMER.	SURVEY.		
		1861-62.	1861-62.	Waste.	Total.
		Rs.	Rs.	Rs.	Rs.
I	41	1,21,824	1,03,328	5576	1,18,902
II	12	25,926	25,556	1605	23,551
III	11	19,422	14,778	514	15,292
IV	8	6336	5002	351	5413
V	8	8037	7607	275	7772
VI	8	2187	2578	258	2631
Total	88	1,85,702	1,65,297	8004	1,78,061

In 1862-63 along with Karād the survey settlement was introduced into the remaining fifty-three villages of the petty division of Helvāk in Tārgaon, into the rest of which survey rates had been introduced in the previous year. Most of these fifty-three villages were near the Sahyādris. They had not been settled in the previous year because their classification could not be completed in time. All were in the Koyna valley or on the hills by which the Koyna valley was bounded. They joined the Karād portion of the Koyna valley. Along the part of the valley, below the sharp bend from south to east which the Koyna takes at Helvāk, along the Koyna's left bank ran the Karād-Chiplun road. The heavy traffic along this road gave the villages of this section a marked advantage over the villages in the upper part of the valley. This survey group had 1171 acres of Government rice land and 190 acres of Government garden land. In most villages the bulk of the tillage was of hill lands which required fallows. The condition of the people was much the same as in Karād. In the lower Koyna villages they were well-to-do, in the upper hill tracts they were poor.

During the fifteen years ending 1861-62 tillage in Helvāk had varied from 31,492 acres in 1855-56 to 32,364 in 1847-48 and averaged 31,951; collections from £702 (Rs. 7020) in 1853-54 to £1100 (Rs. 11,000) in 1847-48 and averaged £1049 (Rs. 10,490), and remissions from £402 (Rs. 4020) in 1853-54 to nothing and averaged £58 (Rs. 580). The details are:

Helvāk Tillage and Revenue, 1847-1862.

YEAR.	Occupied.	Reductions.	Remissions.	Collections.
	Acres.	Rs.	Rs.	Rs.
1847-48 ...	32,364	8400	1123	11,001
1848-49 ...	32,303	3045	030	10,012
1849-50 ...	32,300	8437	1580	10,372
1850-51 ...	32,177	3685	010	10,508
1851-52 ...	32,125	4170	85	10,870
1852-53 ...	32,180	4204	280	10,083
1853-54 ...	32,180	4170	4010	7021
1854-55 ...	31,070	4103	54	10,701
1855-56 ...	31,492	4307	23	10,558
1856-57 ...	31,070	4104	...	10,620
1857-58 ...	31,704	4154	4	10,709
1858-59 ...	31,770	4163	..	10,742
1859-60 ...	31,801	4118	...	10,803
1860-61 ...	31,833	4118	17	10,844
1861-62 ...	31,674	4093	11	10,777
Average ...	31,951	4021	£84	10,488

The fall in tillage from 32,364 acres in 1847-48 to 31,674 acres in 1861-62, and in collections from £1100 (Rs. 11,000) in 1847-48 to £1078 (Rs. 10,780) in 1861-62, in spite of the great rise in produce prices is remarkable.. The Survey Superintendent explained the fall by the fact that under existing arrangements most of the villages being hill villages paid a lump assessment and the villagers distributed the shares among themselves. In this way all the arable area was shown as occupied. Since the opening of the Kumbhārli pass the condition of the people had greatly improved. The survey rates applied to the Tārgaon villages settled in the previous year proved suitable to these villages. According to their position they fell into four classes with highest dry-crop acre rates varying from

Chapter VIII.

The Land.

SURVEY.
Helvāk,
1862-63.

Chapter VIII.
The Land.SURVEY.
Helvák,
1862-63.

4s. 3d. (Rs. 2½) to 2s. (Rs. 1) and highest garden acre rates varying from 14s. (Rs. 7) to 10s. (Rs. 5). The details are:

Helvák Survey Rates, 1862-63.

CLASS.	VILLAGES.	Highest Dry-Crop Acre Rate.	Highest Garden and Rice Acre Rate.
		Rs. a.	Rs.
I	2	2 2	7
II	12	1 14	7
III	7	1 0	7
IV	32 (a)	1 0	5

(a) IIII villages.

On the tillage of 1861-62 the survey rates showed a rise from £1078 (Rs. 10,780) to £1388 (Rs. 13,880) or twenty-eight per cent. The details are:

Helvák Survey Settlement, 1862-63.

CLASS.	VILLAGES.	FORMER.				SURVEY.	
		1861-62.		1861-62.		Waste.	Total.
		Rs.	Rs.	Rs.	Rs.		
I	2	1511	1025	10	1044		
II	12	5932	5430	10	5440		
III	7	662	881	4	886		
IV	32	4672	5614	135	5749		
Total ...	53	10,777	13,881	177	14,058		

The grounds for the increase of twenty-eight per cent in the Government demand on these villages were the opening of the Kumbhádi pass road and the consequent great increase in produce prices.

The proposed survey rates for the Karád and Helvák villages were sanctioned by Government in March 1863.¹

Válva,
1862-63.

In 1862-63 the survey settlement was also introduced into the Válva sub-division of 103 Government villages. As several changes had lately been made in this group of villages the Survey Superintendent dealt with it according to the old boundaries. The Válva group of villages lay in the south-west of the district in the corner between the Várna and Krishna rivers. It was bounded on the north by Karád, on the north-east and east by the Krishna, and on the south and south-west by the Várna. On the western half of the northern boundary Válva was separated from Karád by a lofty spur of the Sahyádris, which in the fifteen miles in the west reduced Válva to a strip of not more than three miles wide. The east, near the meeting of the Várna and Krishna, was a rich black plain. Towards the west the country became more hilly, broken by small spurs from the Sahyádris, and with tracts of *mál* or stony land. The west of Válva was exceedingly hilly; the tract between the

¹ Gov. Res. 693 of 4th March 1863; Major W. C. Anderson, Surv. Supt. 466 of 30th Dec. 1862; and Mr. R. E. H. Light, Asst. Supt. 26th November 1862.

Várna river and the lofty spur on the north was roughened with small spurs and branches. The rainfall varied greatly in different parts. On the Sahyádris and for some miles down the Várna valley the fall was too heavy for any dry-crop tillage except hill grains. Further east the rainfall became more and more moderate and seasonable, till to the east of the centre of the sub-division the general average of the rains was all that could be wished for the best dry crop tillage. The centre and west had much rice and garden land, the garden land watered both from wells and watercourses, and yielding considerable crops of sugarcane. The soil and climate of some of the eastern villages were excellently suited to cotton. But in the ordinary state of the cotton market grain and fodder paid better than cotton. The acre outturn of New Orleans was at least fifty per cent more valuable than that of local cotton.¹ The Válva sub-division was crossed from north to south by the Sátára-Kolhápúr road and from it a cleared branch of about ten miles passed south-west to Battis-Shirála. These were the only made roads in the sub-division. Most of the east and centre was level enough to admit of cart traffic by the ordinary country tracks during nine months of the year. The main lines of export were two, to the east for rice and other hill produce to the great markets of Sāngli and Miraj, and to the coast with grain and oil seed. Communication with the coast was either by the circuitous route of Karíd and the Kumbhárli pass to Chiplun or by bullock track by Malkápur a large trade centre in Kolhápúr down the Ámba pass to the tidal port at Rájápur, or by a second bullock track which followed the left bank of the Várna and descended the Tivra pass to Sangameshvar in Ratnágiri. The people of Válva appeared (1863) on the whole prosperous. Compared with Karíd or Tásgaon the existing assessment was light. These low rates were due to the distance of Válva from Sátára. Under the former rule in all the sub-divisions near the capital the assessment had been forced to the highest point. In the more distant sub-divisions, such as Bijápur and Pandharpur, the old revenue management was very lax. The distance from the capital allowed the district and village officers to settle matters among themselves with much less check or interference on the part of the head-quarters officials than in parts near Sátára.

During the fifteen years ending 1861-62 tillage in Válva had fallen from 110,711 acres in 1847-48 to 108,543 in 1853-54 and again risen to 113,711 in 1861-62; collections had fallen from £21,077 (Rs. 2,10,770) in 1847-48 to £19,178 (Rs. 1,91,780) in 1851-52 and again risen to £23,460 (Rs. 2,34,600) in 1861-62; and remissions had risen from £1303 (Rs. 13,030) in 1847-48 to £3635 (Rs. 36,350) in 1851-52 and again fallen to £147 (Rs. 1470) in 1861-62. The details are:

¹ In 1863 (116 of 5th May) Major Anderson the Surv. Supt. wrote to the Collector of Sátára: Should the attempt to introduce New Orleans cotton prove successful a considerable addition to the present supply of cotton may be expected from Válva and its neighbourhood. Much land in the Kolhápúr Sāngli and Miraj states would yield good New Orleans. Once show the people that New Orleans grows and pays in Válva and it will spread to all the neighbouring state and alienated villages. Bom. Gov. Sel. LXXV. 7-8.

Chapter VIII.

The Land.

Survey.

Válva,
1862-63.

Chapter VIII.

The Land.

Survey.

Válva,
1817-62.

Válva Tillage and Revenue, 1847-1862.

YEAR.	Occupied.	Reductions.		Collections.
		Acres.	Rs.	Rs.
1847-48	110,711	21,874	13,631	2,10,164
1848-49	108,419	21,420	13,673	1,98,428
1849-50	104,734	24,163	40,251	1,57,672
1850-51	104,021	22,222	12,044	2,15,453
1851-52	100,159	27,127	20,344	1,91,751
1852-53	100,776	27,074	24,145	2,03,076
1853-54	101,513	27,742	1,000	2,20,603
1854-55	110,012	27,792	1,000	2,26,415
1855-56	110,772	24,163	2,221	2,26,419
1856-57	110,870	24,174	2,157	2,24,943
1857-58	111,600	27,851	21,425	2,10,686
1858-59	112,212	27,742	1,071	2,21,606
1859-60	113,012	27,726	4,171	2,20,061
1860-61	114,574	27,679	2,423	2,27,942
1861-62	117,711	27,671	1,170	2,31,003

The very slight increase in the tillage area from 110,711 acres in 1847-48 to 117,711 acres in 1861-62 was remarkable. The returns were of little value as the survey measurements showed that more than one-fourth of the area under tillage had not been brought to account. Of the whole area of 157,120 acres shown by the survey measurements as much as 10,777 acres were excellent garden and rice land. So that the existing acre rate (Rs. 1 *as.* 7½) could not on the whole be heavy though faulty distribution caused individual hardship. Except in 1857-58 when there was a serious local failure of rain, since the rise of prices which set in about 1855 remissions had greatly decreased. With the prices which ruled during some years before the settlement the rates were very light. Under the survey settlement the 103 Válva villages were arranged in six classes with highest dry crop acre rates varying from 5s. 3d. to 2s. (Rs. 2½-*Rs.* 1). The villages in the first class were close to the Karád sub-division in the Krishnā valley. The second class villages included the whole of south-eastern and central Válva to a little west of the Kolhápúr-Sátára road, and were bordered on the east by some Tásgaon villages. For these a highest dry crop acre rate of 4s. 9d. (Rs. 2½) was proposed.¹ For the remaining classes, rates of 4s. 3d., 3s. 9d., 3s. 3d., and 2s. (Rs. 2½, Rs. 1½, Rs. 1½, and *Rs.* 1) were proposed according as the villages lay more towards the west up to the Sahyádris. On the tillage of 1861-62 the survey rates showed a rise from £23,460 (Rs. 2,34,600) to £25,349 (Rs. 2,53,490) or eight per cent. The details are:

¹ The highest dry crop acre rate for Tásgaon which was settled in 1852-53 was *Rs.* 2. This, in 1863 when Válva was settled, was considered extraordinarily low, as prices had doubled between 1852 and 1863. Besides the climate of central Válva was decidedly more certain than that of Tásgaon. On these grounds the Válva survey rate was 9d. (6 *as.*) higher than the Tásgaon rate. Bom. Gov. Sel. LXXV. 12.

Válva Survey Settlement, 1862-63.

CLASS.	VILLAGES.	FORMER.	SURVEY.				
		1801-02.	1861-62.	Waste.	Total.	Highest Dry Crop Acre Rate.	Highest Rice and Garden Rate.
		Rs.	Rs.	Rs.	Rs.	Rs. a.	Rs. a.
I ...	10	61,663	62,863	2166	65,029	2 10	8 0
II ...	37	1,28,664	1,46,766	4437	1,51,103	2 6	7 8
III ...	11	13,653	13,639	379	14,018	2 2	7 0
IV ...	16	14,811	16,634	418	17,402	1 14	7 0
V ...	12	9600	10,223	375	10,603	1 10	6 0
VI ...	18	2009	3026	1395	4421	1 0	5 0
Total ...	103	2,34,605	2,53,401	9170	2,62,661	.....	.....

A considerable part of the increase of revenue was from the assessment of inferior soils of which there were considerable tracts in the centre of the sub-division. Under former prices the cultivation of these soils would not pay; they were considered unarable, never having been tilled within the memory of man. They were used by the nearest landholder without being brought to account. This to some extent explains the great excess in occupied area shown by the survey. Existing high prices made these poor lands profitable. At the settlement they were often the object of keen competition. Thus the assessable area was very considerably increased. The survey rates proposed for Válva were sanctioned by Government in June 1863.¹

The available revenue returns show that a marked increase of revenue accompanied and followed the introduction of the revenue survey. The revenue rose from £113,956 (Rs. 11,39,560) in 1855 when the revenue survey assessment was introduced in seventeen villages to £136,298 (Rs. 13,62,980) in 1865 when the new rates had been introduced over the whole 981 villages. Since 1864-65 it slowly increased till it reached £137,278 (Rs. 13,72,780) in 1874-75. In the next seven years it fell to £135,946 (Rs. 13,59,460) in 1881-82. The details are:

Chapter VIII.

The Land.

SURVEY.
Válva,
1862-63.SURVEY RESULTS,
1854-1882.

Sātdra Survey Results, 1854-1882.

YEAR.	GOVERNMENT.						
	Occupied.				Waste.		
	Area.	Assess-ment.	Remis-sions.	For Collec-tion.	Area.	Assess-ment.	Grazing Fees.
	Acres.	Rs.	Rs.	Rs.	Acres.	Rs.	Rs.
1854-55 ...	832,695	18,03,115	2,04,581	10,09,731	185,183	...	18,155
1855-56 ...	820,601	14,13,805	8,02,117	11,11,683	185,632	...	19,022
1856-57 ...	1,053,084	13,03,491	1,82,000	11,80,493	205,020	...	20,976
1861-62 ...	1,103,348	12,40,034	80,663	11,60,483	107,003	...	18,402
1864-65 ...	1,378,030	11,90,002	254	11,80,748	55,409	14,624	6208
1869-70 ...	1,416,480	12,04,776	350	12,04,426	40,327	12,597	15,856
1874-75 ...	1,401,751	11,95,612	890	11,01,710	38,941	8101	2359
1876-77 ...	1,390,082	11,83,015	435	11,87,580	43,000	9031	3531
1877-78 ...	1,383,708	11,80,718	2410	11,81,284	41,878	10,187	4010
1878-79 ...	1,380,946	11,80,203	470	11,85,733	40,544	10,678	2377
1879-80 ...	1,386,022	11,84,812	217	11,84,605	50,605	11,890	1861
1880-81 ...	1,378,540	11,83,166	407	11,82,650	45,637	10,125	1877
1881-82 ...	1,307,012	11,80,430	161	11,80,282	71,611	15,702	2220
	1,300,734	11,80,244	143	11,80,096	77,012	17,671	2908

¹ Gov. Res. 2110 of 27th June 1863; Major W. C. Anderson, Surv. Supt. Southern Marātha Country, 116 of 5th May 1863; and Mr. Light, Asst. Supt. 8th Jan. 1863.

DISTRICTS.

Chapter VIII.

The Land.

SURVEY RESULTS,
1854-1882.

Siddra Survey Results—continued.

YEAR.	ALIENATED.			TOTAL.			OUTSTANDING.	SURVEYED AND SETTLED VILLAGES
	Area.	Assessment.	Quit-Rent.	Area.	Assessment.	For Collection.		
	Acres.	Rs.	Rs.	Acres.	Rs.	Rs.	Rs.	
1854-55 ...	...	...	...	1,222,014	...	11,39,564	1775	17
1855-56 ...	...	...	...	1,223,792	...	11,62,940	1817	32
1856-59 ...	...	...	...	1,605,788	...	12,31,317	394	267
1861-63 ...	...	...	...	1,716,606	...	12,72,894	...	783
1864-65 ...	365,459	4,48,599	1,64,023	1,799,067	16,51,125	13,62,984	...	981
1869-70 ...	372,298	4,52,623	1,54,784	1,835,105	16,69,996	13,72,566	172	...
1874-75 ...	381,786	4,66,074	1,75,201	1,825,481	16,70,087	13,72,770	1227	...
1876-78 ...	335,533	4,72,402	1,70,645	1,825,879	16,70,108	13,63,059	17,906	...
1876-77 ...	386,789	4,74,398	1,77,808	1,825,370	16,71,298	13,65,612	1,20,191	...
1877-78 ...	386,683	4,74,117	1,76,793	1,824,073	16,70,393	13,65,503	25,537	...
1878-79 ...	386,889	4,74,174	1,77,230	1,823,477	16,70,376	13,63,636	49,123	...
1879-80 ...	386,636	4,74,334	1,77,511	1,810,772	16,68,165	13,62,007	21,947	...
1880-81 ...	386,606	4,74,320	1,77,471	1,825,783	16,70,458	13,59,979	10,986	...
1881-83 ...	384,275	4,69,825	1,70,453	1,822,721	16,67,840	13,59,457	1040	...

SECTION V.—SEASON REPORTS.

SEASON REPORTS.

The following is a summary of the chief available season details during the thirty-four years ending 1882-83 :

1849-50.

A failure of rain in 1849, in spite of liberal remissions, was followed by a shrinkage of tillage in Bijápúr and Khánápúr. The season was also very bad in Karád and Válva, but there the landholders were for the most part better off, and could continue to hold their fields in spite of a bad season.¹

1850-51.

In 1850 much of the early or *kharif* crops which were nearly ruined from want of rain were saved by heavy showers at the end of the season. As the crops in Khánápúr and Bijápúr were mostly early, larger remissions were given in these two sub-divisions than in Karád and Válva, where the late harvest was the most important. The cold weather crops were nearly failing when a very heavy and timely fall of rain in December made the season in Karád and Válva one of the best known for years.²

1851-52.

The season of 1851 was an average one with a sufficient but ill-timed rainfall. The revenue of 1851-52 showed a decrease of about £5380 (Rs.53,800). The fall was due to the abolition of the exchange tax and to the liberal remissions in the south and east.³

1855-56.

In 1855 the early rain was very scanty, and the early crops suffered considerably. The latter rains were abundant and the late harvest was good in all parts of the district except Jávli, Khatáv, Khánápúr, and Pandharpur where the early harvest is of most importance.⁴

1856-57.

In 1856 the fall in the early part of the monsoon was very scanty, and the early crops suffered in all parts of the district except in Válva. The late or *rabi* crop yielded a good harvest and the season was healthy.⁵

¹ Bom. Gov. Rev. Rec. 22 of 1852, 133. This information is for Karád, Válva, Khánápúr, and Bijápúr only. The district annual reports for 1847-48, 1848-49, and 1849-50 are not available. Collector, 3153 of 2nd June 1883.

² Bom. Gov. Rev. Rec. 22 of 1852, 148-149.

³ Bom. Gov. Rev. Rec. 16 part 9 of 1856, 2514. The reports for 1852-53, 1853-54, and 1854-55 are not available. Collector, 3349 of 8th June 1883.

⁴ Bom. Gov. Rev. Rec. 17 of 1860, 5.

⁵ Bom. Gov. Rev. Rec. 17 of 1860, 148.

In 1857-58 rain fell abundantly in easterly showers at the beginning of the south-west monsoon and the prospects of the season appeared favourable throughout the district. Later on the rain failed in the eastern sub-divisions of Khatáv, Khánápur, Pandharpur and Bijápur, and parts of the sub-divisions of Válva and Wái, and the outturn of the early or *kharif* crops was small. In the remaining sub-divisions the fall of rain was seasonable and the harvest was above the average. Except in Khatáv and Bijápur and in parts of Wái the *rabi* or late crops yielded a good return. The season was healthy. The collections were £144,813 (Rs. 14,48,130), £9727 (Rs. 97,270) were remitted, and £10 (Rs. 100) left outstanding.

In 1858-59 the fall in the early part of the south-west rains was scanty and the early crops in light soils suffered. With this exception both the early and late harvests were good. The district was on the whole healthy. The collections rose from £144,813 to £152,794 (Rs. 14,48,130 - Rs. 15,27,940), £3384 (Rs. 33,840) were remitted, and £5 (Rs. 50) left outstanding.

The season of 1859-60 was scarcely an average one. Public health was not good; cholera fever and dysentery prevailed. The collections rose from £152,794 to £155,025 (Rs. 15,27,940 - Rs. 15,50,250), £4076 (Rs. 40,760) were remitted, and £4 (Rs. 40) left outstanding.

In 1860-61 the rainfall was favourable and the early crops yielded a good return except in the mámlatdár's division of Válva and in the mahálkari's division of Wái, where they suffered from want of rain and from the ravages of insects. In January 1861, except the *shálu* or late *juári*, which suffered from insects in the Koregaon and Bijápur sub-divisions, from excessive heat in the Sátár sub-division, and from excessive moisture in the Karád and Jávli sub-divisions, the late crops promised a good harvest. Disease was slightly prevalent among men and cattle throughout the district. The collections rose from £155,025 to £161,556 (Rs. 15,50,250 - Rs. 16,15,560), £1555 (Rs. 15,550) were remitted, and there were no outstandings.

In 1861-62 the rainfall though sufficient was ill-timed, and, except of rice *nágli* and *síva*, there was an extensive failure of the early crops. Cholera prevailed to some extent and cattle disease was present in a few places. The collections rose from £161,556 to £170,793 (Rs. 16,15,560 - Rs. 17,07,930), £2805 (Rs. 28,050) were remitted, and there were no outstandings.

In 1862-63 the early rains were very short and the early crops to a great extent failed. Later in the season, during September and October, heavy showers improved the prospects and enabled the cultivators to sow with late crops much land in which the early crops had either not been sown or had failed. The return from these late or *rabi* crops was (March 1863) expected to be sufficient to make good the losses caused by the failure of the early rains. Public health was good. Cholera and in a few places fever and ague appeared, but did not become general. In July and August cattle

Chapter VIII.

The Land.

SEASON REPORTS.

1857-58.

1858-59.

1859-60.

1860-61.

1861-62.

1862-63.

Chapter VIII.
The Land.
SEASON REPORTS.

in some of the sub-divisions died from want of fodder. The collections fell from £170,793 to £161,685 (Rs. 17,07,930 - Rs. 16,16,850), £3961 (Rs. 39,610) were remitted, and £27 (Rs. 270) left outstanding.

1863-64.

In 1863-64 in the early part of the monsoon the rainfall was generally scanty and insufficient. Later in the season, except in Mán, Málairas, and Pandharpur, the fall was more general and satisfactory. With these exceptions the season was on the whole an average one. Cholera prevailed and cattle disease to a trifling extent. The collections rose from £161,685 to £184,919 (Rs. 16,16,850 - Rs. 18,49,190), £2641 (Rs. 26,410) were remitted, and £171 (Rs. 1710) left outstanding.

1864-65.

In 1864-65 to the end of August the rainfall was seasonable and abundant, but a widespread failure of the September-October rains damaged both the early and the late harvests. Cholera prevailed slightly. The collections fell from £181,919 to £174,085 (Rs. 18,49,190 - Rs. 17,40,850), £58 (Rs. 580) were remitted, and £212 (Rs. 2120) left outstanding.

1865-66.

In 1865-66 the rainfall though not seasonable was sufficient and the early or *khari* crops were good. The late or *rabi* crops were (February 1866) also generally good and promised a fair harvest. The season was healthy. The collections fell from £174,085 to £172,239 (Rs. 17,40,850 - Rs. 17,22,390), £55 (Rs. 550) were remitted, and £12 (Rs. 120) left outstanding.

1866-67.

In 1866-67 in the four sub-divisions of Mahábaleshvar, Pátan, Karád, and Tásgaon, the early harvest was good. In Koregaon, Sátára, Jávli, Válva, and Shirála it was average, and in Tárgaon, Wái, Khatáv, Khánápur, Mán, and Málairas it was poor. In all except Khatáv, Khánápur, Mán, and Málairas, the prospects of the late harvest were (February 1867) good. Fever and cholera prevailed to a slight extent, but on the whole public health was good. The collections fell from £172,239 to £172,052 (Rs. 17,22,390 - Rs. 17,20,520), £39 (Rs. 390) were remitted, and £18 (Rs. 180) left outstanding.

1867-68.

In 1867-68 the season was on the whole good. The early crops yielded a very good harvest especially in the east and the late crops thrived generally and promised a good return. Public health was good though fever was prevalent. The collections fell from £172,052 to £171,165 (Rs. 17,20,520 - Rs. 17,11,650), £152 (Rs. 1520) were remitted, and £16 (Rs. 160) left outstanding.

1868-69.

In 1868-69 the early fall was general and favourable to the early crops which promised well. But the late rains were short and the late crops were injured to some extent especially in Málairas where the outturn was small. Cholera and fever were widespread but slight. The collections fell from £171,165 to £170,256 (Rs. 17,11,650 - Rs. 17,02,560), £48 (Rs. 480) were remitted, and £211 (Rs. 2110) left outstanding.

1869-70.

In 1869-70 the rainfall was abundant and seasonable and the early harvest was excellent. In January 1870 the late crops were also thriving and promised a good harvest. Much heavy rain fell

in November and December. Public health on the whole was good. The collections fell from £170,256 to £169,230 (Rs. 17,02,560 - Rs. 16,92,300), £123 (Rs. 1230) were remitted, and £84 (Rs. 840) left outstanding.

In 1870-71 the early rains were not seasonable and in some parts of the district sowing was kept back. Later on the fall of rain was so incessant and excessive as to injure the crops. The early crops on the whole yielded an average harvest, and in January 1871 the late crops promised well. During the early part of the season fever was general but seldom fatal, and during August and September there was much cholera. A slight epidemic of cattle disease passed over some of the sub-divisions. The collections fell from £169,230 to £168,568 (Rs. 16,92,300 - Rs. 16,85,680), £49 (Rs. 490) were remitted, and £60 (Rs. 600) left outstanding.

In 1871-72 the rainfall was scanty. In the west the early crops yielded a fair return; in the east from want of rain the early crops were in most parts not sown, and where they were sown the yield was small. The late crops where sown withered for want of late rain which failed almost throughout the whole of the district. Cholera and fever prevailed to a slight extent, and cattle disease appeared in some sub-divisions. The collections fell from £168,568 to £166,636 (Rs. 16,85,680 - Rs. 16,66,360), £286 (Rs. 2860) were remitted, and £2494 (Rs. 24,940) left outstanding.

In 1872-73 the rainfall was on the whole seasonable. The early harvest was good except in some of the hill villages of Jávli, Pátan, Wái, and Válva. In December 1872 the cold weather crops promised well. Slight fever and cholera prevailed, but the season both for men and for cattle on the whole was healthy. The collections rose from £166,636 to £168,810 (Rs. 16,66,360 - Rs. 16,88,100), £197 (Rs. 1970) were remitted, and £195 (Rs. 1950) left outstanding.

In 1873-74 the rainfall was on the whole seasonable and plentiful. Both the early and late harvests were good. Except slight fever and dysentery there was little sickness, and cattle also were healthy except in Válva and Pátan. The tillage area fell from 1,660,362 to 1,658,080 acres and the collections from £168,810 to £165,190 (Rs. 16,88,100 - Rs. 16,51,900), £243 (Rs. 2430) were remitted, and £281 (Rs. 2810) left outstanding.

In 1874-75 the rainfall was seasonable and plentiful. All over the district the early harvest was about an average and in December 1874 the late crops were promising. The public health was good. The tillage area fell from 1,658,080 to 1,650,015 acres and the collections from £165,190 to £161,456 (Rs. 16,51,900 - Rs. 16,44,560), £121 (Rs. 1210) were remitted, and £555 (Rs. 5550) left outstanding.

In 1875-76 the rainfall was plentiful but unseasonable, heavy at first and scanty in the latter part of the season. The early crops were damaged by excessive rain, and in some places by floods, but the outturn was not below the average. The late harvest was rather below the average owing to want of rain. Cholera prevailed during

Chapter VIII.

The Land.

SEASON REPORTS.

1870-71.

1871-72.

1872-73.

1873-74.

1874-75.

1875-76.

Chapter VIII.
The Land.
SEASON REPORTS.

1876-77.

part of the year, but public health on the whole was good. The tillage area fell from 1,650,015 to 1,421,067 acres and the collections from £164,456 to £155,794 (Rs. 16,44,560 - Rs. 15,57,940), £92 (Rs. 920) were remitted, and £414 (Rs. 4140) left outstanding.

In 1876-77 the rainfall besides being short was very ill-timed and the season over the east of the district was one of famine. The early crops suffered considerably and very little of the late crops were sown. Cattle suffered greatly from the want of fodder. Cholera was general and the mortality high. The tillage area fell from 1,421,067 to 1,418,004 acres and the collections from £155,794 to £130,470 (Rs. 15,57,940 - Rs. 13,04,700), £288 (Rs. 2880) were remitted, and £25,185 (Rs. 2,51,850) left outstanding.

1877-78.

In 1877-78 the rainfall was favourable and the season was good. Cholera, fever, and small-pox prevailed. The tillage area fell from 1,418,004 to 1,415,242 acres. The collections rose from £130,470 to £151,551 (Rs. 13,04,700 - Rs. 15,15,510), £139 (Rs. 1390) were remitted, and £5080 (Rs. 50,800) left outstanding.

1878-79.

In 1878-79 in October a very heavy fall of rain did much injury to the early crops. Rats and locusts damaged the cold weather crops, but the harvest was fair. A fatal form of fever prevailed during the cold weather. The tillage area fell from 1,415,242 to 1,410,218 acres and the collections from £151,551 to £150,641 (Rs. 15,15,510 - Rs. 15,06,410), £116 (Rs. 1160) were remitted, and £5574 (Rs. 55,740) left outstanding.

1879-80.

In 1879-80 early in the season rats threatened to be troublesome, but the heavy rains of July and August freed the district from the pest. Both early and late crops were everywhere good and in parts excellent. The season was healthy. The tillage area fell from 1,410,218 to 1,404,949 acres, and the collections rose from £150,641 to £152,006 (Rs. 15,06,410 - Rs. 15,20,060), £100 (Rs. 1000) were remitted, and £3288 (Rs. 32,880) left outstanding.

1880-81.

In 1880-81 the short rainfall caused a want of water during the hot months. But as the fall was singularly well-timed, the harvest, especially the cold weather harvest, was one of the richest reaped for years. The season was very healthy. The tillage area fell from 1,404,949 to 1,392,916 acres and the collections rose from £152,006 to £153,540 (Rs. 15,20,060 - Rs. 15,35,400), £57 (Rs. 570) were remitted, and £1210 (Rs. 12,100) left outstanding.

1881-82.

In 1881-82 the rainfall was unequally distributed, being in some places above and in others below the average. The July and August falls were scanty, but most of the early crops were saved by good September and October rain. The late crops were generally good. Except in Tāsgaon, Khánápur, part of Válva, and Khandála, the season was favourable. Cholera prevailed in all the subdivisions and caused 1508 deaths, and guineaworm was common owing to the inferior water-supply. The tillage area fell from 1,392,916 to 1,386,746 acres. The collections rose from £153,540 to £154,989 (Rs. 15,35,400 - Rs. 15,49,890), £178 (Rs. 1780) were remitted, and £192 (Rs. 1920) left outstanding.

In 1882-83 the season was on the whole favourable. Except in Karád, the rainfall was much above the average in all the subdivisions. Partial damage was caused by excess of rain in some sub-divisions. Locusts spread over a large portion of the district, but, except in hill villages in Wái and Jávli, did no serious injury. The November rains were very favourable to the late crops. Except that cholera proved fatal in 993 cases, public health was on the whole good. The tillage area fell from 1,386,746 to 1,384,254 acres. The collections rose from £154,989 to £155,270 (Rs. 15,49,890 - Rs. 15,52,700), £230 (Rs. 2300) were remitted, and £58 (Rs. 580) left outstanding.

The following statement shows in tabular form the available yearly statistics of tillage and land revenue during the twenty-six years ending 1882-83:

Sátára Tillage and Revenue, 1857-1883.

YEAR.	TILLAGE.	LAND REVENUE.			
		Remitted.	For Collection.	Out-standing.	Collected.
	Acres.	Rs.	Rs.	Rs.	Rs.
1857-58	...	97,275	14,49,227	69	14,49,129
1858-59	...	93,835	16,27,991	64	16,27,937
1859-60	...	40,762	16,80,297	83	16,80,217
1860-61	...	16,546	16,15,645	...	16,15,605
1861-62	...	29,051	17,07,920	...	17,07,920
1862-63	...	39,613	16,17,125	270	16,16,855
1863-64	...	26,410	18,50,901	1713	18,49,188
1864-65	...	640	17,42,664	2110	17,40,552
1865-66	...	652	17,22,610	117	17,22,503
1866-67	...	383	17,20,700	143	17,20,557
1867-68	...	1510	17,11,895	159	17,11,736
1868-69	...	478	17,04,670	2110	17,02,560
1869-70	...	1220	16,93,143	840	16,92,303
1870-71	...	469	16,86,242	601	16,85,641
1871-72	...	2803	16,91,307	24,045	16,67,262
1872-73	1,400,362	1940	16,00,051	1054	16,00,003
1873-74	1,409,080	2429	16,51,793	2906	16,51,002
1874-75	1,450,915	1209	16,70,711	6560	16,64,151
1875-76	1,421,067	917	16,62,052	4141	16,57,911
1876-77	1,418,001	2850	16,56,546	2,51,849	16,04,727
1877-78	1,416,542	1388	16,69,310	70,796	16,15,514
1878-79	1,410,218	1161	16,62,149	64,742	16,00,407
1879-80	1,401,949	1002	16,52,945	34,883	16,20,062
1880-81	1,394,016	699	16,47,493	12,090	16,35,403
1881-82	1,386,746	1777	16,61,604	1017	16,60,587
1882-83	1,384,254	2302	16,53,280	683	16,52,597

Chapter VIII.
The Land.
SEASON REPORTS.
1882-83.

CHAPTER IX.

JUSTICE.

Chapter IX.
Justice.UNDER THE
PESHWÁS,
1749-1818.

UNDER¹ the Peshwás (1749-1818), except in a few large cities which had occasionally exclusive civil courts mostly deciding suits referred by the Peshwás, there were no independent civil courts. With little or no control from the central government the office of civil judge was usually combined in the same office with that of political chief, commander of troops, collector of revenue, and police magistrate, and as his military, fiscal, or magisterial duties were more pressing and perhaps more attractive than the hearing and decision of suits, the judicial duties except under special interest or favour were considered subordinate and received little attention. Thus, as there were few independent civil courts in which the people could seek redress as a matter of right, civil justice in rural parts was chiefly administered among husbandmen by the village council or *pancháyat*, among traders by the trade or caste guild or *maháján*, and among the military classes by the military commander. In cases in which the suitor was a poor trader and the party who owed him redress a powerful chief, the suitor often resorted to *dharna* or *trága* to obtain justice, that is he stationed himself at the door of the chief's house and often underwent severe privations.

UNDER
PRATÁPSINGH,
1818-1839.

On the establishment of the Rájá's government under Pratápsingh in 1818, though the machinery was little changed, justice was better administered. The chief or in his absence his brother and heir-apparent alone were the final court of appeal. Before he filed a suit the complainant had to submit a written or verbal complaint to the chief. The chief orally examined the complainant as to the grounds of his complaint and the evidence he had to produce in support of it, and sometimes sent for the defendant if at hand and examined him in the same way. The dispute was thus often settled, or the case dismissed as frivolous, without coming to a formal trial. But in doubtful or intricate cases, or where no settlement could be made, the chief gave leave to bring a suit by filing a detailed petition in the court. The suit was then entered for trial in regular course before one of the ordinary tribunals of the country, such as the *pancháyats*, the courts of *mámlatdárs*, or the Rájá's *adúlat* or court where the Rájá's brother presided and where the order to any particular officer to try any particular case was registered. This preliminary inquiry by the chief in person, though it showed

¹ Early justice (1749-1818) is compiled from the Reports in 1851-52 of the Commissioner the late Sir Bartle Frere and of his judicial assistant Mr. Coxon.

the old Marátha principle that the admission to a court of justice was a favour and not a right, led to the immediate satisfaction of many just claims which would otherwise have been repudiated; other claims were withdrawn or settled by the parties when they saw the view taken of their case as stated by themselves to an unbiassed judge; while a regular trial was reserved for cases which from their intricacy or the conflict of evidence required to be formally stated and carefully sifted in a court of law before any decision could be formed as to their merits.

In 1839, on the accession of Sháhu or Áppa Sáheb the judicial courts were remodelled under the advice of Colonel Ovens whose aim it was to make all possible advance towards the system laid down in Regulation IV. of 1827. Petty cases were left to the revenue and magisterial officers. For the trial of more important causes regular judges called *amins* and *nyáyádhishs* were appointed on fixed salaries. Provision was also made for a regular system of appeal to the chief who exercised a general control over every branch of the judicial administration. In the eleven subdivisions including Pandharpur and Bijápur besides the present district of Sátára except Tásgaon which then formed part of Á'ppa Sáheb's territory, sixteen civil courts, five for *amins* and eleven for *nyáyádhishs* were established. Of the five *amins'* courts, with powers to decide suits of £30 (Rs. 300) and upwards, three were held at Sátára, one at Karád, and one at Khánápur. The Sátára courts had jurisdiction over six sub-divisions Jávli, Khatáv, Koregaon, Sátára, Tárgeon, and Wái; the Karád court over two sub-divisions Karád and Válva; and the Khánápur court over three sub-divisions Khánápur Pandharpur and Bijápur. Each of the eleven *nyáyádhishs'* courts was held at the head-quarters of each of the eleven sub-divisions, with powers to decide suits of £2 10s. to £30 (Rs. 25-300). To dispose of claims under £2 10s. (Rs. 25) the *mámlatdár* in each sub-division held a court of petty requests in which a petition was received and the defendant called upon for his reply. If the defendant admitted the claim, an order to pay was endorsed on the petition; if he disputed the debt, the case was reported to the chief who directed that evidence to the claim should be recorded, or that the claim as *prima facie* untenable should be thrown out without further inquiry. In the disposal of these cases no powers of award were vested in the *mámlatdárs* who, after having taken the evidence on both sides, referred their proceedings for final disposal to the *huzur* or head-quarter office. Suits of less than £1 (Rs. 10) were usually referred by the *mámlatdár* to the *shekh-dár* of the village group within which the cause of action arose or the defendant dwelt. The *shekh-dár* investigated and reported the case to the *mámlatdár* in the same manner as did the *mámlatdár* to the *huzur*. Independent of these civil courts subject to revision by the chief, the six guaranteed *jágirdárs* of Bhor, Phaltan, Aundh, Jath, Daphlápur, and Akalkot, held their own courts. Against the decrees of these *jágirdárs* an appeal lay to the Resident at the Rájá's court. Besides these, under grants or *sanads* received from Áppa Sáheb or former Governments, a number of smaller *jágirdárs* and *inámdárs* held petty tribunals, with powers to decide suits arising within the limits

Chapter IX. Justice.

UNDER ÁPPA
SÁHEB,
1839-1848.
Civil Justice.

Chapter IX.
Justice.

UNDER APPA
SÁHEB,
1839-1848.
Civil Justice.

of a particular village group, town, or quarter of town to which the grant referred.

During the reign of Appa Sáheb (1839-1848) civil justice was administered with extreme leniency. Compared with the system given in the Regulation Code, the Rájá's system of administering justice differed in seven chief points. Under the Regulation Code no suit, however trifling, was tried before any but the regular judicial tribunals, and with the same formalities as suits of the largest amount. Under the Rájá's system all small suits of less than £2 10s. (Rs. 25) were tried by revenue and magisterial officers styled *mámlatdárs* and *shokhdárs*. Appeals were tried by a judge of appeal who went on circuit and sat in each subordinate court from which the causes were appealed. Under the Rájá's system the parties to a suit were examined as chief witnesses and other witnesses were not called till all that the parties could depose had been ascertained. Under the Regulations, in disposing of conflicting claims to property attached by any process of court, a separate action at law became necessary to enable the party who held possession before the property was attached to raise the attachment. Under the Rájá's system when the process was opposed by another, the *mámlatdár*, to whom the enforcement of the decree was entrusted, had to make a summary inquiry into the nature of the lien brought into competition with the decree, and report the result to the chief, awaiting further instructions as to proceeding or withdrawing. This practice resembles that of a British Court of Equity without the delays which in practice attend a reference to a Master in Equity. Under the Rájá's system, when the insolvency of a trader was clear, a petition from one creditor was generally enough to stop any proceedings on behalf of another creditor against the same insolvent. The insolvent's principal creditors were called together, and a committee or *pancháyat* appointed, consisting of members on behalf of both the insolvent and his creditors, with one or more appointed by the court. The accounts of the insolvent were made over to the committee who reported on his debts and assets and often wound up the insolvent's affairs under the orders of the court. Under the Rájá's system *pancháyats* were much more employed than in the Regulated Provinces. In complicated cases they were employed to ascertain the exact issues to be decided as well as to decide on the issues themselves. Thus in an intricate mercantile case, a reference to a *pancháyat* would often be made to ascertain the precise points on which the case hinged, which points might be afterwards tried by the ordinary tribunal. When employed to decide an issue, the proceedings of the *pancháyat* became a part of the proceedings of the court. While the case was under investigation before the *pancháyat*, it appeared in the returns as one of those in arrears in the court whence it was referred, and when the *pancháyat* gave in their award, it became the basis of the final decree, and thus obtained all the force which would have belonged to a decision of the court. In all cases of action to recover balance of a running account or a bond debt, the practice of the Rájá's court was much more like that of Bankruptcy Commissioners than of civil courts under Regulation. Whatever might be the

terms of a bond, the amount of value received was always strictly inquired into, and the award limited to the amount so proved, with legal interest which never exceeded twelve per cent a year, or cent per cent when compound interest at twelve per cent would exceed the principal. Moreover, when an award was given which the party cast could not liquidate at once, but had the means of paying by instalments, the instalments were fixed in the decree. When a debtor's person or property was attached under a decree one attachment was in ordinary cases held to be a sufficient satisfaction, though in the event of the party against whom the attachment issued subsequently acquiring property, the previous attachment was not a sufficient answer to a fresh suit brought to obtain payment of an unliquidated balance.

Each of the eleven sub-divisions of the Sátára territory under Áppa Sáheb (1839-1848) was in charge of a *mámlatdár* who superintended the collection of revenue and managed the police. Under the *mámlatdár*, each sub-division was divided into a number of village groups or *thánás* of about seventeen villages, each in charge of a *shekhdár*. Subordinate to the *shekhdár* were village headmen or *pátils*. Under the headman or *pátíl* were his deputy or *chaugula* and his assistants *Mhárs* and *Rámoshis*. In his police and revenue duties the headman was aided by the village accountant or *kulkarni* who kept accounts and wrote all reports, depositions, proceedings, receipts for revenue, and generally all bonds and acknowledgments. On receipt of a report from the headman of a crime having been committed in a village, the *shekhdár* went to the spot, inspected the scene of crime, and examined the witnesses and suspected parties. When murder was suspected, the *shekhdár* held an inquest on the corpse before allowing its obsequies to proceed. The *shekhdár* had no power of deciding cases or of inflicting fine. After making inquiries he sent a report to the *mámlatdár* who referred it to the *huzur* or head-quarter office.¹ At the *huzur* a police case sent for trial by the *mámlatdár* was received by the *faujdar munim*, whose duty it was to prepare it for final hearing and to call upon the *mámlatdár* for any further evidence that he might consider necessary, or that might have been overlooked by the *mámlatdár*. The duties of the *faujdar munim* were very similar to those of a *shirastedár* or head clerk in a magistrate's office. He reported on all petitions from complainants and on representations from the sub-divisional police on matters connected with his particular department, prepared cases for hearing, saw that the witnesses were in attendance, and brought on the trial. The *Rāja* was the sole judge of his own court. When sitting in judgment, he was attended by the chief officers of his court, and the procedure was similar to that of a magistrate's office. It differed from that of a sessions court, in no evidence being taken and recorded anew from the mouths of the witnesses. Under Áppa Sáheb the chief

Chapter IX. Justice.

UNDER
ÁPPA SÁHEB,
1839-1848.
Civil Justice.

*Criminal
Justice.*

¹ The office of *shekhdár* has now given way to that of *mahalkari* who was first employed in the Konkan with the status of a deputy-*mámlatdár*, and the system having worked well, was extended first to Poona and then to other districts.

Chapter IX.
Justice.

BRITISH,
1849.
Civil Justice.

features of criminal justice were that capital punishment, torture, mutilation, and such punishment as deprived the offender of his caste were avoided; where compensation was offered by the offender, punishment was much lessened; and corporal punishment and public disgrace were freely used. There was no written code of laws, and the only guides were equity, expediency, and the usage of the country and of the caste.

In 1849, when the territories of Sâtára were annexed by the British Government, the judicial staff was reorganized. For the courts of the five *amins* and eleven *nyáyádhishs* maintained by Áppa Sáheb at a monthly cost of £49 16s. (Rs. 498), eleven civil courts, one of principal *sadar amin*, one of *sadar amin*, five of *munsifs*, and four of *nyáyádhishs* were substituted at an increased monthly cost of £185 (Rs. 1850). The principal *sadar amin*, drawing a monthly salary of £50 (Rs. 500), held his court at Sâtára with jurisdiction over the sub-divisions of Sâtára and Jávli. He had powers to try suits to any amount and, if necessary, appeals up to £10 (Rs. 100). Under the principal *sadar amin* a *nyáyádhish*, drawing a monthly salary of £5 (Rs. 50), held his court at Jávli and tried such suits under £10 (Rs. 100) from the Jávli sub-division as the principal *sadar amin* referred to him. The *sadar amin*, drawing a monthly salary of £35 (Rs. 350), held his court at Karád for the disposal of suits from the Karád, Tárgaon, and Válva sub-divisions. His jurisdiction extended to suits of value not greater than £1000 (Rs. 10,000). Under the *sadar amin* two *nyáyádhishs*, one for Tárgaon and the other for Válva, were employed, each on a monthly salary of £5 (Rs. 50) and with powers to try suits under £10 (Rs. 100). The *munsifs* of Pandharpur, Wái, Koregaon, and Khánápur, each of whom received a monthly salary of £20 (Rs. 200), were invested with first class powers and the *munsifs* of Bijápur and Khatáv, each of whom received a monthly salary of £10 (Rs. 100), were invested with second class powers only. The *munsifs* had powers to try suits up to £500 (Rs. 5000), the suits of greater value being referred to the principal *sadar amin*. The *munsif* for Wái and Koregaon was assisted by a *nyáyádhish* at Koregaon on a monthly salary of £5 (Rs. 50). The law administered was that of the Regulations in a modified form, all interpretations and circular orders of the *sadar adálat* being sent to the Commissioner as to a District Judge. The powers and responsibilities of the first assistant were those of a District Judge, and his salary was not lower than that of a senior assistant judge for a detached station. The appellate powers which had formerly resided in the *sadar adálat* were transferred to the Commissioner but he was allowed to use his discretion in submitting for the judgment of the *adálat* cases of a peculiarly difficult nature. The *jágirdárs'* courts both those of the greater feudatories and those of inferior *jágirdárs*, possessing judicial powers within their own estates, remained as in Áppa Sáheb's time. The Commissioner in regard to these was invested with authority to hear appeals from decisions of the *jágirdárs'* courts or to refer them to his judicial assistant for trial; in the latter case he was empowered to review the decision of his assistant. All suits regarding possession of land and hereditary offices were, as in the Regulation Provinces, cognizable by the revenue courts.

Among the reforms introduced at the time of the annexation was the substitution of stamp duties for the *gunhegári* or fines that had formerly been levied from unsuccessful suitors. In the Rájá's time when the defendant appeared in court the nature of the claim was stated to him, and he was required to give in a written answer. If this contained an admission of the claim, the court passed decree in favour of the plaintiff. If however the claim was disputed, both parties were required, before proceeding further with the suit, to furnish security for what was called *hurku gunhegári*, that is a fine on the loss of a snit.¹ This in native states represented the stamp duties paid in British districts. In the Sátara Rájá's courts, the *gunhegári* amounted to ten per cent of the whole value in suits up to £1000 (Rs. 10,000), eight per cent in suits for amounts ranging from £1000 to £2000 (Rs. 10,000-Rs. 20,000), and five per cent in suits for more than £2000 (Rs. 20,000). As in Regulation courts this charge was levied after judgment, where costs were awarded from the party cast in the suit. As the *gunhegári* system was very complicated and troublesome, Appa Sáheb partially introduced stamps by requiring that all plaints, besides a variety of other documents, should be prepared on stamped paper. When the state came under British rule *gunhegári* was at once replaced by the ordinary stamp duties.

After the annexation in 1849, the *faujdár munim* or one of his clerks submitted all criminal cases sent by the *mámlatdár* to the third assistant to the Commissioner who had powers similar to those of an assistant magistrate. The third assistant having examined all the witnesses produced by the sub-divisional police officers ordinarily decided the case and forwarded his proceedings to the Commissioner. If however he found that the case was beyond his jurisdiction or that the offence was deserving of a severer punishment than he was competent to inflict, he simply recorded the evidence and sent the accused to the Commissioner for trial, forwarding at the same time to that officer the record of the evidence taken by him.

On the 4th of October 1854, instead of the Commissioner Mr. Rose was appointed as Collector of Sátara and was invested with all the powers political and judicial which had formerly resided in the Commissioner. In criminal matters the powers of the Collector's judicial assistant were coextensive with those of a Sessions Judge.

On the 15th of April 1863 the district was brought under the general regulations.

In 1870 the number of civil courts was ten, the number of suits disposed of was 13,899, and the average duration was 132 days. In 1875 the number of courts was the same as in 1870, the number of suits disposed of fell to 11,448, and the average duration rose to 149 days. In 1880 the number of courts rose to thirteen, the number of suits disposed of fell to 4360, and the average duration rose to 182 days. At present (1883) the district has a District Judge and eleven sub-

Chapter IX.
Justice.

BRITISH,
1849.
Civil Justice.

Criminal
Justice.

1854.

1863.

CIVIL COURTS,
1870-1883.

¹ Of *hurku gunhegári*, *hurku* means a share of damage gained from *hurku* to win and *gunhegári* means a fine.

(Chapter IX.
Justice
CIVIL COURTS
1870-1882

judges. Of the eleven sub-judges one has powers of the first class and the rest exercise powers of the second class. In general a sub-judge is appointed for each sub-division, but the two small sub-divisions of Wái and Jávli have been united under one sub-judge, and in Sítára the most important of the sub-divisions it has been found necessary to appoint two of these officers. Of the two sub-judges at Sítára one, a first class sub-judge, has special jurisdiction above £500 (Rs. 5000) over the whole district and ordinary jurisdiction over the Sítára sub-division; and the other, a joint second class sub-judge, has ordinary jurisdiction over the Sítára sub-division. Of the remaining nine second class sub-judges the Wái and Medha sub-judge has jurisdiction over Wái and Jávli, the Rahimatpur sub-judge over Koregaon, the Pátan sub-judge over Pátan, the Karád sub-judge over Karád, the Ashta sub-judge over Váira, the Dahiradi sub-judge over Mán, the Khatár sub-judge over Khatár, the Vita sub-judge over Khánápur, and the Tásgaon sub-judge over Tásgaon. The average distance of the Sítára court from its furthest six villages is eighty miles as respects its special jurisdiction and fourteen miles as respects ordinary jurisdiction, of the Wái and Medha court twenty-two miles from Wái for Wái and eighteen miles from Medha for Jávli, of the Rahimatpur court twenty-seven miles, of the Pátan court fifteen miles, of the Karád court fourteen miles, of the Ashta court sixty miles, of the Dahiradi court twenty-two miles, of the Khatár and Vita courts each eighteen miles, and of the Tásgaon court twenty-one miles.

CIVIL SUITS,
1870-1882

During the thirteen years ending 1882 the yearly number of suits decided varied from 13,899 in 1870 to 3660 in 1881 and averaged 9931. Of the thirteen years, during the seven years ending 1876 the suits varied from 13,899 in 1870 to 11,448 in 1875 and averaged 12,937; during the three years ending 1879 the suits fell by about thirty per cent, varying from 9094 in 1877 to 8289 in 1878 and averaging 8695; and during the next three years ending 1882, owing to the introduction of conciliators and village munsifs under the Deccan Agriculturists' Relief Act in 1879 the suits further fell by about fifty per cent, varying from 4478 in 1882 to 3660 in 1881 and averaging 4166. Of the total number of suits decided, sixty-seven per cent have on an average been given against the defendant in his absence. During the ten years ending 1879 this percentage shows no marked change, varying from 75.4 in 1870 to 66.4 in 1878; after 1879, owing to the introduction of conciliators and village munsifs under Act XVII. of 1879 the percentage fell to 29.2 in 1880, to 8.9 in 1881, and to 6.7 in 1882. The details are :

Salutis Ex parte Decees, 1870-1882.

YEAR	Suits.	Decided Ex parte	Percent- age	YEAR	Suits	Decided Ex parte	Percent- age
1870	13,899	10,430	75.4	1878	8289	5510	66.4
1871	13,780	10,004	72.6	1879	8703	6015	69.1
1872	13,024	9708	74.5	1880	4300	1274	29.2
1873	13,802	10,430	75.4	1881	3660	327	8.9
1874	12,074	9241	76.6	1882	4478	302	6.7
1875	11,448	8117	70.9				
1876	12,414	9160	73.8	Average	9931	6702	67.4
1877	9094	6560	72.1				

Of contested cases, during this period of thirteen years an average of 16.62 per cent have been decided for the defendant, the percentage varying from 14.79 in 1879 to 19.95 in 1880. In 433 or 9.66 per cent of the suits decided in 1882 the decree was executed by putting the plaintiff in possession of the immovable property claimed. The number of this class of cases varied from 311 out of 4360 in 1880 to 540 out of 12,674 in 1874. In 867 or 19.36 per cent of the 1882 decisions, decrees for money due were executed by the attachment or sale of property, 690 or 15.40 per cent being for immovable property and 177 or 3.96 per cent for movable property. The number of attachments or sales of immovable property varied from 650 in 1881 to 9366 in 1873, and of movable property from 177 in 1882 to 2272 in 1879. During the thirteen years ending 1882 the number of decrees executed by the arrest of debtors varied from seventy-four in 1881 to 616 in 1874. During the five years ending 1874 this number varied from 436 in 1871 to 616 in 1871; during the next five years ending 1879 the number fell, varying from 169 in 1877 to 391 in 1875; and during the three years ending 1882 the number further fell, varying from 107 in 1880 to seventy-four in 1881. The following table shows that during the same thirteen years (1870-1882) the number of civil prisoners varied from twenty-five in 1881 to 267 in 1874 :

Sātdra Civil Prisoners, 1870-1882.

YEAR.	PRISON- ERS.	DAYS.	RELEASE.				
			Satisfying Decrees.	Creditors' Request.	No Sub- sistence.	Dis- cure of Property.	Time Expired.
1870	212	24	22	23	133	14	4
1871	161	20	29	16	109	0	...
1872	227	29	13	51	134	6	...
1873	263	27	12	62	167	2	3
1874	267	31	11	66	169	19	...
1875	210	20	13	44	159	9	...
1876	194	25	18	34	125	7	...
1877	111	26	15	15	63	4	...
1878	82	26	11	1	65	...	4
1879	81	27	3	21	23	...	6
1880	29	25	5	2	23	...	1
1881	25	24	3	3	17	...	2
1882	30	20	2	4	20	4	...

The following statement shows in tabular form the working of the district civil courts during the thirteen years ending 1882 :

Sātdra Civil Courts, 1870-1882.

YEAR.	SUITS.	APPROX- VALUE IN £.	UNCONTESTED.				Total.
			Decreed Ex parte.	Dismissed Ex parte.	Decreed on Con- fession.	Otherwise	
1870	13,870	7.23	10,256	224	809	975	12,561
1871	14,230	7.70	9799	203	701	811	11,579
1872	15,024	8.36	9544	104	752	829	11,290
1873	13,802	10.13	8974	634	683	929	12,041
1874	12,674	9.02	8745	405	524	1200	11,071
1875	11,448	7.83	7350	767	411	1300	9819
1876	12,434	7.25	8200	900	489	1010	10,615
1877	9094	8.02	5031	629	405	614	7060
1878	8230	10.64	4872	639	513	747	6770
1879	8701	10.51	5002	1013	448	791	7257
1880	4360	11.73	1033	241	600	1258	3122
1881	3600	10.52	277	50	661	1392	2327
1882	4178	14.88	211	61	654	1380	2342

Chapter IX.

Justice.

CIVIL SUITS,
1870-1882.

Chapter IX.

Justice.

CIVIL SUITS,
1870-1882.*Satdra Civil Courts, 1870-1882—continued.*

YEAR.	CONTESTED.				EXECUTION.			
	For Plaintiff.	For Defendant.	Mixed.	Total.	Arrest of Debtors.	Possession of Immovable Property.	Attachment or Sale of Property.	
							Immovable.	Movable.
1870	1251	269	116	1636	551	380	4475	778
1871	1245	293	168	1701	436	358	4081	652
1872	1288	305	151	1744	461	386	4727	710
1873	1320	296	143	1758	529	447	3666	1625
1874	1145	280	178	1603	616	540	3384	1540
1875	1145	282	166	1600	301	435	3705	1324
1876	1394	274	191	1769	314	419	6583	985
1877	1025	232	168	1425	109	400	4377	498
1878	1095	233	191	1519	389	369	4467	1653
1879	1059	214	173	1446	250	490	2967	2272
1880	782	247	209	1238	107	311	2258	1119
1881	809	220	308	1337	74	309	650	195
1882	1129	338	769	2236	80	433	690	177

ARBITRATION
COURTS.

On the 13th of August 1877 an arbitration court was established at Wai, which up to 1883 decided 264 cases or an average of forty-four a year. This court charges a fee of one per cent on suits for less than £100 (Rs. 1000), of $\frac{1}{2}$ per cent on suits for sums between £100 and £200 (Rs. 1000 - Rs. 2000), of $\frac{1}{4}$ per cent on suits for sums between £200 and £1000 (Rs. 2000 - Rs. 10,000), and of $\frac{1}{8}$ per cent on suits for more than £1000 (Rs. 10,000). At first this court found considerable favour with the people; but since 1879, owing to the introduction of the conciliation system under the Deccan Agriculturists Relief Act it is not much resorted to.

REGISTRATION.

Registration has two branches, one under Act III. of 1877 and the other styled village registration under the Deccan Agriculturists' Relief Act (Act XVII. of 1879). Ordinary registration under Act III. of 1877 employs eleven special or full-time sub-registrars, one being stationed at each subdivisional head-quarters. According to the registration report for 1882-83 the gross receipts for that year under Act III. of 1877 amounted to £402 (Rs. 4020) and the charges to £635 (Rs. 6350), thus showing a deficit of £233 (Rs. 2330). Of 1486, the total number of registrations, 1300 related to immovable property, 149 to movable property, and 37 were wills. Of 1300 documents relating to immovable property 380 were mortgage deeds, 725 deeds of sale, twenty-nine deeds of gift, 128 leases, and thirty-eight miscellaneous deeds. Including £35,634 (Rs. 3,56,340) the value of immovable property transferred, the total value of property affected by registration under Act III. of 1877 amounted to £39,517 (Rs. 3,95,170). Under Act XVII. of 1879, village registration employs fifty-nine village registrars, all of whom are special or full-time officers. In every case a sub-registrar of assurances under Act III. of 1877 is ex-officio a village registrar, and has within the limits of his charge as sub-registrar, a jurisdiction similar to that of other village registrars; he issues registration books to the village registrars of his circle, and embodies in one general form the monthly accounts of the village registrars. In 1882-83 the gross registration receipts under Act XVII. of 1879 amounted to £1072 (Rs. 10,720) and the charges to £1510 (Rs. 15,100), thus leaving a deficit of £438 (Rs. 4380). Of 36,383, the total number

Chapter IX.
Justice.
REGISTRATION.

of registrations, 23,922 related to immovable property and 12,461 to movable property. Of 23,922 documents relating to immovable property, 11,803 were mortgage deeds, 3347 deeds of sale, eighty-six deeds of gift, 7806 leases, and 875 miscellaneous deeds. Including £190,680 (Rs. 19,06,800) the value of immovable property transferred, the total value of property affected by registration under Act XVII. of 1879 amounted to £270,330 (Rs. 27,03,300). Owing to the introduction of village registration under Act XVII. of 1879, registration under Act III. of 1877 has considerably fallen. Compared with the figures of 1879, the year previous to the working of Act XVII. of 1879, the 1882 registration figures under Act III. of 1877 show a fall of 6462 in registered documents, of £1433 (Rs. 14,330) in fees received, and of £153,879 (Rs. 15,38,790) in the value of property affected by registration. Under Act XVII. of 1879 a special officer styled the inspector of village registry offices examines the village registry offices. Over both branches of registration, in addition to supervision by the Collector as District Registrar, a special scrutiny under the control of the Inspector General of Registration and Stamps is carried on by the divisional inspector.

During the calendar year 1883, seventy-seven village registrars appointed under the Deccan Agriculturists' Relief Act of 1879 registered 20,331 documents; fifty-nine conciliators disposed of 18,198 applications and under sections 44 and 45 of the Act forwarded 3020 agreements to courts; twenty-one village munsifs decided 276 cases; and under chapter II of the Act eleven sub-judges decided 1648 cases.

At present (1883) thirty-nine officers share the administration of criminal justice. Of these six, including the District Magistrate, are magistrates of the first class and thirty-three are magistrates of the second and third classes. Of the magistrates of the first class three are covenanted civilians and three called deputy collectors are uncovenanted civil officers. The District Magistrate has a general supervision of the whole district, and, except the huzur deputy collector who has charge of the city and station of Sátara, each of the other four first class magistrates has an average charge of 1247 square miles and 265,480 people. In 1883 the District Magistrate decided no original cases but only three appeals, and the other five first class magistrates decided 360 original cases. Besides these, three of the first class magistrates, who are invested with appellate powers, decided seventy-three appeals against the decisions of the second and third class magistrates. Two of these magistrates have also divisional magistrates' powers. Of the thirty-three second and third class magistrates four are Europeans and twenty-nine Natives. Of these Native magistrates four are honorary magistrates who decided 132 cases, eleven as head-clerks to mámlatdárs have no separate charges, and the remaining fourteen, eleven mámlatdárs and three mahálkars, have each an average charge of 356 square miles and 75,851 people. In 1883 these magistrates decided 2305 original criminal cases. Besides their magisterial duties these magistrates exercise revenue powers as mámlatdárs, mahálkars, and head-clerks of mámlatdárs. Besides

MAGISTRACY.

Chapter IX.
Justice.

these, of 1356 village headmen who have petty magisterial powers seven under section 15 of the Bombay Village Police Act (Act VIII. of 1867) can in certain cases fine up to 10s. (Rs. 5); the others, under section 14, cannot fine and can imprison for only twenty-four hours.

VILLAGE POLICE.

There is no regular village police; the revenue headman or *pāṭil* as a rule performs the duties of a police headman. His office is generally hereditary and his pay is in proportion to the land revenue of the village under his charge. The headman is assisted by watchmen who are paid either in land or both in land and cash. Besides by Government, watchmen are paid by the people in grain as *baluta*, and travellers also pay them certain fees for watching their property at night. Of 1344 village watchmen 1138 are Rakhvāldārs in all the sub-divisions, 157 Sanadis in Tāsgaon, forty-one Shetsandis in Vālva, and eight Māngs in Jāvli and Khānāpur. Sātāra has no Mhār or Jāglia watchmen. The police headman is directly under the District Magistrate, and his nomination and dismissal rest with the Divisional Commissioner.

**CRIMINAL
CLASSES.**

The chief classes given to thieving are Rámoshis and Māngs who are found in large numbers in the district. Formerly under the Maráthā and Peshwa Government when every Maráthā was a freebooter, Rámoshis and Māngs were generally in charge of the hill-forts and their depredations were winked at. Latterly under the Rāja's rule (1818-1849), to put a stop to their midnight maraudings the able-bodied men among Rámoshis and Māngs were made to sleep every night at the village office or *chāvdi*. Under British rule from 1849, instead of making them sleep at night at the village office, Rámoshis and Māngs have been mustered thrice every night, allowing all except those who have been convicted, to rest at home.

**POLICE,
1882.**

In the year 1882 the total strength of the district or regular police force was 953. Of these, under the District Superintendent, two were subordinate officers, 175 inferior subordinate officers, and eighteen mounted and 758 foot constables. The cost of maintaining this force was for the Superintendent a total yearly salary of £904 14s. (Rs. 9047); for the subordinate officers on yearly salaries of not less than £120 (Rs. 1200), and the inferior subordinate officers on yearly salaries of less than £120 (Rs. 1200), a total yearly cost of £4328 12s. (Rs. 43,286), and for the foot and mounted constables a cost of £7400 10s. (Rs. 74,005). Besides their pay a total sum of £270 (Rs. 2700) was yearly allowed for the horse and travelling allowances of the Superintendent; £443 (Rs. 4430) for the pay and travelling allowance of his establishment; £217 14s. (Rs. 2177) for the horse and travelling allowances of subordinate officers; and £1556 6s. (Rs. 15,563) a year for contingencies and petty charges. Thus the total yearly cost of maintaining the police force amounted to £15,120 16s. (Rs. 1,51,208). For an area of 4792 square miles and a population of 1,062,350 these figures give one constable for every 5.02 square miles and 1113 people, and a cost of £3 3s. (Rs. 31½) to the square mile or 3½d. (2½ as.) to each head of the population. Of the total strength of 953 exclusive of the Superintendent, twenty-nine, three officers and twenty-six men, were in 1882 employed as guards at district, central, or subsidiary

jails; seventy-six, twelve of them officers and sixty-four men were engaged as guards over treasuries and lock-ups, or as escorts to prisoners and treasure; 752, 143 of them officers and 609 men, were employed on other duties in the district; and ninety-six men were stationed in towns, municipalities, and cantonments. Of the whole number, exclusive of the Superintendent, 597 were provided with firearms and 332 with swords or with swords and batons; and twenty-four were provided with batons only; 308 of whom 107 were officers and 201 men, could read and write; and 127 of whom thirty were officers and ninety-seven men, were under instruction.

Except the Superintendent who was a European, the members of the police force were all natives of India. Of these fifty-four officers and 185 men were Muhammadans, ten officers and twelve men Bráhmans, nine officers and thirteen men Rajputs, one man a Prabhu, 101 officers and 523 men Maráthás, two officers and three men Jains and Lingáyats, thirty-five men Hindus of other castes, one officer and three men Pársis and Jews, and one officer and one man Christians.

The returns for the nine years ending 1882 show a total of 162 murders and attempts to murder, twenty-eight culpable homicides, 219 cases of grievous hurt, 355 gang and other robberies, and 41,229 other offences. During these nine years the total number of offences gave a yearly average of 4666 or one offence for every 228 of the population. The returns show that during the famine year of 1877 the total number of offences was large, being 5912 or about twenty-five per cent more than the average. The number of murders varied from thirteen in 1879 to twenty-six in 1882 and averaged eighteen; culpable homicides varied from one in three years to eight in 1878 and averaged three; cases of grievous hurt varied from thirteen in 1878 to thirty-five in 1874 and averaged twenty-four; gang and other robberies varied from sixteen in 1875 to sixty-five in 1877 and averaged thirty-nine; and other offences varied from 3586 in 1874 to 6025 in 1880 and averaged 4581. Of the whole number of persons arrested the convictions varied from thirty-six per cent in 1874 to sixty per cent in 1877 and averaged forty-eight per cent. The percentage of stolen property recovered varied from twenty-five in 1879 to seventy-one in 1881 and averaged forty-three. The details are:

Sátara Crime and Police, 1874-1882.

YEAR.	OFFENCES AND CONVICTIONS.															
	Murder and Attempts to Murder.				Culpable Homicides.				Grievous Hurts.				Dacoities and Robberies.			
	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.
1874	10	57	21	37	1	1	1	100	35	89	33	42	21	44	24	54
1875	17	34	30	88	1	1	1	100	29	71	50	70	16	23	11	44
1876	15	44	26	59	5	5	2	40	31	71	45	63	30	65	18	27
1877	21	43	13	23	3	3	3	100	23	37	22	59	05	218	116	52
1878	14	26	24	92	8	12	6	50	13	39	31	79	47	50	18	20
1879	12	21	17	80	4	10	4	40	20	32	16	50	57	205	150	70
1880	10	16	12	75	1	2	2	100	21	30	20	66	51	62	30	59
1881	21	29	10	35	3	6	1	16	14	22	11	50	37	20	11	55
1882	26	16	9	55	2	2	2	100	80	42	10	23	31	12	3	25
Total	162	285	170	60	28	42	21	50	210	433	243	56	355	737	392	53

Chapter IX.

Justice.

POLICE,
1882.

OFFENCES,
1874-1882.

Chapter IX.

Justice.

OFFENCES,
1874-1882.*Sátara Crime and Police, 1874-1882.*

Year.	OFFENCES AND CONVICTIONS—continued.										
	Other Offences.				Total.				Property.		
	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.	Stolen.	Reco- vered.	Percent- age.
1874	£	£	...
1875	5429	2584	53
1876	4684	1832	40
1877	4937	4177	42
1878	3659	4183	41
1879	5070	3040	43
1880	12,560	3170	25
1881	5141	2384	56
1882	2394	1703	71
1882	4011	2305	67
Total	60,401	26,177	43

JAILS.

Besides the lock-up at each *mámlatdár's* office there is a district jail at *Sátara* and three subordinate jails one each at *Karád*, *Khatár*, and *Tásgaon*. The number of convicts in the *Sátara* jail on the 31st of December 1882 was eighty-four of whom sixty were males and twenty-four females. During the year 1883, 297 convicts of whom 250 were males and forty-seven females, were admitted, and 311, of whom 258 were males and fifty-three females, were discharged. During the year the daily average of prisoners was seventy-eight and at the close of the year the number of convicts was seventy-seven of whom fifty-nine were males and eighteen females. Of the 297 convicts admitted during the year 217 males and thirty-eight females were sentenced for not more than one year, twelve males and three females were for over one year and not more than two years; seven males and three females were for more than two years and not more than five years; and seven males and two females were under sentence of transportation and seven males and one female were sentenced to death. The total yearly cost of diet was £134 2s. (Rs. 1341) or an average of £1 12s. 9d. (Rs. 16½) to each prisoner.

CHAPTER X.

FINANCE.

Chapter X. Finance.

THE earliest balance-sheet of the district as at present constituted for 1875-76.¹ Exclusive of £75,917 (Rs. 7,59,170) the adjustment on account of alienated lands, the total transactions entered in the district balance-sheet for 1882-83 amounted under receipts to 337,172 (Rs. 33,71,720) against £298,568 (Rs. 29,85,680) in 1875-76, and under charges to £323,092 (Rs. 32,30,920) against 298,754 (Rs. 29,87,540). Leaving aside departmental miscellaneous receipts and payments in return for services rendered, such as post and telegraph receipts, the revenue for 1882-83 under all heads, Imperial, provincial, local, and municipal, came to £227,403 (Rs. 22,74,030),² or on a population of 1,062,350, an individual share of 4s. 3d. (Rs. 2½). During the last eight years the following changes have taken place under the chief heads of receipts and charges.

Land revenue receipts which form 72·59 per cent of the entire district revenue, have fallen from £156,468 (Rs. 15,64,680) to £154,790 (Rs. 15,47,900), and charges from £32,529 (Rs. 3,25,290) to £27,197 (Rs. 2,71,970). The decrease both in receipts and charges in 1882-83 is chiefly due to the transfer of Malsiras to Sholapur, whose collections and charges from 1st April to 25th July 1875 stand included in those for 1875-76; the decrease in charges is also partly due to the transfer to the police head in 1882-83 of the charges on account of the village officers performing police duties.³

LAND REVENUE.

Stamp receipts have fallen from £22,291 (Rs. 2,22,910) to £12,394 (Rs. 1,23,940) and charges from £683 (Rs. 6830) to £391 (Rs. 3910).

STAMPS.

In 1882-83 the excise revenue amounted to £6882 (Rs. 68,820) and charges to £864 (Rs. 8640). Of 108 shops eighteen are licensed to sell Europe liquor, fifty-six to sell country spirit and thirty-four to sell intoxicating drugs. In 1882-83 of the eighteen shops licensed to sell Europe liquor one paid a yearly fee of £10 (Rs. 100), thirteen of £5 (Rs. 50) each, and each of the other four shops temporarily opened at fairs paid a daily fee of 2s. (Rs. 1). In 1882-83 the revenue from this source amounted to £76 14s. (Rs. 767). The yearly import of Europe and other foreign liquor averages 1077 gallons, of which about 855 gallons are locally used.- At the Sātara central distillery built in 1878 at a cost of £2365 12s. (Rs. 23,656) the farmer under Government supervision makes spirit from *mahuda* or flowers of the *Bassia latifolia* and supplies it to all district shops. The *mahuda* flowers are brought from Gujarāt and

EXCISE.

¹ The last territorial change was the transfer of Malsiras to Sholapur in August 1875.

² This total includes the following items: £172,971 land revenue, excise, assessed taxes, and forest; £14,237 stamps, justice, and registration; £904 education and police; £39,291 local and municipal funds; total £227,403.

³ The land revenue collected in each of the twenty years ending the 31st March 1882, is given above under The Land.

Chapter X.
Finance.
Excise.

Central India. In 1882-83 from the central distillery 16,440 gallons of spirit of 25° under proof, that is under London proof, were sold, paying a still-head duty of 5s. (Rs. 2½) a gallon.¹ The highest selling price was 9s. (Rs. 4½) a gallon. The revenue from toddy is comparatively small. Of the thirty-four shops licensed to sell intoxicating drugs twenty-nine were for *bháng* and *gánja* or drinking and smoking hemp; four for *májum*, that is *bháng* with sugar and spices formed into cakes; and one for *pendha*, that is spices mixed with *bháng* and boiled in clarified butter. In 1882-83 the revenue from this source amounted to £249 (Rs. 2490). To prevent smuggling the excise management of the five Sátára states, Bhor, Phaltan, Aundh, Jath, and Daphlápur, has been placed in the hands of the Collector, the chiefs receiving yearly compensation at fixed rates. The excise management of these states is conducted on exactly the same principles as that of the district.

LAW AND JUSTICE.

Law and Justice receipts, chiefly fines, have fallen from £1382 (Rs. 13,820) to £1034 (Rs. 10,340), and the charges have risen from £19,889 (Rs. 1,98,890) to £20,647 (Rs. 2,06,470). The increase in charges is due to the additional staff sanctioned for the service of judicial processes in subordinate courts.

FOREST.

Forest receipts have risen from £3897 (Rs. 38,970) to £5756 (Rs. 57,560) and charges from £1825 (Rs. 18,250) to £5246 (Rs. 52,460). The increase in charges is due to the increased cost of establishment and to payment of compensation for lands taken for forests.

ASSESSED TAXES.

The following table shows, exclusive of the recoveries from official salaries, the amounts realized from assessed taxes levied from 1860-61 to 1882-83. Owing to the variety of rates and incidence it is difficult to make any satisfactory comparison of the results :

Sátára Assessed Taxes, 1860-61-1882-83.

YEAR.	Amount.	YEAR.	Amount.	YEAR.	Amount.
<i>Income Tax.</i>	<i>£</i>	<i>Income Tax—</i>	<i>£</i>	<i>License Tax.</i>	<i>£</i>
1860-61	18,234	continued.		1878-79	11,302
1861-62	19,516	1867-68	1883	1879-80	11,122
1862-63	11,030	1868-69	1101	1880-81	6465
1863-64	7642	1869-70	4704	1881-82	6032
1864-65	1770	1870-71	2006	1882-83	4702
1865-66	1160	1871-72	3118		
1866-67	3296	1872-73	2696		

Post.

Post receipts have risen from £3734 (Rs. 37,340) to £7398 (Rs. 73,980), and charges from £7394 (Rs. 73,940) to £28,327 (Rs. 2,83,270). The increase both in receipts and charges is chiefly due to the transfer of the money order business to the postal department.

TELEGRAPH.

Telegraph receipts have risen from £306 (Rs. 3060) to £779 (Rs. 7790) and charges from £412 (Rs. 4120) to £645 (Rs. 6450).

REGISTRATION.

Registration receipts have fallen from £4426 (Rs. 44,260) to £809 (Rs. 8090), and charges have risen from £1185 (Rs. 11,850) to £1548

¹ The alcoholic strength of liquor is denoted by degrees over or under the standard of London proof which is taken at 100 degrees. Thus 25° U. P., that is under proof, is equivalent to 75 degrees of strength; 60° U. P. is equivalent to 40 degrees of strength; and 25° O. P. or over proof, is equivalent to 125 degrees of strength.

(Rs. 15,480). Before the 1st of April 1871, the registration receipts and charges were shown under law and justice.

Police receipts have risen from £69 (Rs. 690) to £466 (Rs. 4660) and charges from £15,433 (Rs. 1,54,330) to £17,556 (Rs. 1,75,560).

Education receipts have risen from £399 (Rs. 3990) to £438 (Rs. 4380), and charges from £1343 (Rs. 13,430) to £1910 (Rs. 19,100).

Transfer receipts have risen from £92,826 (Rs. 9,28,260) to £123,945 (Rs. 12,39,450) and owing to a fall in cash remittances charges have fallen from £86,603 (Rs. 8,66,030) to £65,450 (Rs. 6,54,500).

In the following balance-sheet of 1875-76 and 1882-83, the figures shown in black type on both sides represent book adjustments. On the receipt side the items of £75,260 (Rs. 7,52,600) and £75,917 (Rs. 7,59,170) represent the additional revenue the district would yield had none of its land been alienated. On the debit side the items of £12,324 (Rs. 1,23,240) and £10,233 (Rs. 1,02,330) under land revenue and £2428 (Rs. 24,280) under police are the rental of lands granted for service to village headmen, accountants, and watchmen. The items of £62,936 (Rs. 6,29,360) and £63,256 (Rs. 6,32,560) under allowances and assignments represent the rental of the lands granted to *ināmdārs*, *saranjāmdārs*, district hereditary officers, and other non-service claimants who have not accepted the terms of the *vatan* settlement:

Satdra Balance Sheet, 1875-76 and 1882-83.

Receipts.			Charges.		
Head.	1875-76.	1882-83.	Head.	1875-76.	1882-83.
	£	£		£	£
Land Revenue	156,463	164,790	Refunds	1165	1602
Stamps	75,260	75,917	Land Revenue	32,629	27,107
Excise	22,291	17,351		12,324	10,233
Justice	221	7723	Stamps	633	391
Forests	1382	1034	Excise ... ..	...	890
Assessed Taxes	3897	6750	Justice	10,850	20,617
Interest	90	4702	Forests	1825	6210
Public Works	6273	13,459	Assessed Taxes ... ..	...	...
Military	2359	2010	Ecclesiastical	1014	863
Post	5734	7593	Medicine	2317	3234
Telegraph	300	779	Allowances and Assignments	27,173	24,418
Jails	460	617		62,936	63,256
Registration	4126	600	Pensions	4144	4162
Police	69	460	Public Works	63,425	87,707
Education	339	438	Military	23,873	25,400
Medicine	8	11	Post	7394	28,327
Printing	10	22	Telegraph	412	645
Miscellaneous	216	671	Jails	1358	4701
			Registration	1186	1619
			Police	15,433	17,665
Total	205,742	213,227		...	2428
	75,260	75,917	Education	1313	1010
			Printing	24	33
			Minor Establishment	163	43
			Cemeteries	8	17
			Miscellaneous	888	463
			Political Agencies	357	376
			Total	207,151	257,612
				75,260	75,917
<i>Transfer Items.</i>			<i>Transfer Items.</i>		
Deposits and Loans	8011	22,695	Deposits and Loans	12,029	17,755
Cash Remittances	64,612	82,091	Cash Remittances	65,428	37,620
Pension Fund	470	239	Interest	56	281
Local Funds	29,703	18,019	Local Funds	9001	9794
Total	92,826	123,945	Total	86,603	65,450
GRAND TOTAL	298,568	337,172	GRAND TOTAL	293,751	323,092
	75,260	75,917		75,260	75,917

Chapter X:

Finance.

POLICE.

EDUCATION.

TRANSFER.

BALANCE SHEET,
1875-76 AND
1882-83.

Chapter X.

Finance.

LOCAL FUNDS.

REVENUE OTHER THAN IMPERIAL.

District local funds, collected to promote rural education and supply roads, water, drains, rest-houses, dispensaries, and other useful objects, amounted in 1882-83 to £18,919 (Rs. 1,89,190) and the expenditure to £22,246 (Rs. 2,22,460). The local fund revenue is derived from three sources, a special cess of one-sixteenth in addition to the ordinary land-tax, the proceeds of certain subordinate local funds, and certain miscellaneous items. The special land cess, of which two-thirds are set apart as a road fund and the rest as a school fund, yielded in 1882-83 a revenue of £13,244 (Rs. 1,32,440). The subordinate funds including a ferry fund, a toll fund, a travellers' bungalow fund and a cattle-pound fund yielded £1998 (Rs. 19,980). Government and private contributions amounted to £2388 (Rs. 23,880) and miscellaneous receipts including certain items of land revenue and school fees to £1289 (Rs. 12,890) or a total sum of £18,919 (Rs. 1,89,190). This revenue is administered by committees composed partly of officials and partly of private members. The district committee consists of the Collector, assistant and deputy collectors, the executive engineer and the educational inspector as official and the proprietor of an alienated village, and six landholders as non-official members. The sub-divisional committees consist of an assistant collector, the *mámlatdár*, a public works officer, and the deputy educational inspector as official, and the proprietor of an alienated village and three landholders as non-official members. The sub-divisional committees bring their local requirements to the notice of the district committee who prepare the yearly budget.

For administrative purposes the local funds of the district are divided into two main sections, one set apart for public works and the other for instruction. During 1882-83 the receipts and disbursements under these two heads were as follows:

Sdtra Local Funds, 1882-83.

PUBLIC WORKS.

RECEIPTS.	Amount.	CHARGES.	Amount.
	£		£
Balance	6835	Establishment	710
Two-thirds of Land Cess	8829	New Works	4526
Ferries	203	Repairs	5988
Cattle-pounds	490	Medical	546
Rest-houses	7	Miscellaneous... ..	2300
Contributions... ..	439	Balance	4275
Tolls	1294		
Miscellaneous... ..	243		
Total	18,845	Total	18,845

INSTRUCTION.

RECEIPTS.	Amount.	CHARGES.	Amount.
	£		£
Balance	3040	School Charges	6376
One-third of Land Cess	4418	Scholarships	30
School-fee Fund	1042	School-houses... ..	1042
Contributions. { Government	1775	Miscellaneous... ..	125
{ Municipal and	174	Balance	2380
{ Private	4		
Miscellaneous... ..			
Total	11,056	Total	11,051

Since 1863-64 the following local fund works have been carried out: To improve communications, about 620 miles of road have been either made or repaired, bridged, and planted with trees at a cost of about £132,308 (Rs. 13,23,080) and £46,018 (Rs. 4,60,180) have been paid by the local funds as contributions towards Imperial repairs. To improve the water-supply about 139 wells, seventy-six reservoirs, and five tanks have been either made or repaired at a cost of about £27,420 (Rs. 2,74,200) and sixty-one cattle pounds have been made or repaired. To help village instruction about 222 schools have been either built or repaired at a cost of about £16,359 (Rs. 1,63,590). For the comfort of travellers 263 rest-houses or *dharma-hálas*, 114 village offices or *chávdis*, and eight travellers' bungalows have been either built or repaired at a cost of about £14,770 (Rs. 1,47,700).

In 1882-83, of the thirteen municipalities one each was at Ashta, Islámpur, Karád, Máyni, Malcolm-peth, Mhasvad, Pusesávli, Rahimatpur, Sátára, Shingnápur, Tásgaon, Vita, and Wái. They were administered by a body of commissioners with the Collector as president and the assistant or deputy collector in charge of the subdivision as vice-president. In 1882-83 the district municipal revenue amounted to £20,372 (Rs. 2,03,720), of which £4560 (Rs. 45,600) were recovered from octroi dues, £1203 (Rs. 12,030) from a house-tax, £577 (Rs. 5770) from a toll and wheel tax, £486 (Rs. 4860) from assessed taxes, and £13,546 (Rs. 1,35,460), including £10,000 (Rs. 1,00,000) on account of a loan raised by the Sátára municipality for the Sátára water-works, were from other sources. The following statement gives for each municipality the receipts and charges and the incidence of taxation during the year ending the 31st of March 1883:

Sátára Municipal Details, 1882-83.

NAME.	DATE.	PEOPLE.	RECEIPTS.					TOTAL.	INCIDENCE.
			Octroi.	House-Tax.	Tolls and Wheel Tax.	Assessed Taxes.	Miscellaneous.		
			£	£	£	£	£	£	s. d.
Ashta	1853	9548	53	...	...	57	76	185	0 4
Islámpur	1853	8940	128	...	...	...	100	318	0 8
Karád	1855	12,781	545	...	...	175	532	1045	1 7
Malcolm-peth	1866	3248	54	405	125	25	903	1512	9 2
Máyni	1864	2907	37	...	...	...	0	43	0 3
Mhasvad	1866	5581	97	...	2	...	130	238	0 10
Pusesávli	1864	2500	71	...	25	...	25	121	0 11
Rahimatpur	1863	6082	116	...	...	...	20	141	0 6
Sátára	1863	20,028	2075	623	5	20	11,606	16,128	10 5
Shingnápur	1855	1167	38	...	420	...	8	401	7 10
Tásgaon	1865	10,206	271	144	...	...	25	440	0 10
Vita	1854	4477	38	31	...	...	22	91	0 4
Wái	1855	11,876	338	...	...	206	105	640	1 1
Total ... ..	...	103,269	4560	1203	677	486	13,540	20,372	...

Chapter X.

Finance.

LOCAL FUNDS.

MUNICIPALITIES.

DISTRICTS.

Chapter X.
Finance.
MUNICIPALITIES.

Siddra Municipal Details, 1882-83—continued.

NAME.	CHARGES.							TOTAL.
	Staff.	Safety.	Health.	Schools.	Works.		Miscellaneous.	
					New.	Repairs.		
Ashta	£ 23	£ 2	£ 64	£ 4	£ 15	£ 2	£ 5	£ 129
Islampur	49	2	275	...	...	2	12	349
Karad	126	25	186	28	5	52	23	439
Malcolmpeth	425	27	203	12	6	497	8	1233
Māyāni	14	1	5	...	...	13	5	32
Mhasvad	27	0	85	...	17	15	20	133
Paseavi	27	2	54	...	...	...	8	101
Rahimatpur	59	4	53	...	7	...	12	135
Sātāra	499	108	5083	4	...	210	2416	9393
Shingāpur	59	4	129	10	18	...	7	227
Tāsgaon	86	1	176	25	13	5	25	341
Vita	16	1	17	8	...	1	10	49
Wāl	153	47	859	51	...	76	18	704
Total	1688	331	7559	147	81	873	2584	13,213

CHAPTER XI.

INSTRUCTION.

IN 1882-83 there were 248 Government schools or an average of one school for every five inhabited villages, with 14,498 names on the rolls and an average attendance of 10,875 pupils or 7 per cent of 153,837, the male population between six and fourteen years of age.

Chapter XI.
Instruction.

In 1882-83 under the Director of Public Instruction and the Educational Inspector Central Division, the schooling of the district was conducted by a local staff 466 strong. Of these one was a deputy educational inspector with general charge over all the schools of the district drawing a yearly pay of £210 (Rs. 2100), one an assistant deputy educational inspector drawing a yearly pay of £60 (Rs. 600), and the rest were masters and assistant masters with yearly salaries ranging from £54 (Rs. 540) to £6 (Rs. 60).

STAFF.

Excluding superintendence and building charges, the total expenditure on account of these schools amounted to £7076 (Rs. 70,760) of which £2448 (Rs. 21,480) were paid by Government and £4628 (Rs. 46,280) by local and other funds.

COST.

Of 248, the total number of Government schools, one was a high school teaching English and Sanskrit up to the matriculation standard, four were anglo-vernacular schools teaching English and Maráthi, and the remaining 243 were vernacular schools, of which 238 were boys schools and five girls schools.

INSTRUCTION.

Besides the 248 Government schools sixty-three private schools in the states of Bhor, Phaltan, Anandh, and Jath were under Government inspection. Of these three, one each in Bhor Phaltan and Jath were second grade anglo-vernacular schools with ninety-five names on the rolls and an average attendance of forty-nine; fifty-six were boys Maráthi schools with 2326 names on the rolls and an average attendance of 2194; and four were girls schools with 133 names on the rolls and an average attendance of seventy-six. Besides these there were three important private schools at Sátára, an English school, an American Mission Maráthi school, and a Sanskrit school. The English school was started in 1878-79 by Mr. Bháskar Sakháráam Purohit, a matriculated student of the Sátára high school. In 1882 it was attended by about 150 boys. The American Mission school was started in 1834 by Mrs. Graves of the American Mission. From 1834 to 1849 the school was held every year during the fair season at Mahábaleshvar and during the

PRIVATE
SCHOOLS.

Chapter XI.
Instruction.

PRIVATE
SCHOOLS.

rains it was removed to Sâtara. Since 1849 when the Reverend William Wood of the American Mission settled permanently at Sâtara, the school has been held throughout the year at Sâtara. In 1882-83 it was attended by about twenty-two boys and eight girls. In the Sanskrit school which was started about fifty years ago by Bhâskar Shâstri, Sanskrit grammar and literature are taught to Brâhman boys. In 1882 this school was attended by about twenty-five pupils.

PROGRESS,
1855-1883.

In 1855-56 there were only twenty-five vernacular and one anglo-vernacular schools in the district with 1834 names on the rolls and an average attendance of 1383 pupils. In 1865-66 the number of schools had risen to 104 with 6100 names and an average attendance of 4917. Of these schools including one for girls 103 were vernacular and one anglo-vernacular schools. In 1875-76 the number had further risen to 223 with 11,511 names and an average attendance of 9069. Of these schools including four for girls, 220 were vernacular, two anglo-vernacular, and one was a high school. In 1882-83 the number of schools had reached 248 with 14,498 names and an average attendance of 10,875. Compared with 1855-56 the returns give for 1882-83 an increase in the number of schools from twenty-six to 248 and in the number of pupils from 1834 to 14,498.

GIRLS SCHOOLS.

The first girls school was opened in the city of Sâtara in the year 1865. In 1865-66 there was only one girls school with forty-eight names and an average attendance of twenty pupils. In the next ten years the number of schools increased to four with 185 names and an average attendance of 113 pupils. In 1882-83 the number of schools was five with 436 names and an average attendance of 260.

READERS AND
WRITERS.

The 1881 census returns give for the chief races of the district the following proportion of persons able to read and write: Of 1,024,597, the total Hindu population, 10,914 (males 10,792, females 122) or 1.06 per cent below fifteen and 2188 (males 2176, females 12) or 0.21 per cent above fifteen were under instruction; 893 (males 880, females 13) or 0.08 per cent below fifteen and 25,547 (males 25,458, females 89) or 2.49 per cent above fifteen were instructed; 394,004 (males 201,538, females 192,466) or 38.45 per cent below fifteen and 591,051 (males 272,519, females 318,532) or 57.68 per cent above fifteen were illiterate. Of 36,712 the total Musalmân population 608 (males 596, females 7) or 1.64 per cent below fifteen and 84 (all males) or 0.22 per cent above fifteen were under instruction; 34 (males 31, females 3) or 0.09 per cent below fifteen and 926 (males 919, females 7) or 2.52 per cent above fifteen were instructed; 13,865 (males 6905, females 6960) or 37.76 per cent below fifteen and 21,200 (males 9922, females 11,278) or 57.74 per cent above fifteen were illiterate. Of 886 Christians 78 (males 47, females 31) or 8.80 per cent below fifteen and 23 (males 15, females 8) or 2.59 per cent above fifteen were under instruction; 3 (males 2, female 1) or 0.33 per cent below fifteen and 425 (males 335, females 90) or 47.96 per cent above fifteen were instructed; and 154 (males 79, females 75) or 17.38 per cent below fifteen and 208 (males 124, females 79) or 22.91 per cent above fifteen were illiterate.

Sātdra Education, 1881.

AGE.	HINDUS.		MUSALMĀNS.		CHRISTIANS.	
	Males.	Females.	Males.	Females.	Males.	Females.
<i>Under Instruction.</i>						
Below Fifteen ..	10,793	122	500	7	47	31
Above Fifteen ...	2176	12	54	...	15	8
<i>Instructed.</i>						
Below Fifteen ...	880	13	31	3	2	1
Above Fifteen ...	25,458	80	910	7	335	90
<i>Illiterate.</i>						
Below Fifteen ...	201,538	162,466	6905	6960	70	75
Above Fifteen ...	272,519	318,631	9912	11,273	124	79
Total ...	513,363	511,234	18,457	18,256	602	231

Before 1855-56 no returns were prepared arranging the pupils according to race and religion. The following statement shows that of the two chief races of the district the Musalmāns have the larger proportion of their boys and girls under instruction :

Pupils by Race, 1855-56 and 1882-83.

RACE.	1855-56.		1882-83.			
	Pupils.	Percent- age of Pupils.	Pupils.	Percent- age of Pupils.	School- going Popula- tion.	Percent- age on School- going Popula- tion.
Hindus ..	1783	07·65	13,466	93·03	274,676	4·29
Musalmins ...	43	2·35	1003	6·97	9338	10·23
Total ...	1823	100	14,475	100	284,711	5·08

Of 14,189 the total number of pupils in Government schools except the high school, at the end of 1882-83, 4478 or 31·55 per cent were Brāhmans and Kāyasth Prabhus; ninety-nine or 0·69 per cent Kshatriyas; 1147 or 8·08 per cent Lingāyats; 608 or 4·28 per cent Jains; 4396 or 30·98 per cent Kunbis or husbandmen; 1064 or 7·49 per cent trading castes including 164 shopkeepers; 1051 or 7·40 per cent artisans; 192 or 1·35 per cent labourers; seventy-two or 0·50 per cent depressed classes; and sixty-three or 0·44 per cent other Hindus; and 1003 or 7·06 per cent Musalmāns; and sixteen Pārsis, Christians, and Jews.

The following tables prepared from special returns furnished by the Educational Department show in detail the number of schools and pupils with their cost to Government:

Sātdra School Returns, 1855-56, 1865-66, and 1882-83.

CLASS.	SCHOOLS.			PUPILS.					
				Hindus.			Musalmāns.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
High School ...	...	...	1	...	...	206	...	...	6
Anglo-Vernacular ...	1	1	4	95	144	60	1	1	1
Vernacular ...	25	103	213	1020	6795	13,101	42	151	1002
Total ...	26	104	218	1785	6939	13,466	43	152	1009

Chapter XI.
Instruction.
READERS AND
WRITERS.

RACE.

CASTE.

SCHOOLS,
1855-1883.

DISTRICTS.

Chapter XI.
Instruction,
Schools,
1855-1863.

School Returns, 1855-56, 1856-57, and 1857-58—continued

CLASS	PUPILS—continued						AVERAGE DAILY ATTENDANCE		
	Boys and Others			Total					
	1855-'56	1856-'57	1857-'58	1855-'56	1856-'57	1857-'58	1855-'56	1856-'57	1857-'58
High School			7			379			41
Anglo Vernacular	6	1		102	149	70	100	123	11
Vernacular		8	16	372	374	1819	1253	491	16
Total	6	9	23	1874	523	1889	133	497	27

CLASS	Fees			Cost per Pupil			Receipts		
							Government		
	1855-56	1856-57	1857-58	1855-56	1856-57	1857-58	1855-56	1856-57	1857-58
High School				£ s d	£ s d	£ s d	£	£	£
Anglo-Vernacular	14 to 24	24	24 to 44	14 to 24	24	14 to 24	153	17	73
Vernacular	14 to 24	14 to 24	14 to 24	14 to 24	14 to 24	14 to 24	317	146	14
Total							600	204	217

CLASS	Receipts—continued								
	Local Cess			Municipalities			Private		
	1855-56	1856-57	1857-58	1855-56	1856-57	1857-58	1855-56	1856-57	1857-58
High School		£	£		£	£			£
Anglo-Vernacular						49			6
Vernacular		3151	5016		81	62			
Total		3151	5016		81	110			6

CLASS	Receipts—continued						Expenditure		
	Fees			Total			Inspection and Instruction		
	1855-56	1856-57	1857-58	1855-56	1856-57	1857-58	1855-56	1856-57	1857-58
High School	£	£	£	£	£	£	£	£	£
Anglo-Vernacular	34	405	1012	163	177	1007	150	263	1063
Vernacular				331	5503	5574	448	3047	7575
Total	34	405	1114	494	5680	7075	601	3312	7047

CLASS	Expenditure—continued								
	Buildings			Scholarships			Total		
	1855-56	1856-57	1857-58	1855-56	1856-57	1857-58	1855-56	1856-57	1857-58
High School		£			£	£	£	£	£
Anglo-Vernacular		66			14	20	146	270	107
Vernacular					34		448	3177	657
Total		66			48	20	601	3456	7070

Sātāra School Returns, 1855-56, 1865-66, and 1882-83—continued.

CLASS.	Cost to											
	Government.			Local Cess.			Other Funds.			Total.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
	£	£	£			£	£	£	£	£	£	£
School	...	...	673	...	...	...	...	424	...	...	...	1037
Vernacular	163	177	50	...	...	...	3	203	81	156	350	101
ular	448	3076	1755	...	...	3046	...	...	1074	448	3076	6875
Total	601	3253	2448	...	...	3046	3	203	1682	601	3456	7076

Chapter XI.
Instruction.SCHOOLS,
1855-1883.

comparison of the 1882-83 provision for teaching the town the country population gives the following result. In Sātāra Government schools had 1523 names on the rolls and an average attendance of 1241. Of these schools one was a high school; were Marāthi schools, seven for boys and one for girls; and one Hindustāni school attended by boys and girls. The average cost of each pupil in the high school was £4 10s. (Rs. 45); in schools the cost varied from 4s. 6d. to 12s. (Rs. 2⁵/₂-Rs. 6). Since 1875, fifty-one pupils in all, that is five a year, have on an average attended the matriculation examination from the Sātāra high school.¹ In addition to the Government schools, in 1882-83 one aided and one private school in the town of Sātāra had 102 names on the rolls and an average attendance of eighty-two pupils. In Karād in 1883 six Government schools had 556 names on the rolls, an average attendance of 412, and an average yearly cost for each pupil of 9s. 6d. (Rs. 4¹/₂). Of the six schools one was a second grade anglo-vernacular school with twenty names on the rolls and an average attendance of sixteen; one was a girls school with 126 names on the rolls and an average attendance of fifty-six; one was a Hindustāni school with fifty-three names, forty-one boys and twelve girls, and an average attendance of forty-two; and the remaining three were Marāthi boys schools. In Wāi in 1882-83 three Government schools had 505 names on the roll, an average attendance of 413, and an average yearly cost for each pupil of 10d. (Rs. 4¹/₂). Of the seven schools one was a second grade anglo-vernacular school with an average attendance of twenty-four; one was a girls school with seventy-five names on the rolls and an average attendance of fifty; one was a Hindustāni school with fifty-two names, forty-one boys and seventeen girls, and an average attendance of forty; and the rest were Marāthi boys schools. Besides these Government schools two aided schools had 112 names on the rolls and an average attendance of ninety-one. In Tāsgaon in 1882-83 five Government schools had 363 names on the rolls, an average attendance of 283, and an average yearly cost of 11s. 1d. (Rs. 5¹/₂). Of the five Government schools one was a second grade anglo-vernacular school with an average attendance of seventeen; one was a girls school with eighty-five names on the rolls and an average

TOWN SCHOOLS.

¹The details are: In 1874 six, in 1875 four, in 1876 eight, in 1877 two, in 1878 three, in 1879 three, in 1880 three, in 1881 four, in 1882 nine, and in 1883 eight.

Chapter XI.
Instruction.
Towns Schools.

attendance of forty-seven; one was a Hindustáni school with fifty-three names, thirty-eight boys and fifteen girls, and an average attendance of thirty-six; and the rest were Maráthi boys schools. In Ashta in 1882-83, four Government schools had 289 names on the rolls, an average attendance of 192, and an average yearly cost for each pupil of 9s. 8½d. (Rs. 4½). Of the four Government schools one was a second grade anglo-vernacular school with an average attendance of nineteen; one was a girls school with forty-six names on the rolls and an average attendance of thirty-one; and the rest were Maráthi boys schools. In Urum in 1882-83 three Government schools had 222 names, an average attendance of 162, and an average yearly cost for each pupil of 9s. 7d. (Rs. 4½). Of the three schools one was a Hindustáni school with thirty names on the rolls and an average attendance of thirteen. In Rahimatpur in 1882-83 three schools had 178 names on the rolls, an average attendance of 117, and an average yearly cost for each pupil of 9s. 4½d. (Rs. 4½). Of the three schools one was a Hindustáni school with twenty-six names on the rolls and an average attendance of eighteen. In Mhasrad in 1882-83 two Government schools had 148 names on the rolls, an average attendance of 112, and an average yearly cost for each pupil of 9s. 4½d. (Rs. 4½). Of the two schools one was a Hindustáni school with an average attendance of twenty-three. In Bhilardi one Government school had 106 names on the rolls, an average attendance of seventy-three, and an average yearly cost for each pupil of 10s. 1d. (Rs. 5½). In Nerla in 1882-83 one Government school had 121 names on the rolls, an average attendance of ninety, and an average yearly cost for each pupil of 7s. 9½d. (Rs. 3½). In Kola in 1882-83 three Government schools had 186 names on the rolls, an average attendance of 162, and an average yearly cost for each pupil of 9s. 10d. (Rs. 4½). Of the three schools one was a Hindustáni school with twenty-five names on the rolls and an average attendance of seventeen.

VILLAGE
SCHOOLS.

In 1882-83, exclusive of the eleven towns, Sátára was provided with 203 schools or an average of one school for every 6·5 inhabited villages. The following statement shows the distribution of these schools by sub-divisions:

Sátára Village Schools, 1882-83.

SUB-DIVISION.	Villages.	People.	Schools (Boys)	SUB-DIVISION.	Villages.	People.	Schools (Boys)
Javeli ...	252	63,729	12	Sátára ...	147	91,312	18
Nardá ...	102	121,073	23	Tádmón ...	47	65,920	10
Khatáv ...	84	74,027	19	Válin ...	132	138,432	20
Khadúpur ...	90	75,550	18	Wál ...	121	76,034	21
Koregaon ...	73	75,105	24				
Mán ...	77	45,630	8				
Tátan ...	201	108,663	18	Total ...	1329	938,087	203

LIBRARIES.

In the district are two libraries and six reading-rooms. The two libraries are at Sátára and Mahábaleshvar. In 1852 Sátára city had two libraries, the Sátára city library and the Sátára station library. In February 1866 both these libraries were amalgamated under the name of the Sátára city library. This

library owns a nice building which was given to it by the widow of Shāhājī, the last Rājā of Sātāra. In 1882-83 the number of subscribers was 107 and subscriptions amounted to about £88 (Rs. 880). At present (1883) the library has 1761 English Marāthi and Sanskrit books. Including the two English dailies of Bombay, the library takes eighteen English and twelve Marāthi papers and pamphlets. The Mahābaleshvar library is located in a room in the Frere Hall and is supported by European visitors to the station. In 1882-83 subscriptions and donations amounted to about £150 (Rs. 1500). In the beginning of the year 1882-83 the number of subscribers was 174 and the number of books 2459. In 1882-83 the six reading-rooms were one each at Ashta, Karād, Malcolmpeth, Tāsgaon, Vita, and Wāi. Of these the reading-rooms at Malcolmpeth and Vita have their own buildings built by raising subscriptions. The reading-rooms are all supported by educated natives. In 1882-83 the number of subscribers varied from eleven to thirty-two and the amount of yearly subscriptions varied from £11 6s. (Rs. 113) to £23 10s. (Rs. 235). The reading-rooms take five or six leading Marāthi papers, and some take the daily or bi-weekly copies of the *Bombay Gazette* and the *Times of India*.

In the towns of Karād, Sātāra, and Wāi yearly elocution meetings are held, at which candidates speak on prescribed subjects, and those who succeed in satisfying the committee of examiners receive the prizes which are previously notified. The charges incurred on account of prizes and notifications are paid by subscriptions raised from the members of the elocution society.

In 1882-83, of the three newspapers published in the district the *Shubh-Suchak* or Good Indicator was started in 1858. It is lithographed and written in Marāthi. The other two are the *Mahārāshtra Mītra* or the Friend of Mahārāshtra started in 1868 and the *Bodh Sudhākar* or the Moon of Knowledge started in 1872. Both are printed generally in Marāthi, but they have occasional contributions in English.

Chapter XI.
Instruction.
LIBRARIES.

LITERARY
SOCIETIES.

NEWSPAPERS.

CHAPTER XII.

HEALTH.

Chapter XII.

Health.

CLIMATE.

THE Sâtára climate is a marked change from the moist relaxing Konkán. It is best suited to the nervous, the sick, debilitated and the relaxed, to the dyspeptic, and to those afflicted with chronic bronchitis. It is liable to aggravate or render more acute fever and head derangements by constricting the surface vessels and forcing inwards an increased flow of blood. The increased flow of blood congests and obstructs the organs which have been weakened by disease or climate. These adverse conditions are limited to the dry season, or at least are considerably modified during the soft mild and damp south-west monsoon. The rains seem specially suited to Europeans. While they last severe disorders are unusual, the prevailing complaints being slight fevers and chest and bowel complaints. Among the natives rheumatic and neuralgic affections are common and obstinate; Europeans are comparatively free from them.

HOSPITALS,
1882.

Besides the Sâtára civil hospital and the Mahábaleshvar convalescent hospital, there were in 1882 seven grants-in-aid dispensaries one each at Wái, Karád, Islámpur, Pusesávi, Mhasvad, Pátan, and Tásgaon. The total number of patients treated during the year was 41,976 of whom 41,499 were out-patients and 477 in-patients. The total cost was £2498 (Rs. 24,980). The following details are taken from the 1882 report:

Sâtára.

The Sâtára civil hospital was established in 1840 by Áppa Sáheb the Rájá of Sâtára. For the hospital a separate building has been provided, within whose walls are included for distinct departments, a general hospital for the sick natives who are supported free of charge; a police hospital for the sick members of the district police force; a ward for the treatment of female patients; and a dispensary for out-door patients who are supplied with medicine and advice free of charge. The hospital is under the supervision of the Civil Surgeon who has under him two hospital assistants and two apprentices. In 1874 the vaccine establishment attached to the hospital was removed vaccination being now performed under the supervision of the Sâtára municipality. In 1882 the commonest diseases treated were malarious fevers, intestinal worms, skin diseases, stomach and bowel affections, and eye-diseases. In 1882 cholera prevailed to a very considerable extent in the whole district and out of 5433 cases 2374 deaths were reported. 6818 out-patients and 357 in-patients were treated at a cost of £517 (Rs. 5170).

At the Mahábaleshvar convalescent hospital was opened in 1828. The commonest diseases were parasitic diseases, constipation, ague, ophthalmias, conjunctivitis, bronchitis, and chronic rheumatism. In 1882 there was no epidemic. 3743 out-patients and twenty in-patients were treated at a cost of £1123 (Rs. 11,230).

Chapter XII.
Health.

The Wái dispensary was opened in 1864. The prevailing diseases were malarious fevers, skin diseases, and ulcers. In 1882 cholera prevailed in May and June and there were nine deaths out of twenty-three cases. 203 persons were vaccinated, and 5247 out-patients and sixteen in-patients were treated at a cost of £135 (Rs. 1350).

DISPENSARIES.
Wái.

The Karád dispensary was established in 1864. The prevailing diseases were malarious fevers, intestinal worms, and skin diseases. In 1882 cholera prevailed from May to August, and there were eighteen deaths out of thirty-nine cases. 5585 out-patients and even in-patients were treated at a cost of £130 (Rs. 1300).

Karád.

The Islámpur dispensary was founded in 1867. The most prevailing diseases were malarious fever, intestinal worms, respiratory affections, and syphilis. In 1882 cholera prevailed in April and May in the town and neighbourhood. 392 persons were vaccinated, and 6224 out-patients and sixteen in-patients were treated at a cost of £124 (Rs. 1240).

Islámpur.

The Pusesávi dispensary was established in 1871. The prevailing diseases were malarious fevers, intestinal worms, conjunctivitis, and skin-diseases. In 1882 cholera prevailed in the sub-division but did not attack the town. 118 persons were vaccinated, and 3616 out-patients and ten in-patients were treated at a cost of £107 (Rs. 1070).

Pusesávi.

The Mhasvad-dispensary was established in 1871. Malarious fevers, intestinal worms, eye-diseases, and bronchial affections were the commonest diseases. In 1882 cholera prevailed in July and September and out of twenty-five cases eleven proved fatal. 185 persons were vaccinated, and 3659 out-patients and twenty-six in-patients were treated at a cost of £86 (Rs. 860).

Mhasvad.

The Pátan dispensary was opened in 1873. The prevailing diseases were malarious fevers, skin diseases, and conjunctivitis. In 1882 cholera prevailed from April to August and there were sixty deaths out of 147 cases. 119 persons were vaccinated, and 3999 out-door and fourteen in-door patients were treated at a cost of £173 (Rs. 1730).

Pátan.

The Tásgaon dispensary was established in 1876. The chief diseases treated were malarious fevers, and rheumatic respiratory and skin affections. In 1882 cholera occurred in Tásgaon town and vicinity in April and May and out of thirty-eight cases sixteen proved fatal. 227 persons were vaccinated and 2608 out-patients and eleven in-patients were treated at a cost of £103 (Rs. 1030).

Tásgaon.

According to the 1881 census 4336 persons (males 2690, females 1646) or 0.40 per cent of the population were infirm. Of the total number 4180 (males 2597, females 1583) were Hindus, 154 (males 91, females 63) Musalmáns, one a Christian male, and one a Pársi male. Of 4336, the total number of infirm persons, 174 (males

INFIRM PEOPLE.

DISTRICTS.

Chapter XII.

Health.

INFIRM PEOPLE.

123, females 51) or 4·01 per cent were of unsound mind, 2416 (males 1277, females 1139) or 55·71 per cent were blind, 567 (males 361, females 206) or 13·07 per cent were deaf and dumb, and 1179 (males 929, females 250) or 27·19 per cent were lepers. The details are:

Sátara Infirm People, 1881.

	HINDUS.		MUSALMA'NS.		CHRISTIANS.		PA'RSIS.		TOTAL.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Insane ...	117	49	6	2	...	...	...	...	123	51
Blind ...	1243	1107	27	32	1	...	1	...	1277	1139
Deaf-Mutes ...	342	194	19	12	...	...	...	...	361	206
Lepers ...	890	248	29	17	...	...	...	...	929	250
Total ..	2597	1583	61	63	1	...	1	...	2690	1646

VACCINATION.

In 1883-84 under the supervision of the Deputy Sanitary Commissioner, Deccan Registration District, the work of vaccination was carried on by fifteen vaccinators with yearly salaries varying from £16 16s. (Rs. 168) to £26 16s. (Rs. 288). Of these operators fourteen were distributed over the rural parts of the district and one was employed in the town of Sátara. Besides the vaccinators the medical officers of seven dispensaries carried on vaccine operations. The total number of persons vaccinated was 38,705, besides 652 re-vaccinations, compared with 15,868 primary vaccinations in 1869-70. The following statement shows the sex, religion, and age of the persons primarily vaccinated :

Sátara Vaccination Details, 1869-70 and 1883-84.

YEAR.	PRIMARY VACCINATIONS.									Total.
	Sex.		Religion.					Age.		
	Males.	Females.	Hindus.	Musal- mans.	Pár- sis.	Chris- tians.	Others	Under On Year	Above One Year.	
1869-70 ...	8108	7460	14,270	514	...	22	1086	5861	10,007	15,868
1883-84 ...	19,775	18,930	31,802	1417	4	20	5482	20,412	18,493	38,705

In 1883-84 the total cost of these operations, exclusive of those performed in dispensaries, was £929 6s. (Rs. 9293) or about 6½d. (4½ as.) for each successful case. The charges included the following items: Supervision and inspection £475 4s. (Rs. 4752), establishment £418 14s. (Rs. 4187), and contingencies £35 8s. (Rs. 354). Of these the supervising and inspecting charges were met from Government provincial funds, while £424 14s. (Rs. 4247) were borne by the local funds of the different sub-divisions and £29 8s. (Rs. 294) by the Sátara municipality for the service of a vaccinator in the town.

CATTLE DISEASE.

Of the fifteen kinds of cattle disease ten, *dhundulna* or *dhárgalna*, *ghátia*, *kálidhaveri*, *kuli*, *lál*, *mánmodya*, *máthesul*, *phodya*, *patki*

¹ Collector's Letter to the Revenue Commissioner, 3692 of 21st December 1873.

Chapter XII.

Health.

CATTLE DISEASE.

or *musumda*, and *thorla*, are common to all cattle; three *chāndni*, *palkida*, and *pashan*, attack only horses; and two *haladya* and *topshya*, are found only amongst sheep and goats. Of these *dhundulna* generally attacks young cattle causing excessive purging. The liver of the cattle affected becomes diseased and their dung emits a bad smell. In about eight days the animal dies. *Ghātia* generally attacks strong young cattle. The windpipe becomes choked, the belly swells, and the mouth is inflamed. From the neck to the liver blood becomes watery and the liver is found after death to be full of small holes. In about eight days the animal dies. *Kālidhaveri* is a more fatal disease causing death in one day; the liver of the animal attacked with it rots and becomes perforated. In *kuli* the mouth and feet show rheumatic symptoms and in one or two days the animal dies. *Lāl* generally attacks weak cattle about January when the east wind sets in. The feet rot, worms are generated in the intestines, and the hoofs fall off. The mouth also rots and a viscous fluid flows from it. The disease lasts about a month. In *mānmodya* the animal tosses its head towards the side attacked; this disease lasts about four days. In *māthesul* the animal walks round and round and refuses food; its flesh becomes yellow and watery. In *phodya* boils as on the human skin appear and blood and flesh seem diseased; the disease lasts from four to eight days. In *patki* the animal is excessively purged and the stomach becomes diseased. Either the animal dies in one to four days, or it recovers after seven days. In *thorla* the eye sheds water and the animal trembles, refuses food, and is purged. Either the animal dies in three days or it recovers after one month. *Chāndni*, *palkida*, and *pashan* attack horses only. *Haladya* only attacks kids who pass urine mixed with blood; through the circulation the skin and every organ become tinged with yellow. In cases of *topshya* sheep and goats are suddenly attacked and die in one or two days; the stomach becomes diseased.

In May 1882, of about 250 cattle at Pānchgani in Wāi sixty-five were attacked by rinderpest, of which fifty died. About this cattle plague the Veterinary Surgeon Mr. H. A. Woodroffe reported as follows:¹ Rinderpest is a contagious fever depending upon a blood poison which has its specific effect upon the membrane lining the alimentary canal, extending from the mouth to the rectum. Unlike foot and mouth disease which affects all animals without any regard to species, rinderpest generally confines its attacks to buffaloes cows and bullocks, and is extremely fatal; but when recovery does take place the animal is rendered insusceptible to another attack. The disease probably originates from bad sanitary arrangements, such as foul air arising from overcrowding animals in dirty little huts without any provision whatever for drainage or ventilation. The first signs of the malady visible to the ordinary observer are dulness, loss of appetite, staring coat accompanied by shivering fits. About the second day there is a discharge from the eyes and nostrils, the former presenting a highly reddened appearance. There is also a slight dry cough, and breathing becomes slightly

¹ Gov. Res. Gen. Dept. 2062 of 3rd June 1882.

Chapter XII.

Health.

CATTLE DISEASE.

oppressed. The mouth on examination will be found intensely hot. The gums, at first red, assume a yellowish or salmon colour, the tongue is covered with an eruption which in the early stages of the disease appears in the form of little red nodules often presenting a bran-like appearance. As the disease progresses, sores appear on the palate and the back of the tongue. At this stage of the disease rumination is generally suspended, and the animal refuses all food, can only drink water with great difficulty and seems greatly distressed, frequently lying down and getting up again, and may be seen anxiously looking round at its flanks. After about the third or fourth day the bowels which have been costive during the early stages, become relaxed, and violent diarrhoea sets in accompanied by copious discharge of mucus frequently tinged with blood. These symptoms cause great suffering and may continue from three to five days. As a general rule the animal dies about the sixth or seventh day after being attacked. As death approaches the breath becomes very offensive and not unfrequently the animal dies in a state of delirium. After death the rumen or first stomach is found to contain a large quantity of undigested food and the membrane lining the fourth or true stomach to be covered with patches of a deep claret colour. The small intestine are very red and inflamed and in the large intestines the same patches may be observed as were found in the fourth stomach. The liver is rather paler than usual and the gall bladder is usually full of bile. There is generally more or less emphysema of the lungs and the membrane lining the windpipe presents a reddened appearance. The disease being of a specific nature must run its course terminating fatally or otherwise according to the intensity of the attack, and medicinal treatment is of no avail. To stamp out the malady six sanitary and preventive measures are suggested. A temporary enclosure should be set apart where all animals on first showing symptoms of the disease must be isolated. Sheds or cow-houses in which the disease has appeared should be thoroughly cleansed and disinfected with ordinary limewash made of freshly burnt lime, each gallon to contain one-fifth of a pint of commercial carbolic acid. All dung and litter which has been in contact with diseased animals must be burnt. Carcasses of animals that have died of the disease should be slashed and buried six feet deep. Animals that have been in close contact with diseased ones should be prevented from mixing with other cattle for nine days. Cattle traffic between infected and noninfected villages should be discouraged and fairs suspended for the time.

BIRTHS AND
DEATHS.

The total number of deaths shown in the Sanitary Commissioner's yearly reports for the eighteen years ending 1883 is 437,832 or an average mortality of 24,324 or, according to the 1881 census, of twenty-three in every thousand of the population. During the famine year of 1877 the total number of deaths was very high, being 52,033 or 114 per cent above the average. Of the average number of deaths 15,821 or 65.04 per cent were returned as due to fevers, 1917 or 7.86 per cent to cholera, 536 or 2.20 per cent to small-pox, 2712 or 11.15 per cent to bowel complaints, 357

or 1·47 per cent to violence or injury, and 2981 or 12·26 per cent to miscellaneous diseases. An examination of the returns shows that fever, which during the eighteen years ending 1883 caused an average mortality of 15,821 or 65·04 per cent, was below the average in nine years and above the average in the other nine years. During the ten years ending 1875, except in 1872; it was below the average and during the eight years ending 1883 besides in 1872 it was above the average. Of the nine years below the average, two years had less than 10,000 deaths, 8250 in 1867 and 9111 in 1868; three years 1866, 1869, and 1870 had between 10,000 and 11,000; one year 1871 had between 11,000 and 12,000; and three years 1873, 1874 and 1875 had between 14,000 and 15,800. Of the nine years above the average two years 1876 and 1882 had between 16,000 and 17,000 deaths; five years 1872, 1879, 1880, 1881, and 1883 between 17,000 and 18,000; one year 1878 between 27,000 and 28,000; and one year 1877 between 31,000 and 32,000. Of the deaths from cholera which amounted to 34,508 and averaged 1917, 8157 or 23·64 per cent of the total happened in 1869, 6702 or 19·42 per cent in 1877, and 5386 or 15·60 per cent in 1878. The only other years above the average were 1875 with 3666 deaths, 1882 with 2406 deaths, and 1876 with 1938 deaths. Of the twelve years below the average one year 1872 had between 1700 and 1600; two years 1866 and 1883 had between 1200 and 1100 deaths; one year 1881 had between 900 and 800; two years 1868 and 1870 between 660 and 560; one year 1871 between 200 and 100; two years 1867 and 1880 had less than forty; and three years 1873, 1874 and 1879 were free from cholera. Of the deaths from small-pox, which amounted to 9654 and averaged 536, 2518 or 26·08 per cent of the total happened in 1872, 2079 or 21·53 per cent in 1869, and 1896 or 19·64 per cent in 1868. The only other years above the average were 1877 with 950 deaths and 1873 with 594 deaths. Of the thirteen years below the average two years 1867 and 1883 had between 400 and 300 deaths; three years 1870, 1871, and 1876 between 300 and 200; one year 1874 between 100 and seventy; three years 1866, 1875, and 1878 between fifty and twenty; three years 1879, 1880, and 1882 had less than five deaths; and one year 1881 was free from small-pox. Of the deaths from bowel complaints which amounted to 48,814 and averaged 2712, seven years were above the average. The smallest number of deaths from bowel complaints in any one of the eighteen years was 1117 in 1871 and the largest was 7796 in 1877. Injuries with a total of 6426 and an average of 357, varied from 488 in 1877 to 225 in 1868. Other causes with a total mortality of 53,653 and an average of 2981, varied from 4542 in 1877 to 2016 in 1879.

Birth returns are available only for the thirteen years ending 1883. During these thirteen years the number of births averaged 29,337. The yearly totals vary from 41,497 in 1882 to 18,725 in 1878. The details are:

Chapter XII.

Health.

BIRTHS AND DEATHS.

Chapter XII.

Health.

BIRTHS AND
DEATHS.Sdtra Births and Deaths, 1866-1883.¹

YEAR.	DEATHS.							BIRTHS.
	Cholera.	Small-pox.	Fever.	Bowel Complaints.	Injuries.	Other Causes.	Total.	
1866	1151	49	10,855	2914	390	2935	17,197	...
1867	83	379	8250	1961	280	2654	13,761	...
1868	657	1893	9111	2319	225	3244	17,472	...
1869	8157	2070	10,329	2641	259	2905	29,060	...
1870	659	200	10,635	3033	291	3230	11,997	...
1871	181	248	11,614	1117	523	3707	17,475	25,71
1872	1640	2218	17,919	4004	322	3294	29,697	27,09
1873	...	691	15,146	244	413	2668	21,803	24,44
1874	...	21	14,172	2064	399	2142	18,613	21,62
1875	3400	20	14,031	2220	391	2791	22,133	30,16
1876	1853	207	19,705	2990	573	2302	24,775	27,34
1877	6701	920	21,655	7709	493	4542	32,033	23,08
1878	6380	60	27,351	4121	470	3483	40,672	17,75
1879	...	3	17,896	1404	474	2016	21,333	27,93
1880	14	2	17,032	1107	370	2178	20,444	27,91
1881	600	...	17,320	1631	319	2500	21,676	27,34
1882	2100	3	16,805	1814	357	3000	24,733	41,67
1883	1209	385	17,050	1400	350	2603	24,491	47,77
Total	31,608	5654	294,777	48,814	6420	53,653	437,852	331,57
Average	1617	636	15,821	2712	857	2981	21,924	29,37

¹ The death returns are believed to be fairly correct and the birth returns to be incomplete.

CHAPTER XIII.

SUB-DIVISIONS.¹

Já'vli in the north-west is bounded on the north by Wái, on the east by Wái and Sátára, on the south by Sátára and Pátan, and on the west by Khed in Ratnágiri and Mahád in Kolába. It has an area of 419 square miles, a population in 1881 of 63,729 or 152 to the square mile, and in 1882 a land revenue of £9702 (Rs. 97,020).

Of the 419 square miles, 390 have been surveyed in detail. According to the revenue survey returns 106 square miles are occupied by the lands of alienated villages. The rest contains 116,062 acres or 57·85 per cent of arable land, 7612 acres or 3·80 per cent of unarable land, 64,540 acres or 32·17 per cent of forests, and 12,394 acres or 6·18 per cent of village sites, roads, rivers, and streams. From the 116,062 acres of arable land 21,890 acres have to be taken on account of alienated lands in Government villages.

Já'vli is full of hills. At Mahábaleshvar in the north-west the three valleys of the Koyna, the Krishna, and the Vena run to a point where their great dividing spurs, which rise 2500 feet above the valleys, meet the main range of the Sahyádris. Though they are alike in general character, of the three valleys the Koyna valley is much the largest and finest. Near the head of the Koyna valley are the grandest hill and forest views in Sátára. Even here there is a sameness in the hills as the sides of all rise in layers to a flat-topped wall of rock. And as the valley bottom is high not less than 2000 feet above the sea, the hill sides want the grandeur of those that fall west into the low rugged Konkan. In the Koyna valley, and to a much less extent in the Krishna and Vena valleys where the forest has not been cut and burnt for *kumri* or wood-ash tillage, the hills are covered with dense coppice ten to fifteen feet high. Elsewhere the hill sides are a succession of bare red patches of what passes for soil and are thickly dotted with stunted trees. The Koyna valley is at all times beautiful. Even in April the blue haze of smoke from the fired tillage plots softens the hot-weather bakedness of the hills. And after the rains the barest rocks are brodered with the soft dazzling green of moss and grass. Every shadow has a hue of its own and the sunlight striking between masses of floating clouds sheds over the universal green endless varieties of light and shade. Throughout the hot weather the Sahyádrí tops are deliciously cool.

Chapter XIII.

Sub-Divisions.

JÁVLI.

Area.

Aspect.

¹ Of this chapter the aspect, climate, water, and soil sections are contributed by Mr. J. W. P. Muir-Mackenzie, C.S.

Chapter XIII.

Sub-Divisions.

JALJI.

Climate.

From June to October the extreme rainfall, over 250 inches at Mahabaleshwar, and the high winds and constant driving mists make the climate chilly and trying. At the close of the rains excessive damp and excessive vegetation make the valleys feverish. Later, about Christmas, they are chill, sometimes bitterly cold, and even in the hot weather though the days are warm the nights are cool. At Malcolmpeth, the highest point of the Sahyadris 4710 feet above sea level and about twenty-eight miles north-west of Sátara, during the ten years ending 1869-70 the rainfall varied from 312 inches in 1861-62 to 156 inches in 1869-70 and averaged 248 inches; and during the thirteen years ending 1882-83 it varied from 313 inches in 1882-83 to 168 inches in 1877-78 and averaged 262 inches. At Medha, which is about sixteen miles east of the Sahyadris and fourteen miles north-east of Sátara, during the ten years ending 1869-70 the rainfall varied from seventy-nine inches in 1861-62 to fifty-three inches in 1864-65 and averaged sixty-four inches; and during the thirteen years ending 1882-83 it varied from 111 inches in 1882-83 to forty-eight inches in 1880-81 and averaged seventy-two inches.

Water.

The two chief rivers are the Vena which joins the Krishna at Máhuli in Sátara and the Koyna which meets the Krishna at Karád. The Koyna and the Vena are fed by numberless smaller streams and rills, which dry after the rains, and during the dry weather even the Koyna and the Vena are deep only in occasional moderate-sized pools. Away from the rivers water is scarce and hardly fit to drink.

Soil.

In the valleys are patches of fairly deep red-soil on which rice is grown. The rest of the soil is poor and is for two or three years tilled in *kumri* or wood-ash fashion with *náchni* and other coarse hill grains and then left to a four to twelve years' rest.

Stock,

According to the 1882-83 returns farm stock included twenty-three riding and 366 load carts, 4581 two-bullock and 837 four-bullock ploughs, 11,949 bullocks and 10,361 cows, 2405 he-buffaloes and 7125 she-buffaloes, 242 horses, 4683 sheep and goats, and sixty-four asses.

Holdings.

In 1882-83 the number of holdings including alienated lands in Government villages was 5838 with an average area of 19.78 acres. Of the whole number of holdings 2360 were of not more than five acres; 834 of five to ten acres; 834 of ten to twenty acres; 618 of twenty to thirty acres; 421 of thirty to forty acres; 217 of forty to fifty acres; 399 of fifty to a hundred acres; 132 of 100 to 200 acres; 17 of 200 to 300 acres; 4 of 300 to 400 acres; and two of over 400 acres.

Crops,
1881-82.

In 1881-82, of 93,982 acres held for tillage 54,889 or 58.40 per cent were fallow or under grass. Of the remaining 39,093 acres, 1050 were twice cropped. Of the 40,143 acres under tillage, grain crops occupied 34,711 acres or 86.46 per cent, of which 2825 were under spiked millet *bájri* *Penicillaria spicata*, 6344 under Indian millet *jvári* *Sorghum vulgare*, 10,215 under *rági* or *náchni* *Eleusine corocana*, 1051 under wheat *gahu* *Triticum aestivum*, 9116 under chenna *sáva* *Panicum miliaceum*, 3097 under rice *bhát* *Oryza sativa*,

1088 under Italian millet *rála* or *káng* *Panicum italicum*, 11 under maize *makka* *Zea mays*, 44 under barley *jav* *Hordeum hexastichon*, 67 under *kodra* or *harik* *Paspalum scrobiculatum*, and 1353 under other grains of which details are not given. Pulses occupied 2586 acres or 6·44 per cent, of which 527 were under gram *harbhara* *Cicer arietinum*, 749 under *tur* *Cajanus indicus*, 700 under *kulith* or *kulthi* *Dolichos biflorus*, 63 under *udid* *Phaseolus radiatus*, 11 under *mug* *Phaseolus mungo*, 72 under peas *vátána* *Pisum sativum*, 30 under *masur* *Ervum lens*, and 434 under other pulses. Oilseeds occupied 2236 acres or 5·57 per cent, of which 1366 were under gingelly seed *tíl* *Sesamum indicum*, 42 under linseed *alshi* *Linum usitatissimum*, and 828 under other oilseeds. Fibres occupied 65 acres or 0·16 per cent, of which 57 were under Bombay hemp *san* or *tág* *Crotalaria juncea*, and 8 under other fibres. Miscellaneous crops occupied 545 acres or 1·35 per cent, of which 51 were under chillies *mirchi* *Capsicum frutescens*, 211 under sugarcane *us* *Saccharum officinarum*, 7 under tobacco *tambákhū* *Nicotiana tabacum*, 5 under coffee *Coffea arabica*, and the remaining 271 under various vegetables and fruits.

The 1881 population returns show that of 63,729 people, 61,518 or 96·53 per cent were Hindus, 1981 or 3·10 per cent Musalmáns, 192 or 0·30 per cent Christians, 35 Pársis, and 3 Buddhists. The details of the Hindu castes are: 1516 Bráhmans; 32 Pátáne Prabhús and 20 Káyasth Prabhús, writers; 293 Lingáyat Vánis, 230 Maráthha Vánis, 209 Támbohis, 87 Jains, 32 Komtis, 18 Márwár Vánis, and 8 Gujarát Vánis, traders and merchants; 42,430 Kunbis and 1015 Mális, husbandmen; 638 Sutárs, carpenters; 615 Chámhbárs, leather-workers; 452 Telis, oilmen; 389 Sonárs, goldsmiths; 358 Kumbhárs, potters; 274 Lohárs, blacksmiths; 209 Shimpis, tailors; 81 Koshtis, weavers; 73 Kásárs, bangle-makers; 69 Buruds, bamboo-workers; 13 Lonáris, cement-makers; 11 Pátharvats, stone-dressers; 4 Otáris, casters; 255 Guravs, priests; 17 Ghadsis, musicians; 880 Nhávis, barbers; 458 Parits, washermen; 2497 Dhangars, cowmen; 495 Kolis, ferrymen; 78 Bhois, fishers; 45 Pardeshis, petty traders; 19 Thákurs, husbandmen; 78 Rámoshis, watchmen; 6064 Mhárs, village messengers; 325 Mángs, village watchmen; 7 Bhangis, scavengers; and 6 Dhors, tanners; 871 Jangams, 156 Gosávis, 75 Gondhlis, 54 Joshis, 54 Kolhátis, and 8 Gopáls, beggars.

Kara'd in the centre of the district is bounded on the north by Sátára and Koregaon, on the east by Khatáv and Khánápur, on the south by Válva, and on the west by Pátan. It has an area of 391 square miles, a population in 1881 of 140,920 or 360 to the square mile, and in 1882 a land revenue of £34,893 (Rs. 3,48,930).

Of the 391 square miles, 355 have been surveyed in detail. According to the revenue survey returns 81 square miles are occupied by the lands of alienated villages. The rest contains 148,985 acres or 74·95 per cent of arable land, 7408 acres or 3·73 per cent of unarable land, 993 acres or 0·50 per cent of grass, 29,823 acres or 15·60 per cent of forests, and 11,572 acres or 5·82 per cent of village sites, roads, rivers, and streams. From the 148,985 acres of arable land 33,783 acres have to be taken on account of alienated lands in Government villages.

Chapter XIII. Sub-Divisions.

JAVLI.
Crops,
1881-82.

People,
1881.

KARÁD.

Area.

Chapter XIII.

Sub-Divisions.

Karād.

Aspect.

Karād is a portion of the Krishna valley which runs thirty miles from north to south between two parallel chains of hills. The western chain is broken half-way by the Koyna, which, running from the west, joins the Krishna at Karād. Most of Karād is flat sloping to the hills on both sides, the ground growing more broken especially on the west as it nears the hills. There are no forests but many gardens and groves, and in the Krishna for a tract so close to the Sahyādris the unusual charm of numbers of pools or rivers reaches several miles long. Much of the land is of extreme richness, covered with green not only during and after the rain but again with cold-weather crops in January and February. A bridle path from the plateau of Kadegaon down to the village of Tembhu to the south of Sadāshivgad fort has lovely views of the rich Karād plain, stretching, brightened by water and darkened by groves, in garden after garden to the gray-blue of the western hills.

Climate.

During the cold weather, especially near the rivers, the air varies in warmth from 30° to 35° in the twenty-four hours. The days are warm and the nights are bitterly cold. In the hot weather it is one of the warmest parts of the district. But even then the nights are not unpleasant. At Karād, which is about thirty miles east of the Sahyādris and thirty-two miles south of Sātara, during the ten years ending 1869-70 the rainfall varied from thirty-five inches in 1860-61 and 1867-68 to nineteen inches in 1864-65 and averaged twenty-seven inches; and during the thirteen years ending 1882-83 it varied from fifty inches in 1882-83 to seventeen inches in 1871-72 and averaged twenty-seven inches.

Water.

The rivers are the Krishna which crosses the sub-division from north to south; the Tārli which joins the Krishna from the north-west at Umbraj; and the Koyna which joins it from the west at Karād. In addition to the ordinary means of watering by wells and rough dams the Krishna canal starts from a dam thrown across the river at Khodshi, about a mile above Karād, and runs about thirty-five miles to the south-east. Elsewhere the water-supply is good except in the south-west, where, in the rocky soil close under the hills, water is very scarce.

Soil.

The soil is excellent throughout, except small patches of *murum* close to the hills. All round the canal, as well as away from it at Masur and in the Tārli valley are splendid stretches of garden land.

Stock.

According to the 1882-83 returns farm stock included ninety-seven riding and 2714 load carts, 1409 two-bullock and 2867 four-bullock ploughs, 29,923 bullocks and 16,436 cows, 2817 he-buffaloes and 10,980 she-buffaloes, 1784 horses, 62,711 sheep and goats, and 486 asses.

Holdings.

In 1882-83 the number of holdings including alienated lands in Government villages was 25,371 with an average area of 5·84 acres. Of the whole number of holdings 14,708 were of not more than five acres; 6564 of five to ten acres; 3152 of ten to twenty acres; 831 of twenty to thirty acres; 89 of thirty to forty acres; twenty of forty to fifty acres; five of fifty to a hundred acres; and two of 100 to 200 acres.

In 1881-82, of 115,510 acres held for tillage 18,961 or 16·84 per cent were fallow or under grass. Of the remaining 96,549 acres, 4790 were twice cropped. Of the 101,339 acres under tillage, grain crops occupied 76,884 acres or 75·86 per cent of which 22,944 were under spiked millet *bājri* *Penicillaria spicata*, 43,470 under Indian millet *jeārī* *Sorghum vulgare*, 2438 under *rāgi* or *nāchni* Eleusine corocana, 693 under wheat *gahu* *Triticum aestivum*, 1495 under chenna *sāra* *Panicum miliaceum*, 726 under rice *bhāt* *Oryza sativa*, 2740 under Italian millet *rāla* or *kāug* *Panicum italicum*, 662 under maize *makka* *Zea mays*, 221 under barley *jav* *Hordeum hexastichon*, and 1495 under other grains of which details are not given. Pulses occupied 14,126 acres or 13·93 per cent, of which 5020 were under gram *karbhara* *Cicer arietinum*, 3226 under *tur* *Cajanus indicus*, 2442 under *kulith* or *kulthi* *Dolichos biflorus*, 1148 under *vdāl* *Phaseolus radiatus*, 541 under *mug* *Phaseolus mungo*, 88 under peas *vātāna* *Pisum sativum*, and 1661 under other pulses. Oilseeds occupied 4984 acres or 4·91 per cent, of which 27 were under linseed *alsi* *Linum usitatissimum* and 4957 under other oilseeds. Fibres occupied 710 acres or 0·70 per cent, of which 39 were under cotton *kāpās* *Gossypium herbaceum*, 376 under Bombay hemp *san* or *līg* *Crotalaria juncea*, and 295 under other fibres. Miscellaneous crops occupied 4635 acres or 4·57 per cent, of which 1530 were under chillies *mirchi* *Capsicum frutescens*, 1303 under sugarcane *us* *Saccharum officinarum*, 1165 under tobacco *tambākhū* *Nicotiana tabacum*, and the remaining 637 under various vegetables and fruits.

The 1881 population returns show that of 140,920 people 135,599 or 96·22 per cent were Hindus, 5315 or 3·77 per cent Musalmāns, and 6 Christians. The details of the Hindu castes are: 6727 Brāhmanas; 79 Kāyasth Prabhus and 30 Pātāne Prabhus, writers; 1775 Lingāyat Vānis, 443 Marātha Vānis, 372 Jains, 182 Tāmbolis, 32 Mārwar Vānis, 14 Gujarāt Vānis, and 2 Komtis, traders and merchants; 83,435 Kunbis and 1609 Mālis, husbandmen; 2310 Kumbhārs, potters; 2179 Chāmbhārs, leather-workers; 2140 Koshtis, weavers; 1494 Shimpis, tailors; 1450 Telis, oil-men; 1227 Sutārs, carpenters; 1124 Sālis, weavers; 993 Sonārs, goldsmiths; 739 Kāsārs, bangle-makers; 633 Lohārs, blacksmiths; 463 Sangars, wool-weavers; 332 Vadārs, earth-diggers; 177 Burnds, bamboo-workers; 72 Beldārs, quarrymen; 55 Kāranjkars, saddle-makers; 28 Rāuls, tape-makers; 23 Otāris, casters; 17 Lonāris, cement-makers; 10 Rangāris, dyers; 3 Ghisādis, tinkers; 2 Kanjāris, weaving brush-makers; 1437 Guravs, priests; 137 Holārs, labourers; 50 Ghadsis, musicians; 1821 Nhāvis, barbers; 1076 Parits, washermen; 3034 Dhangars, cowmen; 46 Gavlis, cow-keepers; 791 Bhois, fishers; 342 Kolis, ferry-men; 103 Pardeshis, petty traders; 82 Thākurs, husbandmen; 1673 Rāmoshtis, watchmen; 38 Vanjāris, husbandmen; 10,740 Mhārs, village messengers; 2598 Māngs, village watchmen; 200 Dhors, tanners; 4 Bhangis, scavengers; 393 Gosāris, 381 Jangams, 176 Joshis, 142 Gondhliis, 53 Mānbhāvs, 39 Uchhās, 15 Chitrakathis, 10 Tirmālis, 9 Vaidus, and 8 Bhāts, beggars.

Kha'na'pur in the east is bounded on the north by Khatār, on the east by the Ātpādi sub-division of the Pant Pratinidhi, on the

Chapter XIII. Sub-Divisions.

KARAD.
Crops,
1881-82.

People,
1881.

खाणापुर,

Chapter XIII.

Sub-Divisions.

KHÁNÁPUR.

Area.

south by Tásgaon, and on the west by Karád. It has an area of 509 square miles, a population in 1881 of 80,327 or 157 to the square mile, and in 1882 a land revenue of £16,632 (Rs. 1,66,320).

Of the 509 square miles, 495 have been surveyed in detail. According to the revenue survey returns, 100 square miles are occupied by the lands of alienated villages. The rest contains 209,540 acres or 79.95 per cent of arable land, 12,746 acres or 4.85 per cent of unarable land, 190 acres or 0.08 per cent of grass, 32,340 acres or 12.34 per cent of forests, and 7253 acres or 2.77 per cent of village sites, roads, rivers, and streams. From the 209,540 acres of arable land 40,172 acres have to be taken on account of alienated lands in Government villages.

Aspect.

Khánápur is an upland 200 to 300 feet above the Karád valley on the west and the great plain of the Mán on the east. It is a fine rolling country but sparingly wooded except near the feeders of the Yerla which crosses the sub-division from north to south on its way to the Krishna. The banks of these streams are shaded with fine clumps of trees. The country, which is about two hundred and fifty feet above the Krishna valley on the west, slopes gently to the Yerla. To the east of the Yerla water-shed is a deeper valley at Vita. Beyond the Vita valley, a rise of one hundred feet leads to the eastern plateau of Khánápur proper. The Khánápur upland, in which the Agrani river rises, keeps its high level nearly to the Mahimangad-Panála spur of the Mahádev range on the eastern limit. Besides these varieties in height from east to west the country following the course of the Yerla slopes slowly south towards Tásgaon.

Climate.

The climate is fairly temperate except for occasional hot winds from March to the middle of May. The rainfall is scanty and uncertain, varying greatly from year to year and in different parts of the sub-division. At Vita, the head-quarters of Khánápur, which is about fifty miles east of the Sahyádrí crest and forty-five miles south-east of Sátára, during the ten years ending 1869-70 the rainfall varied from thirty-nine inches in 1862-63 to eleven inches in 1866-67 and averaged twenty-one inches; and during the thirteen years ending 1882-83 it varied from thirty-four inches in 1878-79 to eleven inches in 1876-77 and averaged twenty-four inches.

Water.

Except the Yerla, which as mentioned runs north and south through the centre of the sub-division, and the Agrani, there are no considerable streams. Besides the ordinary means of watering from wells and streams Khánápur has the Chikhli canal which stretches five miles from a dam thrown across a feeder of the Yerla at the village of Chikhli. It has also the last mile of the Máyni canal which waters the lands of the village of Máhuli in the north-east. The ordinary water-supply is often scanty in the hot weather, particularly in the east.

Soil.

The soil is either black or gray *murum* with its intermediate varieties. The black soil, which occurs near rivers, yields first rate crops of *javári*, gram, and oilseed. Wheat also is grown both on watered and dry land especially on the eastern plateau. The poorer

soils grow both *bājri* and a late autumn *juári* called *dukhri*, which though a hardy crop requires somewhat better soil than *bājri*.

According to the 1882-83 returns farm stock included eighty riding and 1433 load carts, 711 two-bullock and 2486 four-bullock ploughs, 25,081 bullocks and 15,153 cows, 3453 he-buffaloes and 7200 she-buffaloes, 1525 horses, 53,097 sheep and goats, and 322 asses.

In 1882-83 the number of holdings, including alienated lands in Government villages was 16,335 with an average area of 12·50 acres. Of the whole number of holdings 4245 were of not more than five acres; 3439 were of five to ten acres; 4914 were of ten to twenty acres; 2663 of twenty to thirty acres; 987 of thirty to forty acres; 80 of forty to fifty acres; 4 of fifty to a hundred acres; two of 100 to 200 acres; and one of over 400 acres.

In 1881-82 of 164,577 acres held for tillage, 24,078 or 14·63 per cent were fallow or under grass. Of the remaining 140,499 acres, 2058 were twice cropped. Of the 142,557 acres under tillage, grain crops occupied 99,554 acres or 69·83 per cent of which 39,254 were under spiked millet *bājri* *Penicillaria spicata*, 48,073 under Indian millet *juári* *Sorghum vulgare*, 47 under *rāgi* or *nāchni* *Eleusine corocana*, 6342 under wheat *gahu* *Triticum aestivum*, 1559 under chenna *sáva* *Panicum milincom*, 484 under rice *bhāt* *Oryza sativa*, 1080 under Italian millet *rāla* or *kāng* *Panicum italicum*, 192 under maize *makka* *Zea mays*, 42 under barley *jav* *Hordeum hexastichon*, and 2472 under other grains of which details are not given. Pulses occupied 27,396 acres or 19·21 per cent of which 74·04 were under gram *harbhara* *Cicer arietinum*, 8120 under *tur* *Cajanus indicus*, 3254 under *kulith* or *kulhi* *Dolichos biflorus*, 1148 under *udid* *Phaseolus radiatus*, 207 under *mug* *Phaseolus mungo*, 54 under peas *vātāna* *Pisum sativum*, and 7209 under other pulses. Oil-seeds occupied 10,015 acres or 7·02 per cent of which 29 were under gingelly seed *til* *Sesamum indicum*, 51 under linseed *alshi* *Linum usitatissimum*, and 9935 under other oilseeds. Fibres occupied 390 acres or 0·27 per cent of which 172 were under cotton *kāpus* *Gossypium herbaceum*, 206 under Bombay hemp *san* or *tāg* *Crotalaria juncea*, and 12 under brown hemp *ambādi* *Hibiscus cannabinus*. Miscellaneous crops occupied 5202 acres or 3·64 per cent, of which 1252 were under chillies *mirehi* *Capsicum frutescens*, 838 under sugarcane *us* *Saccharum officinarum*, 273 under tobacco *tambākhū* *Nicotiana tabacum*, 359 under hemp *gānja* *Cannabis sativa*, 20 under safflower *kusunba* or *kardai* *Carthamus tinctorius*, and the remaining 2460 under various vegetables and fruits.

The 1881 population returns show that of 80,327 people, 77,334 or 96·27 per cent were Hindus, 2989 or 3·72 per cent Muslims, and 4 Jews. The details of the Hindu castes are: 2502 Bráhmans; 24 Káyasth Prábhús, writers; 1751 Lingáyat Vánis, 406 Maráthha Vánis; 288 Tāmbolis, 278 Jains, 28 Mārwar Vánis, 17 Gujarát Vánis, and 5 Komtis, traders and merchants; 45,460 Kunbis and 966 Mális, husbandmen; 1605 Chāmbhārs, leather workers; 958 Sútárs, carpenters; 833 Kumbhārs, potters; 692 Koshtis, weavers; 537 Telis, oilmen 518 Sonárs, goldsmiths; 424 Shimpis, tailors;

Chapter XIII.

Sub-Divisions.

Kharápur.

Stock.

Holdings.

Crops,
1881-82.People,
1881.

Chapter XIII.

Sub-Divisions.

KHANÁPUR.

People,
1881.

361 Lohárs, blacksmiths; 268 Kásárs, bangle makers; 182 Vadárs, earth diggers; 167 Sangars, wool weavers; 139 Sális, weavers; 78 Beldárs, quarrymen; 67 Pátharvats, stone dressers; 61 Barads, bamboo workers; 50 Káranjars, saddle-makers; 12 Otáris, casters; 9 Lonáris, cement makers; 5 Rangáris, dyers; 5 Ráuls, tape makers; 671 Guravs, priests; 268 Molárs, labourers; 41 Ghadsis, musicians; 1323 Nhávis, barbers; 675 Parits, washermen; 3717 Dhangars, cowmen; 260 Kolis, ferrymen; 6 Bhois, fishers; 181 Pardeshis, petty traders; 45 Thákurs, husbandmen; 2302 Rámoshis, watchmen; 6204 Mhárs, village messengers; 2228 Mángs, village watchmen; 170 Dhors, tanners; 355 Jangams, 129 Gosávis, 38 Bháts, 16 Gondhlis, 12 Tirmális, and 6 Joshis, beggars.

KHATÁV.

Khatáv partly in the centre and partly in the east, is bounded on the north by Phaltan and Mán, on the east by Mán and Átpádi, on the south by Khánápur, and on the west by Karád and Koregaon. It has an area of 499 square miles, a population in 1881 of 74,027 or 148 to the square mile, and in 1882 a land revenue of £15,464 (Rs. 1,54,640).

Area.

Of the 499 square miles, 415 have been surveyed in detail. According to the revenue survey returns, 133 square miles are occupied by the lands of alienated villages. The rest contains 192,893 acres or 82.33 per cent of arable land, 20,256 acres or 8.65 per cent of unarable land, 205 acres or 0.09 per cent of grass, 13,063 acres or 5.57 per cent of forests, and 7874 acres or 3.36 per cent of village sites, roads, rivers, and streams. From the 192,893 acres of arable land, 45,245 acres have to be taken on account of alienated lands in Government villages.

Aspect.

Khatáv is a continuation to the northward of the Khánápur plateau, the northern half being of considerable height. It consists wholly of the Yerla valley, the river rising at the northern point of the sub-division and flowing through it from north to south. The shape of the subdivision is a right-angled triangle with the southern boundary for the base and two lines of hills running, the one due south and the other south-east for the two sides. The western hills are the higher, the eastern range though the descent into the Mán valley is considerable, rises but little above the Khatáv upland. With the solitary exception of the singular fort of Bhushangad the south is flat and bare compared with the well-wooded picturesque north.

Climate.

The climate of the southern half is like that of Khánápur, that of the northern half is damper and cooler. In no part is it unhealthy. The rainfall is scanty and fitful, varying greatly from year to year and during the same year in different parts of the sub-division. At Vaduj, the head-quarters of Khatáv which is about forty-five miles east of the Salyádris and thirty miles nearly east of Sátara, during the ten years ending 1869-70 the rainfall varied from twenty-four inches in 1860-61 to nine inches in 1866-67 and averaged seventeen inches; and during the thirteen years ending 1882-83 it varied from thirty-six inches in 1877-78 to seven inches in 1879-80 and averaged twenty-one inches.

Water.

The Yerla is the only river of importance. Besides from wells and rough fair weather dams the lands of Khatáv are watered by the Yerla canals drawn from the lake at Máyni and the stone dam

at Khatgaon. The lake at Nher is also completed. Except for this artificial storage the water-supply is scanty and uncertain.

The soil is black near the Yerla and away from it is *murum* of various varieties, often mixed with red. The black soil yields *javāri*, gram, and oilseed and when watered sugarcane. The out-turn of the poorer soils, which is almost all *bājri*, depends entirely on the rainfall. When it succeeds *bājri* is a valuable crop, but as both scanty and untimely rain ruins it, the sub-division is very apt to suffer from famine.

According to the 1882-83 returns farm stock included forty-one riding and 1235 load carts, 288 two-bullock and 2771 four-bullock ploughs, 23,362 bullocks and 12,773 cows, 1446 he-buffaloes and 4351 she-buffaloes, 1476 horses, 50,150 sheep and goats, and 561 asses.

In 1882-83 the number of holdings including alienated lands in Government villages was 5095 with an average area of 35·93 acres. Of the whole number of holdings 855 were of not more than five acres; 658 of five to ten acres; 996 of ten to twenty acres; 746 of twenty to thirty acres; 589 of thirty to forty acres; 340 of forty to fifty acres; 629 of fifty to a hundred acres; 225 of 100 to 200 acres; 33 of 200 to 300 acres; 10 of 300 to 400 acres; and 14 of over 400 acres.

In 1881-82 of 140,035 acres held for tillage, 15,919 or 11·36 per cent were fallow or under grass. Of the remaining 124,116 acres 1779 were twice cropped. Of the 125,895 acres under tillage, grain crops occupied 111,854 acres or 88·84 per cent, of which 94,084 were under spiked millet *bājri* *Penicillaria spicata*, 10,854 under Indian millet *javāri* *Sorghum vulgare*, 4387 under wheat *gahu* *Triticum aestivum*, 229 under chenna *sāva* *Panicum miliaceum*, 161 under rice *bhāt* *Oryza sativa*, 560 under maize *mākha* *Zea mays*, 94 under barley *jav* *Hordeum hexastichon*, and 1535 under other grains, of which details are not given. Pulses occupied 7400 acres or 5·87 per cent, of which 2587 were under gram *harbhara* *Cicer arietinum*, 558 under *tur* *Cajanus indicus*, 3114 under *kulith* or *kulthi* *Dolichos biflorus*, 149 under *udid* *Phaseolus radiatus*, 3 under *mug* *Phaseolus mungo*, 22 under peas *vātāna* *Pisum sativum*, 2 under *masur* *Ervum lens*, and 965 under other pulses. Oilseeds occupied 5045 acres or four per cent, of which 7 were under linseed *alski* *Linum usitatissimum* and 5038 under other oilseeds. Fibres occupied 9 acres, of which one was under cotton *kāpus* *Gossypium herbaceum* and 8 under Bombay hemp *san* or *tāg* *Crotalaria juncea*. Miscellaneous crops occupied 1587 acres or 1·26 per cent, of which 734 were under chillies *mirchi* *Capsicum frutescens*, 663 under sugarcane *Saccharum officinarum*, 135 under tobacco *tambāku* *Nicotiana tabacum*, 8 under hemp *gānja* *Cannabis sativa*, and the remaining 47 under various vegetables and fruits.

The 1881 population returns show that of 74,027 people, 71,948 or 97·19 per cent were Hindus, 2072 or 2·79 per cent Musalmāns, and 7 Pārsis. The details of the Hindu castes are : 4047 Brāhmans; 22 Pātāne Prabhus and 6 Kāyasth Prabhus, writers; 1533 Lingāyat

Chapter XIII. Sub-Divisions.

ΚΝΑΤΑΥ.
Soil.

Stock.

Holdings.

Crops,
1881-82.

People,
1881.

Chapter XIII.

Sub-Divisions.

ΚΗΤΑΤΩ.

People,
1881,

Vánis, 451 Jains, 274 Támbohis, 220 Marátha Vánis, 24 Márwár Vánis, and 10 Gujarát Vánis, traders and merchants; 36,778 Kunbis and 2078 Múlis, husbandmen; 1355 Chámbhárs, leather workers; 1308 Koshtis, weavers; 808 Kumbhárs, potters; 774 Sutárs, carpenters; 753 Telis, oilmen; 715 Sonára, goldsmiths; 656 Sangars, wool weavers; 602 Shimpis, tailors; 331 Lobárs, blacksmiths; 147 Kásárs, bangle makers; 144 Vadárs, earth diggers; 116 Beldárs, quarrymen; 86 Buruds, bamboo workers; 42 Káranjkars, saddle makers; 18 Ráuls, tape makers; 14 Otáris, casters; 3 Lonáris, cement makers; 4 Pátharvats, stone-dressers; 3 Ghisádis, tinkers; 726 Guravs, priests; 123 Holárs, labourers; 22 Ghadsis, musicians; 1117 Nháris, barbers; 599 Parits, washermen; 2553 Dhangars, cowmen; 8 Gavlis, cow-keepers; 277 Kolis, ferryman; 63 Bhois, fishers; 54 Pardeshis, petty traders; 6 Thákars and 880 Vanjáris, husbandmen; 3215 Rámoshis, watchmen; 5521 Mhárs, village messengers; 2031 Mángs, village watchmen; 158 Dhors, tanners; 165 Jangams, 147 Gosávis, 36 Bháts, 13 Gondhlis, 7 Joshis, and 5 Vásidevs, beggars.

KOREGAON.

Koregaon in the centre is bounded on the north by Khandála and Phaltan, on the east by Phaltan and Khatáv, on the south by Karád, and on the west by Sátára and Wái. It has an area of 340 square miles, a population in 1881 of 81,187 or 238 to the square mile, and in 1882 a land revenue of £24,396 (Rs. 2,43,960).

Area.

Of the 340 square miles, 327 have been surveyed in detail. According to the revenue survey returns, 53 square miles are occupied by the lands of alienated villages. The rest contains 1,39,241 acres or 75·74 per cent of arable land, 8162 acres or 4·44 per cent of unarable land, 28,036 acres or 15·25 per cent of forests, and 8397 acres or 4·57 per cent of village sites, roads, rivers, and streams. From the 139,241 acres of arable land 30,958 acres have to be taken on account of alienated lands in Government villages.

Aspect.

Except on the south-west where the Krishna bounds it, Koregaon is surrounded by hills which are highest towards the north and north-west. The country is comparatively flat in the south, but everywhere slopes gently towards the hills. A remarkable tongue of hills passes from the north-west into the upper half of the subdivision. The hills are thinly clothed with scrub towards the north, but in the south-east are bare and exchange the abrupt hog and saddle-backed ridges for rounded and detached summits. The valleys and plains of the western half are beautifully studded with clumps of mango trees and the gardens of Kumthe a village close to Koregaon are renowned. The eastern portion is generally raised and barer and more barren.

Climate.

The climate is generally healthy but the rainfall is precarious. The southern portion of Koregaon is decidedly warm in the hot weather; otherwise the temperature is pleasant. At Koregaon, which is about thirty-two miles east of the Sahyádris and twelve miles east of Sátára, during the ten years ending 1869-70, the rainfall varied from fifty-six inches in 1861-62 to eighteen inches in 1865-66 and averaged twenty-seven inches; and during the thirteen years ending 1882-83, it varied from thirty-eight inches in 1874-75 to twenty inches in 1872-73 and 1876-77 and averaged twenty-seven inches.

The only river of importance besides the Krishna is the Vāsna. There are plenty of wells in the western half of the sub-division as well as the Revādi canal which is taken from a dam on the river Vāsna at a village about ten miles above Koregaon.¹ In the east the ground is hard and water difficult to obtain, and wells are scanty.

Near the Krishna and Vāsna the soil is black and rich yielding *javāri*, gram, and *tur* and when watered sugarcane, condiments, vegetables, and other garden produce. Near the hills the soil becomes poor and more or less red or gray chiefly yielding *bājri* and the coarser *javāri*.

According to the 1882-83 returns farm stock included 122 riding and 1508 load carts, 1092 two-bullock and 1613 four-bullock ploughs, 19,246 bullocks and 12,188 cows, 2092 he-buffaloes and 4577 she-buffaloes, 1177 horses, 20,715 sheep and goats, and 309 asses.

In 1882-83 the number of holdings including alienated lands in Government villages was 7016 with an average area of 19·65 acres. Of the whole number of holdings 1930 were of not more than five acres; 1396 of five to ten acres; 1540 of ten to twenty acres; 852 of twenty to thirty acres; 488 of thirty to forty acres; 266 of forty to fifty acres; 442 of fifty to a hundred acres; eighty-one of 100 to 200 acres; ten of 200 to 300 acres; two of 300 to 400 acres, and nine of over 400 acres.

In 1881-82, of 108,191 acres held for tillage, 9831 or 9·08 per cent were fallow or under grass. Of the remaining 98,360 acres, 3736 were twice cropped. Of the 102,096 acres under tillage, grain crops occupied 77,979 acres or 76·37 per cent, of which 40,829 were under spiked millet *bājri* *Penicillaria spicata*, 33,215 under Indian millet *javāri* *Sorghum vulgare*, 3423 under wheat *gahu* *Triticum aestivum*, 21 under chenna *sāva* *Panicum miliaceum*, 73 under rice *bhāt* *Oryza sativa*, 288 under Italian millet *rāla* or *kāng* *Panicum italicum*, 114 under maize *mahka* *Zea mays*, and 16 under barley *jau* *Hordeum hexastichon*. Pulses occupied 17,871 acres or 17·50 per cent, of which 6582 were under *kulith* or *kulthi* *Dolichos biflorus*, 4833 under gram *harbhara* *Cicer arietinum*, 3207 under *tur* *Cajanus indicus*, 1516 under *udid* *Phaseolus radiatus*, 97 under *mug* *Phaseolus mungo*, 12 under peas *vātāna* *Pisum sativum*, and 1624 under other pulses. Oilseeds occupied 4437 acres or 4·34 per cent of which 572 were under linseed *alsahi* *Linum usitatissimum*, and 3865 under other oilseeds. Fibres occupied 361 acres or 0·35 per cent of which 355 were under Bombay hemp *san* or *tāg* *Crotalaria juncea*, and 6 under other fibres. Miscellaneous crops occupied 1448 acres or 1·41 per cent of which 489 were under chillies *mirchi* *Capsicum frutescens*, 715 under sugarcane as *Saccharum officinarum*, 84 under tobacco *tambākhū* *Nicotiana tabacum*, and the remaining 160 under various vegetables and fruits.

The 1881 population returns show that of 81,187 people 78,988 or 97·29 per cent were Hindus, 2196 or 2·70 per cent Musalmāns,

Chapter XIII.

Sub-Divisions.

KOREGAON.

Water.

Soil.

Stock.

Holdings.

Crops,
1881-82.People,
1881.

¹ Details of the Revādi canal are given above under Irrigation, Chapter IV.

Chapter XIII.
Sub-Divisions.

KOREGAON.
People,
1881.

2 Christians, and one Jew. The details of the Hindu castes are: 3403 Bráhmans; 16 Káyasth Prabhus, writers; 1222 Lingáyat Vánis, 310 Marátha Vánis, 291 Jains, 252 Támbolis, 25 Márwár Vánis, and 7 Gujarát Vánis, traders and merchants; 47,525 Kunbis and 2379 Mális, husbandmen; 1317 Chámbhárs, leather-workers; 993 Kumbhárs, potters; 963 Telis, oilmen; 952 Sutárs, carpenters; 745 Koshtis, weavers; 736 Sonárs, goldsmiths; 601 Shimpis, tailors; 345 Lohárs, blacksmiths; 330 Kásárs, bangle-makers; 214 Vadárs, earth-diggers; 129 Sangars, wool-weavers; 86 Beldárs, quarrymen; 57 Rurúds, bamboo-workers; 33 Káranjkars, saddle-makers; 11 Otáris, casters; 10 Ghisádis, tinkers; 9 Sális, weavers; 819 Guravs, priests; 45 Ghadsis, musicians; 8 Holárs, labourers; 1223 Nhávis, barbers; 662 Parits, washermen; 1443 Dhangars, cowmen; 284 Kolis, ferry-men; 26 Bhois, fishers; 76 Thákurs, husbandmen; 17 Pardeshis, petty traders; 2011 Rámoshis, watchmen; 6674 Mhárs, village messengers; 1852 Mángs, village watchmen; 59 Dhors, tanners; 5 Bhangis, scavengers; 211 Gosávis, 209 Joshis, 191 Jangams, 126 Gondhlis, 69 Uchlás, and 17 Tirmális, beggars.

MÁN.

Mán in the north-east is bounded on the north by Phaltan and Málsiras, on the east by Málsiras and Átpádi, on the south by Átpádi and Khatáv, and on the west by Khatáv. It has an area of 625 square miles, a population in 1881 of 52,111 or 83 to the square mile, and in 1882 a land revenue of £8420 (Rs. 84,200).

Area.

Of the 625 square miles, 613 have been surveyed in detail. According to the revenue survey returns, 27 square miles are occupied by the lands of alienated villages. The rest contains 282,933 acres or 73·92 per cent of arable land, 47,842 acres or 12·50 per cent of unarable land, 1561 acres or 0·40 per cent of grass, 35,540 acres or 9·30 per cent of forests, and 14,870 acres or 3·88 per cent of village sites, roads, rivers, and streams. From the 282,933 acres of arable land 47,100 acres have to be taken on account of alienated lands in Government villages.

Aspect.

Mán is a lower level and on three sides is shut in by low hills. At the best of times it is barren and desolate, sparsely wooded even near the river and rock everywhere staring out from shallow unfruitful soil. The north-west is saved from the general ugliness by fairly high hills at times forming picturesque groups, the tops crowned by the forts of Várugad and Táthváda. Except in occasional monsoon floods the beds of the Mán and its feeders are dry. Only in the fine gorge to the east of Dahivadi on the road to Shignápur, which is one of the prettiest spots in the district, do the streams add anything to the landscape.

Climate.

The climate is decidedly hotter than most of the district and is more like Sholápur than Sátára. From March till June the hot winds prevail and in May dust-storms are frequent. The rains consist chiefly of periodical thunderstorms with intervals of incessant wind and dust tempered with an occasional drizzle. The western rain is seldom heavy. The fall is very uncertain and partial, sometimes less than ten and seldom more than twenty to twenty-five inches. At Dahivadi, the head-quarters of Mán, which is about fifty-five miles east of the Sahyádrí crest and forty miles east of Sátára,

during the eight years ending 1869-70 the rainfall varied from twenty-four inches in 1862-63 to nine inches in 1866-67 and averaged sixteen inches; and during the thirteen years ending 1882-83 it varied from thirty-three inches in 1874-75 to ten inches in 1876-77 and averaged twenty-one inches.

The Mān is the only considerable stream. The ordinary sources of water-supply are wretchedly precarious even for drinking. The Rājāvāli reservoir near Mhasvad will not supply this subdivision, but the lake and canal at Pingli will admit of considerable enlargement.

The area of black soil is small, and owing to the scanty rain and the want of water-works what black soil there is yields but little. Most of the rest of the soil is *murum* yielding *bājri* which is easily spoilt by untimely rain. Mān is subject to constant droughts and suffered terribly in the 1876-77 famine. Every year large numbers of people are forced to leave in search of work.

According to the 1882-83 returns farm stock included eighty-three riding and 961 load carts, 600 two-bullock and 2610 four-bullock ploughs, 19,568 bullocks and 14,413 cows, 1863 he-buffaloes and 2497 she-buffaloes, 1404 horses, 92,060 sheep and goats, and 414 asses.

In 1882-83 the number of holdings including alienated lands in Government villages was 4800 with an average area of 57.06 acres. Of the whole number of holdings 323 were of not more than five acres; 301 of five to ten acres; 740 of ten to twenty acres; 756 of twenty to thirty acres; 577 of thirty to forty acres; 413 of forty to fifty acres; 1073 of fifty to a hundred acres; 457 of 100 to 200 acres; eighty-three of 200 to 300 acres; twenty-three of 300 to 400 acres; and twenty-four of over 400 acres.

In 1881-82, of 227,339 acres held for tillage 36,266 or 15.07 per cent were fallow or under grass. Of the remaining 191,073 acres, 6136 were twice cropped. Of the 197,209 acres under tillage, grain crops occupied 161,673 acres or 81.98 per cent of which 122,952 were under spiked millet *bājri* *Penicillaria spicata*, 25,777 under Indian millet *jrāri* *Sorghum vulgare*, 1655 under wheat *gahu* *Triticum aestivum*, 307 under chenna *rāra* *Panicum miliaceum*, 229 under rice *bhāt* *Oryza sativa*, 436 under Italian millet *rāla* or *lāng* *Panicum italicum*, 860 under maize *makka* Zen mays, 451 under barley *jau* *Hordeum hexastichon*, and 9006 under other grains of which details are not given. Pulses occupied 28,207 acres or 14.30 per cent of which 1206 were under gram *harbhara* *Cicer arietinum*, 1715 under *tur* *Cajanus indicus*, 2692 under *kulith* or *kulthē* *Dolichos biflorus*, one under peas *rātina* *Pisum sativum*, and 22,593 under other pulses. Oilseeds occupied 4361 acres or 2.21 per cent, of which 9 were under linseed *alēhi* *Linum usitatissimum*, and 4352 under other oilseeds. Fibres occupied 564 acres or 0.28 per cent, of which one was under cotton *kāpus* *Gossypium herbaceum* and 563 under Bombay hemp *san* or *tāg* *Crotalaria juncea*. Miscellaneous crops occupied 2401 acres or 1.21 per cent of which 634 were under chillies *mirchi* *Capicum frutescens*, 382 under sugarcane *us*

Chapter XIII. Sub-Divisions.

Mān.

Water.

Soil.

Stock.

Holdings.

Crops,
1881-82.

Chapter XIII.
Sub-Divisions.

Saccharum officinarum, 94 under tobacco *tambáku* *Nicotiana tabacum*, and the remaining 1294 under various vegetables and fruits.

MAN.
Peoyle,
1881.

The 1881 population returns show that of 52,111 people 50,981 or 97·88 per cent were Hindus and 1127 or 2·16 per cent Musalmáns. The details of the Hindu castes are: 1864 Bráhmans; 39 Káyasth Prabhus, writers; 678 Lingáyát Vánis, 225 Jains, 202 Támbolis, 173 Maráthha Vánis, 22 Márwár Vánis, and 16 Gujarát Vánis, traders and merchants; 19,331 Knnbis and 3020 Mális, husbandmen; 1438 Lonáris, cement makers; 710 Chámblhárs, leather workers; 502 Sangars, wool weavers; 458 Kumbhárs, potters; 440 Sutárs, carpenters; 402 Koshtis, weavers; 399 Shimpis, tailors; 312 Soudárs, goldsmiths; 298 Lohárs, blacksmiths; 220 Telis, oilmen; 156 Kásárs, bangle makers; 102 Sális, weavers; 69 Vadárs, earth diggers; 27 Káranjkars, saddle makers; 18 Pátharvats, stone-dressers; 17 Buruds, bamboo workers; and 8 Otáris, casters; 687 Holárs, labourers; 439 Guravs, priests; 167 Ghadsis, musicians; 636 Nhávis, barbers; 303 Parits, washermen; 7160 Dhangars, cowmen; 121 Kolis, ferrymen; 50 Bhois, fishers; 51 Thákurs, husbandmen; 38 Pardeshis, petty traders; 3070 Rámoshis, watchmen; 951 Vanjáris, husbandmen; 3732 Mhárs, village messengers; 1719 Mángas, village watchmen; 393 Dhors, tanners; 181 Gosávis, 96 Jangams, 29 Gondhlis, and 20 Joshis, beggars.

PÁTAN.

Pátan in the south-east is bounded on the north by Jávli and Sátára, on the east by Karád, on the south by Válya, and on the west by Sangameshvar and Chiplun in Ratnágiri. It has an area of 431 square miles, a population in 1881 of 112,414 or 260 to the square mile and in 1882 a land revenue of £15,600 (Rs. 1,56,000).

Area.

Of the 431 square miles, 361 have been surveyed in detail. According to the revenue survey returns, 119 square miles are occupied by the lauds of alienated villages. The rest contains 117,698 acres or 59·00 per cent of arable land, 5124 acres or 2·57 per cent of unarable land, 72,336 acres or 36·27 per cent of forests, and 4315 acres or 2·16 per cent of village sites, roads, rivers, and streams. From the 117,698 acres of arable land 19,989 acres have to be taken on account of alienated lands in Government villages.

Aspect.

Pátan like Jávli is hilly. The chief feature in the west is the south-running Koyna valley with its lofty flanking hills. As in Jávli these ranges are full of beautiful hill and forest views though as in Jávli over large areas the forests have been bared by *kumri* tillage. At Helvák, about twelve miles west of Pátan, the course of the Koyna turns suddenly from south to east. On the east the valleys of the Koyna Tárle and Kole open into the plains of the Krishna, and in appearance and soil the country is like the west of Karád.

Climate.

The climate is cool and healthy in the hot weather, but the chilly damp of the rains makes it feverish. The rainfall on the western ridge of the Sahyádris is at least as heavy as at Mahábaleshvar. At Pátan which is fifteen miles east of the Sahyádris and twenty-two miles nearly south of Sátára, during the eight years

Chapter XIII.
Sub-Divisions.
PÁTAN.

ending 1869-70 the rainfall varied from eighty-five inches in 1863-64 to forty-two inches in 1867-68 and averaged fifty-eight inches, and during the thirteen years ending 1882-83 it varied from 102 inches in 1882-83 to thirty-nine inches in 1880-81 and averaged sixty-five inches.

Besides the Koyua the only considerable river is the Tárlo which rises in the north-east of the sub-division above the largo villago of the same name. These rivers and their feeders furnish abundance of water to the villages on and near their banks. Away from the rivers, both on the tops of the hills and in the valleys, especially during March April and May water is scarce.

Water.

The soil of the eastern valleys is good and yields both early and late crops chiefly *javári* and groundnuts and when watered sugarcane. The rest of the soil is red and except in the hollows where rice and sometimes sugarcane are grown, is under wood-ash tillage.

Soil.

According to the 1882-83 returns farm stock included fifty-seven riding and 1137 load carts, 7864 two-bullock and 2336 four-bullock ploughs, 25,379 bullocks and 19,050 cows, 6163 ho-buffaloes and 9459 she-buffaloes, 820 horses, 14,933 sheep and goats, and thirty-three asses.

Stock.

In 1882-83 the number of holdings including alienated lands in Government villages was 15,021 with an average area of 7.57 acres. Of the whole number 6271 were of not more than five acres; 3084 of five to ten acres; 2621 of ten to twenty acres; 2007 of twenty to thirty acres; 918 of thirty to forty acres; 119 of forty to fifty acres; and one of fifty to a hundred acres.

Holdings.

In 1881-82, of 85,814 acres held for tillage 38,464, or 44.64 per cent were fallow or under grass. Of the remaining 47,350 acres, 5498 were twice cropped. Of the 52,848 acres under tillage, grain crops occupied 43,154 acres or 81.65 per cent, of which 1423 were under spiked millet *báji* *Penicillaria spicata*, 11,596 under Indian millet *javári* *Sorghum vulgare*, 16,172 under *rúgi* or *náchni* Eleusine corocana, 593 under wheat *gahu* *Triticum aestivum*, 84 under chenna *sára* *Panicum miliaceum*, 5036 under rice *bhát* *Oryza sativa*, 1200 under Italian millet *rúla* or *káng* *Panicum italicum*, 5530 under maize *makka* Zea mays, 20 under barley *jau* *Hordeum hexastichon*, and 1500 under other grains of which details are not given. Pulses occupied 7563 acres or 14.31 per cent, of which 1182 were under gram *harbhara* *Cicer arietinum*, 1928 under *tur* *Cajanus indicus*, 100 under *kulith* or *kulthi* *Dolichos biflorus*, 3124 under *udid* *Phaseolus radiatus*, 300 under *mug* *Phaseolus mungo*, 100 under peas *vátána* *Pisum sativum*, 125 under *masur* *Ervum lens*, and 704 under other pulses. Oilseeds occupied 505 acres or 0.95 per cent, of which 5 were under linseed *alshi* *Linum usitatissimum*, and 500 under other oilseeds. Fibres occupied 97 acres or 0.18 per cent, of which 89 were under Bombay hemp *san* or *tág* *Crotalaria juncea* and 8 under other fibres. Miscellaneous crops occupied 1529 acres or 2.89 per cent, of which 875 were under chillies *mirchi* *Capcium frutescens*, 530 under sugarcane *us* *Saccharum officinarum*, 13 under

Crops,
1881-82.

Chapter XIII.

Sub-Divisions.

PÁTAN.

People,
1881.

tobacco *tambáku* *Nicotiana tabacum*, and the remaining 111 under various vegetables and fruits.

The 1881 population returns show that of 112,414 people 110,788 or 98·55 per cent were Hindus and 1626 or 1·44 per cent Musalmáns. The details of the Hindu castes are: 2265 Bráhmans; 29 Pátána Prabhus, writers; 947 Lingáyat Vánis, 286 Támbolis, 270 Marátha Vánis, 218 Jains, 37 Komtis, 25 Márvár Vánis, and 9 Gujarát Vánis, tradors and merchants; 74,615 Kunbis and 193 Mális, husbandmen; 1499 Kumbhárs, potters; 1230 Sutárs, carpenters; 1013 Chámhbárs, leather workers; 893 Lobárs, blacksmiths; 820 Talis, oilmen; 713 Shimpis, tailors; 597 Sonárs, goldsmiths; 514 Sális and 243 Koshtis, weavers; 155 Sangars, wool weavers; 146 Kásárs, bangle makers; 101 Buruds, bamboo workers; 94 Vadárs, earth diggers; 76 Patvekars, tassel makers; 49 Ghisádís, tinkers; 44 Káranjkars, saddle makers; 41 Boldárs, quarrymen; 19 Ráuls, tape-makers; 14 Otáris, casters; 9 Pátharvats, stone dressers; 1310 Guravs, priests; 16 Ghadeis, musicians; 7 Holárs, labourers; 1315 Nhávis, barbers; 729 Parits, washermen; 4280 Dhangars, cowmen; 1028 Kolis, ferryman; 195 Bhois, fishers; 32 Pardeshis, petty traders; 18 Thákurs, husbandmen; 279 Rámoshis, watchmen; 11,999 Mhárs, village messengers; 1860 Mángs, village watchmen; 19 Dhors, tanners; 2 Bhangis, scavengers; 191 Jangams, 123 Gosávis, 118 Gondhlis, 80 Joshis, and 23 Kolhátis, beggars.

SÁTARA.

Sátára in the centre of the district is bounded on the north by Jávli and Wái, on the east by Koregaon and the Krishna, on the south by Karád and Pátan, and on the west by Jávli. It has an area of 320 square miles, a population in 1881 of 119,913 or 374 to the square mile, and in 1882 a land revenue of £24,916 (Rs. 2,49,160).

Area.

Of the 320 square miles, 262 have been surveyed in detail. According to the revenue survey returns, 97 square miles are occupied by the lands of alienated villages. The rest contains 108,708 acres or 76·11 per cent of arable land, 5369 acres or 3·76 per cent of unarable land, 22,665 acres or 15·87 per cent of forests and 6090 acres or 4·26 per cent of village sites, roads, rivers, and streams. From the 108,708 acres of arable land 43,253 acres have to be taken on account of alienated lands in Government villages.

Aspect.

Sátára consists of the three valleys of the Krishna, Vena, and Urmodi rivers. The two latter run from north-west to south-east and are enclosed by three compact ranges of straight ridged hills running parallel to the rivers and from 1500 to 2000 feet in height. A lower range separates the upper half of this sub-division from that of Koregaon, while the Krishna forms the boundary of the lower half. The valleys are open and slope gently to the very foot of the hills which rise extremely steep and are crowned with fortress-like summits. The hills are bare but the valleys are studded with clumps of mangoes, and *bábhuls* grow plentifully on the banks of the Krishna in the south-east.

Climate.

The climate is healthy. During March and April there is considerable heat and glare particularly at the foot of the hills during the day, but the nights are nearly always cooled by the sea breeze.

During the south-west monsoon, though this is probably the least healthy season of the year the temperature is delicious. At Sátára, which is about twenty miles east of the Sahyádris, during the ten years ending 1869-70 the rainfall varied from forty-six inches in 1861-62 to twenty-nine inches in 1862-63 and averaged thirty-six inches; and during the thirteen years ending 1882-83 it varied from fifty-eight inches in 1882-83 to twenty-nine inches in 1880-81 and averaged forty inches.

The rivers are the Krislma and its feeders the Yenna and Urmodi. Water is generally abundant, except in the town of Sátára; the well water is sweet and good. The Kas water works, which are nearly completed, will remove the deficiency of water at Sátára.

The soil of the land bordering on the rivers is black and rich. Towards the east as it nears the hills it becomes shallower and poorer and mixed with *murum* or gray soil till at last the *mátrán* or poorest quality is reached. On the west as it approaches the hill the soil in like manner becomes poorer, but is more mixed with red than with gray soil. The black soil yields the staple *javári*, gram, and *tur* *Cajanus indicus*. The poorer soils yield the inferior qualities of *javári* and *bájri*, while in the west rice is grown at the foot of the hills.

According to the 1882-83 returns farm stock included 365 riding, and 1591 load carts, 2577 two-bullock and 1975 four-bullock ploughs, 24,080 bullocks and 15,668 cows, 1960 he-buffaloes and 10,165 she-buffaloes, 1292 horses, 20,571 sheep and goats, and 444 asses.

In 1882-83 the number of holdings including alienated lands in Government villages was 7947 with an average area of 13.66 acres. Of the whole number of holdings 3156 were of not more than five acres; 1633 of five to ten acres; 1586 of ten to twenty acres; 133 of twenty to thirty acres; 260 of thirty to forty acres; 748 of forty to fifty acres; 278 of fifty to a hundred acres; 108 of 100 to 200 acres; twenty-two of 200 to 300 acres; seven of 300 to 400 acres; and sixteen of over 400 acres.

In 1881-82, of 67,473 acres held for tillage, 14,041 or 20.80 per cent were fallow or under grass. Of the remaining 53,432 acres 1677 were twice cropped. Of the 55,109 acres under tillage, grain crops occupied 45,062 acres or 81.76 per cent, of which 12,639 were under spiked millet *bájri* *Penicillarin spicata*, 22,739 under Indian millet *javári* *Sorghum vulgare*, 2022 under *rági* or *náchni* *Eleusine coreana*, 1373 under wheat *gahu* *Triticum aestivum*, 2893 under chenna *sáva* *Panicum miliaceum*, 1402 under rice *bhát* *Oryza sativa*, 1192 under Italian millet *rála* or *káng* *Panicum italicum*, one under maize *makka* *Zea mays*, 77 under barley *jav* *Hordeum hexastichon*, and 724 under other grains of which details are not given. Pulses occupied 5605 acres or 10.17 per cent, of which 1071 were under gram *harbhara* *Cicer arictinum*, 1156 under *tur* *Cajanus indicus*, 1773 under *kulith* or *kulthi* *Dolichos biflorus*, 482 under *udid* *Phaseolus radiatus*, 906 under *mug* *Phaseolus munge*, 16 under peas *vátána* *Pisum sativum*, 15 under *masur* *Ervum lens*, and 186 under other pulses. Oilseeds occupied 2752 acres or 4.99 per cent, of which 21 were under linseed *alshi* *Linum usitatissimum* and 2731

Chapter XIII. Sub-Divisions.

SÁTÁRA.
Climate.

Water.

Soil.

Stock.

Holdings.

Crops,
1881-82.

Chapter XIII.

Sub-Divisions.

SÁTARA.

under other oilseeds. Fibres occupied 310 acres or 0·56 per cent, of which 304 were under Bombay hemp *san* or *tág* *Crotalaria juncea* and six under other fibres. Miscellaneous crops occupied 1339 acres or 2·50 per cent, of which 687 were under chillies *mirdi* *Capsicum frutescens*, 542 under sugarcane *us Saccharum officinarum*, 54 under tobacco *tambákhū* *Nicotiana tabacum*, and the remaining 147 under various vegetables and fruits.

• People,
1881.

The 1881 population returns show that of 119,913 people 113,095 or 95·05 per cent were Hindus, 5305 or 4·42 per cent Musalmáns, 527 or 0·43 per cent Christians, 48 Pársis, 29 Sikhs, 16 Jews, and 3 Buddhists. The details of the Hindu castes are : 9020 Bráhmans; 91 Káyasth Prabhus and 42 Pátáns Prabhus, writers; 1082 Lingáyats Vánis, 472 Jains, 446 Marátha Vánis, 329 Támbois, 80 Komtis, 68 Gujarát Vánis, and 34 Márwár Vánis, traders and merchants; 68,853 Kunbis and 2069 Mális, husbandmen; 1705 Shimpis, tailors; 1365 Telis, oilmen; 1321 Chámhbárs, leather workers; 1268 Kumbhárs, potters; 1243 Sonárs, goldsmiths; 1001 Sutárs, carpenters; 692 Lohárs, blacksmiths; 627 Kásárs, bangle-makers; 269 Vadárs, earth diggers; 190 Sangars, wool-weavers; 178 Buruds, bamboo workers; 176 Lonárs, cement makers; 123 Koshtis, weavers; 103 Káranjkars, saddle-makers; 84 Ghisádis, tinkers; 77 Sális, weavers; 70 Patrekars, tassel makers; 25 Otárs, casters; 7 Rangáris, dyers; 3 Beldárs, quarrymen; 3 Ráuls, tapo makers; 1048 Garavs, priests; 154 Holárs, labourers; 68 Ghadsis, musicians; 1377 Nkháris, barbers; 987 Parits, washermen; 2552 Dhangars, cowmen; 153 Gavlis, cowkeepers; 415 Bhois, fishers; 242 Kolis, ferrymen; 315 Pardeshis, petty traders; 1001 Rámoshis, watchmen; 6 Kaikádis, basket makers; 8240 Mhárs, village messengers; 2477 Mángs, village watchmen; 292 Dhors, tanners; 31 Bhangis, scavengers; 589 Gosáris, 378 Jangams, 122 Gondblis, 116 Joshis, 112 Bháts, 55 Bhutyás, 43 Chitrakathis, 36 Kolhátis, 25 Vásudevs, 11 Tirmális, 9 Gopáls, 5 Mánbhávs, and 5 Uchlás, beggars.

TÁSGAON.

Tá'sgaon in the south-east is broken up by many patches of Sánгли and Miraj. It is bounded on the north by Khánápur, on the east by Jath Sánгли and Miraj villages, on the south by Sánгли and Miraj, and on the west by Válvá. It has an area of 323 square miles, a population in 1881 of 79,704 or 246 to the square mile, and a land revenue in 1882 of £17,437 (Rs. 1,74,370).

Area.

Of the 323 square miles, 320 have been surveyed in detail. According to the revenue survey returns, 52 square miles are occupied by the lands of alienated villages. The rest contains 144,902 acres or 83·52 per cent of arable land, 10,348 acres or 5·97 per cent of unarable land, 516 acres or 0·30 per cent of grass, 11,518 acres or 6·64 per cent of forests, and 6200 acres or 3·57 per cent of village sites, roads, rivers, and streams. From the 144,902 acres of arable land 25,252 acres have to be taken on account of alienated lands in Government villages.

Aspect.

All of it is rather low, chiefly the land near the meeting of the Yerla and Krishna. The northern and eastern portions are rocky and barren cut by ranges of low hills which branch from the Khánápur plateau. The west and south-west on and near the great

rivers form a continuation of the rich plain of the eastern Válvn, and like it are well wooded with mango and *bábhul*.

The climate is perhaps somewhat warmer than in the east of the district, though the heat is at no time considered severe and trying nights are rare. Especially in the east the rainfall is variable and precarious. At Tásgaon, which is about fifty miles east of the Sahyádrí crest and sixty miles south-east of Sátára, during the eight years ending 1869-70 the rainfall varied from thirty-four inches in 1862-63 to thirteen inches in 1865-66 and averaged twenty-three inches; and during the thirteen years ending 1882-83 it varied from forty-seven inches in 1882-83 to seven inches in 1876-77 and averaged twenty-six inches.

The only important rivers are the Krishna forming the western boundary, and the Yerla which enters near the middle of the sub-division from the north. In the west near the rivers the water-supply is good and the means of irrigation are fairly plentiful, while the extreme end of the Krishna canal penetrates into the north-west corner of the sub-division. The eastern portion is very badly off, water being wholly dependent on the uncertain rainfall.

Near the Krishna and Yerla the soil is rich black as fine as any in the district. It bears the usual crops of *javári* and gram besides oilseed groundnut and cotton and when watered sugarcane and condiments. Towards the north-east the soil is rocky and barren and as in Khánápur *bájrí* and late *javári* are grown with wheat in favoured spots.

According to the 1882-83 returns farm stock included twenty-six riding and 2144 load carts, 238 two-bullock and 1232 four-bullock ploughs, 17,544 bullocks and 8700 cows, 2190 he-buffaloes and 7479 she-buffaloes, 1186 horses, 26,554 sheep and goats, and 286 asses.

In 1882-83 the number of holdings including alienated lands in Government villages was 6064 with an average area of 23.15 acres. Of the whole number of holdings 928 were of not more than five acres; 1125 of five to ten acres; 1614 of ten to twenty acres; 1017 of twenty to thirty acres; 520 of thirty to forty acres; 337 of forty to fifty acres; 403 of fifty to a hundred acres; 101 of 100 to 200 acres; ten of 200 to 300 acres; seven of 300 to 400 acres; and two of over 400 acres.

In 1881-82 of 115,234 acres held for tillage, 12,933 or 11.22 per cent were fallow or under grass. Of the remaining 102,301 acres 177 were twice cropped. Of the 102,478 acres under tillage, grain crops occupied 77,517 acres or 75.64 per cent of which 10,843 were under spiked millet *bájrí* *Penicillaria spicata*, 60,524 under Indian millet *javári* *Sorghum vulgare*, 177 under *ráji* or *náchni* *Eleusine corocana*, 4535 under wheat *gahu* *Triticum aestivum*, 169 under rice *bhát* *Oryza sativa*, 177 under Italian millet *rála* or *káng* *Panicum italicum*, 954 under maize *mákka* *Zea mays*, and 138 under barley *jav* *Hordeum hexastichon*. Pulses occupied 16,243 acres or 15.81 per cent of which 6705 were under gram *harbhara*

Chapter XIII.

Sub-Divisions.

TÁSGAON.

Climate.

Water.

Soil.

Stock.

Holdings.

Crops,
1881-82.

Chapter XIII.

Sub-Divisions.

TÁSGAON.

Crops,
1881-82.

Cicer arietinum, 6017 under *tur* *Cajanus indicus*, 2057 under *kulith* or *kulthi*; *Dolichos biflorus*, and 1464 under other pulses. Oilseeds occupied 3209 acres or 8·13 per cent of which 4 were under linseed *alshi* *Linnm usitatissimum* and 3205 under other oilseeds. Fibres occupied 3388 acres or 8·30 per cent of which 3233 were under cotton *kápus* *Gossypium herbaceum*, 45 under Bombay hemp *san* or *tág* *Crotalaria juncea*, and 110 under other fibres. Miscellaneous crops occupied 2121 acres or 2·06 per cent of which 353 were under chillies *mirchi* *Capsicum frutescens*, 560 under sugarcane *us Saccharum officinarum*, 1006 under tobacco *tambákhū* *Nicotiana tabacum*, and the remaining 202 under various vegetables and fruits.

People,
1881.

The 1881 population returns show that of 79,704 people 75,743 or 95·03 per cent were Hindns, 8955 or 4·96 per cent Musalmáns, and six Pársis. The details of the Hindu castes are : 4408 Bráhmans; 15 Káyasth Prabhus, writers; 6234 Jains, 3700 Lingáyát Vánis, 205 Maráthha Vánis, 188 Támbolis, 23 Márwár Vánis, 9 Gujarát Vánis, and 3 Komtis, traders and merchants; 33,197 Kunbis and 2855 Mális, husbandmen; 1681 Chámbhárs, leather workers; 1418 Koshtis, weavers; 997 Shimpis, tailors; 971 Sutárs, carpenters; 759 Telis, oilmen; 711 Kumbhárs, potters; 577 Sonárs, goldsmiths; 413 Lohárs, blacksmiths; 312 Vadárs, earth-diggers; 260 Sangars, wool weavers; 95 Buruds, bamboo-workers; 84 Ráuls, tape makers; 72 Káranjkars, saddle makers; 71 Kásárs, bangle makers; 70 Sális, weavers; 55 Beldárs, quarrymen; 43 Lonáris cement makers; 27 Ghisádis, tinkers; 22 Otáris, casters; 9 Pátharvats, stone dressers; 8 Rangáris, dyers; 641 Guravs, priests; 95 Holárs, labourers; 61 Ghadsis, musicians; 1247 Nhávis, barbers; 454 Parits, washermen; 3167 Dhangars, cowmen; 47 Gavlis, cow-keepers; 779 Kolis, forrymen; 84 Bhois, fishers; 162 Pardeshis, petty traders; 11 Thákurs, husbandmen; 1361 Rámoshis, watchmen; 111 Vanjáris, husbandmen; 5547 Mhárs, village messengers; 1619 Mángs, village watchmen; 126 Dhors, tanners; 3 Bhangis, scavengers; 357 Jangams, 168 Gondhlis, 115 Gosávis, 44 Chitrakáthis, 33 Bháts, 10 Vásudevs, and 9 Joshis, beggars.

VÁLVA.

Válva in the extreme south-west is bounded on the north by Pátan Karád and Khánápur, on the east by Tásgaon and Sánghli, on the south by the Várna and beyond the Várna by Kolhápur, and on the west by the Várna and beyond the Várna by Kolhápur and Sangameshvar in Ratnágiri. It has an area of 545 square miles, a population in 1881 of 169,408 or 310 to the square mile, and in 1882 a land revenue of £44,133 (Rs. 4,41,830).

Area.

Of the 545 square miles, 502 have been surveyed in detail. According to the revenue survey returns, 128 square miles are occupied by the lands of alienated villages. The rest contains 211,190 acres or 79·06 per cent of arable land, 2968 acres or 1·11 per cent of unarable land, 1491 acres or 0·56 per cent of grass, 31,777 acres or 11·89 per cent of forests, and 19,722 acres or 7·38 per cent of village sites, roads, rivers, and streams. From the 211,190 acres of arable land 46,312 acres have to be taken on account of alienated lands in Government villages.

Válva is in two parts, the Krishna and lower Várna valley in the east and the upper Várna valley in the west. The lower valley is a black soil plain and the upper valley is hilly and in the extreme west has some of the densest forest in Sátára. As in Pátan and Jávli the beauty of the western hills and forests is marred by stretches left bare by *kumri*. Much of the east is one great garden adorned by mango groves and by the long still reaches of the *bábhul*-fringed Krishna.

The heat is nowhere severe. In the east the climate is about the same as, perhaps a little warmer than, in Karád, while the west is a hill climate, feverish in the rains and delicious in the hot months. The rainfall is much heavier in the west than in the east. At Peth, which is about twenty-five miles east of the Sahyádris and forty-two miles south of Sátára, during the ten years ending 1869-70 the rainfall varied from twenty-seven inches in 1869-70 to twelve inches in 1862-63 and averaged seventeen inches; and during the thirteen years ending 1882-83 it varied from forty-one inches in 1882-83 to thirteen inches in 1876-77 and averaged twenty-seven inches. At Shirála which is about twenty miles east of the Sahyádris and eight miles south-west of Peth, during the seventeen years ending 1882-83 the rainfall varied from fifty-seven inches in 1882-83 to twenty-three inches in 1871-72 and averaged thirty-four inches.

The only two important rivers are the Krishna flowing south-east and the Várna, which, rising in the Sahyádris, flows due east and joins the Krishna a few miles beyond the south-east corner of the sub-division. Except near the hills on rocky soils away from rivers the water-supply is fair. The Krishna canal runs through the ten miles to the north-east of the Krishna between Karád and Tásgaon.

The Krishna and lower Várna valleys have magnificent black soil like that of Karád, growing much the same crops, *jvári* and gram the staple dry-crops and sugarcane and condiments where watered. Cotton and groundnuts are also grown, while in the hills rice, *náchni*, and other *kumri* grains are the usual crops.

According to the 1882-83 returns farm stock included 227 riding and 2664 load carts, 3368 two-bullock and 3070 four-bullock ploughs, 30,857 bullocks and 15,998 cows, 7318 he-buffaloes and 13,073 she-buffaloes, 1761 horses, 49,384 sheep and goats, and 974 asses.

In 1882-83 the number of holdings, including alienated lands in Government villages, was 7597 with an average area of 26.95 acres. Of the whole number of holdings 1814 were of not more than five acres; 1569 of five to ten acres; 1612 of ten to twenty acres; 929 of twenty to thirty acres; 566 of thirty to forty acres; 359 of forty to fifty acres; 517 of fifty to a hundred acres; 173 of 100 to 200 acres; forty-four of 200 to 300 acres; ten of 300 to 400 acres, and four of over 400 acres.

In 1881-82 of 158,553 acres held for tillage, 38,719 or 21.26 per cent were fallow or under grass. Of the remaining 124,834 acres 7585 were twice cropped. Of the 132,419 acres under tillage grain crops occupied 93,158 acres or 70.35 per cent of which 6898

Chapter XIII.

Sub-Divisions.

VÁLVA.
Aspect.

Climate.

Water.

Soil.

Stock.

Holdings.

Crops,
1881-82.

Chapter XIII.

Sub-Divisions.

VÁLVA.

Crops,
1881-82.

were under spiked millet *bājri* *Penicillaria spicata*, 38,279 under Indian millet *javāri* *Sorghum vulgare*, 9140 under *rāgi* or *nāchi* *Eleusine corocana*, 5656 under wheat *gahu* *Triticum aestivum*, 4091 under chenna *sāva* *Panicum miliaceum*, 5139 under rice *bhāt* *Oryza sativa*, 5455 under Italian millet *rāla* or *kāng* *Panicum italicum*, 1072 under maize *makka* *Zea mays*, 145 under barley *jau* *Hordeum hexastichon*, and 17,288 under other grains of which details are not given. Pulses occupied 18,531 acres or 13.99 per cent of which 12,584 were under gram *harbhara* *Cicer arietinum*, 2611 under *tur* *Cajanus indicus*, 230 under *kulith* or *kulthi* *Dolichos biflorus*, 1825 under *udid* *Phaseolus radiatus*, 695 under *mug* *Phaseolus mungo*, 95 under peas *vātāna* *Pisum sativum*, and 491 under other pulses. Oilseeds occupied 3437 acres or 2.59 per cent of which 17 were under linseed *alshi* *Linum usitatissimum*, and 3420 under other oilseeds. Fibres occupied 8230 acres or 6.21 per cent of which 7145 were under cotton *kāpua* *Gossypium herbaceum*, 133 under Bombay hemp *san* or *tāg* *Crotalaria juncea*, and 952 under brown hemp *ambādi* *Hibiscus cannabinus*. Miscellaneous crops occupied 9063 acres or 6.64 per cent of which 2531 were under chillies *mirchi* *Capsicum frutescens*, 2199 under sugarcane *us* *Saccharum officinarum*, 3815 under tobacco *tambāku* *Nicotiana tabacum*, and the remaining 518 under various vegetables and fruits.

People,
1881.

The 1881 population returns show that of 169,408 people 162,105 or 95.68 per cent were Hindus, 7289 or 4.30 per cent Musalmāns, and 14 Christians. The details of the Hindu castes are: 6220 Brāhmans; 51 Kāyasth Prabhūs and 30 Pātāne Prabhūs, writers; 5990 Jains, 4014 Lingāyat Vānis, 478 Marātha Vānis, 225 Tāmbolis, 29 Mārwar Vānis, and 8 Gujarāt Vānis, traders and merchants; 93,178 Kunbis and 2659 Mālis, husbandmen; 2850 Chāmbhārs, leather workers; 2180 Kumbhārs, potters; 1891 Shimpis, tailors; 1874 Sutārs, carpenters; 1352 Koshtis, weavers; 1304 Telis, oilmen; 1212 Sonārs, goldsmiths; 750 Sālis, weavers; 735 Lohārs, blacksmiths; 668 Vadārs, earth diggers; 373 Lonāris, cement makers; 220 Kāsārs, bangle makers; 155 Sangars, wool weavers; 148 Buruds, bamboo workers; 145 Beldārs, quarrymen; 122 Kāranjars, saddle makers; 84 Otāris, casters; 53 Pātharvats, stone dressers; 25 Rāuls, tape makers; 7 Rangāris, dyers; 1543 Guravs, priests; 83 Ghadsis musicians; 78 Holārs, labourers; 2117 Nhāvis, barbers; 1070 Parits, washermen; 5879 Dhangars, cowmen; 19 Gavlis, cowkeepers; 654 Kolis, ferryman; 255 Bhois, fishers; 216 Pardeshis, petty traders; 48 Thākurs, husbandmen; 1622 Rāmoshis, watchmen; 66 Vanjāris, husbandmen; 14,669 Mhārs, village messengers; 3129 Māngs, village watchmen; 206 Dhors, tanners; 8 Bhangis, scavengers; 657 Jangams, 323 Gosāvis, 198 Bhāts, 112 Joshis, 47 Gondhlis, 87 Uchlās, 28 Mānbhāvs, 11 Kolhātis, and 5 Vāsudevs, beggars.

Wāl.

Wāl in the extreme north-west is bounded on the north by Bhor and the Nira and beyond the Nira by Māval in Poona, on the east by Phaltan and Koregaon, on the south by Sātāra and Jāvli, and on the west by Bhor. It has an area of 390 square miles, a population in

1881 of 88,610 or 227 to the square mile, and in 1882 a land revenue of £19,556 (Rs. 1,95,560).

Of the 390 square miles 340 have been surveyed in detail. According to the revenue survey returns, 82 square miles are occupied by the lands of alienated villages. The rest contains 130,008 acres or 65·91 per cent of arable land, 13,456 acres or 6·82 per cent of unarable land, 46,077 acres or 23·36 per cent of forests, and 7698 acres or 3·91 per cent of village sites, roads, rivers, and streams. From the 130,008 acres of arable land 29,003 acres have to be taken on account of alienated lands in Government villages.

Wái is surrounded and crossed in a number of directions by spurs of the Sahyádris while it is divided by the Mahádev range into two halves belonging to the valleys of the Krishna and Nira rivers. The Krishna half is decidedly the more fertile and pleasing of the two, the country about the river is well wooded, and the hills in parts are fairly clothed with trees. The other half, termed the Khandála petty division, is bare and slopes towards the Nira which divides it from the Poona district.

The climate of the plains is temperate throughout, though the Khandála petty division is warm in the hot weather and subject to frequent droughts, and the rainfall there is very precarious. The climate in the Sahyádris parts is very cool and the rainfall heavy as in Jávli. At Wái, which is about sixteen miles east of the Sahyádris and twenty miles north of Sátára, during the ten years ending 1869-70 the rainfall varied from thirty-four inches in 1861-62 to twenty inches in 1865-66 and averaged twenty-seven inches; and during the thirteen years ending 1882-83 it varied from forty-nine inches in 1875-76 to nineteen inches in 1871-72 and averaged thirty-one inches. At Khandála, which is about twenty-five miles east of the Sahyádris and twenty-six miles north of Sátára, during the sixteen years ending 1882-83 the rainfall varied from twenty-seven inches in 1867-68 to eight inches in 1871-72 and averaged nineteen inches.

The Krishna and Nira are the only important rivers. The Nira forms the boundary of the Poona district and the Krishna can be traced past holy Wái almost up to its source above the village of Jor in the extreme west. In the Krishna valley water is abundant but the supply is poor in the Khandála petty division. Land is watered both from wells and from streams.

Near the Krishna the soil is good; elsewhere it is poor. Towards the west the hill crops of *náchni* Eleusine corocana, *vari* Panicum miliare, and rice are grown on red soil, and *kumri* or wood-ash tillage prevails. In the east the soil is mostly poor black or gray or of the kind called *máldán*, *júári* and *bájri* being the staple crops.

According to the 1882-83 returns farm stock included 120 riding and 1281 load carts, 9127 two-bullock and 2072 four-bullock ploughs, 19,932 bullocks and 11,900 cows, 893 he-buffaloes and 5805 she-buffaloes, 723 horses, 30,516 sheep and goats, and 541 asses.

In 1882-83 the number of holdings, including alienated lands in Government villages was 19,074 with an average area of 6·79 acres. Of the whole number of holdings 9763 were of not more than five

Chapter XIII. Sub-Divisions.

Wái.

Area.

Aspect.

Climate.

Water.

Soil.

Stock.

Holdings.

Chapter XIII.

Sub-Divisions.

Wai.

Crops,
1881-82.

acres; 5025 of five to ten acres; 3011 of ten to twenty acres; 114 of twenty to thirty acres; 169 of thirty to forty acres; seventeen of forty to fifty acres; thirty-one of fifty to a hundred acres; four of 100 to 200 acres; two of 200 to 300 acres; and three of 300 to 400 acres.

In 1881-82, of 101,951 acres held for tillage, 19,503 or 19 12 per cent were fallow or under grass. Of the remaining 82,448 acres, 2169 were twice cropped. Of the 81,917 acres under tillage grain crops occupied 70,076 acres or 82.52 per cent of which 35,500 were under spiked millet *bājri* *Penicillaria spicata*, 20,431 under Indian millet *jaīri* *Sorghum vulgare*, 4846 under *rāgi* or *nāchni* *Elenis. corocoma*, 2017 under wheat *gahu* *Triticum testivum*, 3944 under *chenna sara* *Panicum millaceum*, 2168 under rice *bhāt* *Oryza sativa*, 793 under Italian millet *rola* or *kāng* *Panicum italicum*, three under maize *mukka* *Zea mays*, and 71 under barley *jau* *Hordeum hexastichon*. Pulses occupied 11,001 acres or 12.95 per cent of which 1177 were under gram *karbhara* *Cicer arietinum*, 2935 under *tur* *Cajanus indicus*, 4570 under *kulthi* or *kulthi* *Dolichos biflorus*, 248 under *udid* *Phaseolus radiatus*, 641 under *mag* *Phaseolus mungo*, 79 under peas *ratana* *Pisum sativum*, six under *marar* *Ervum lens*, and 2245 under other pulses. Oil-seeds occupied 2884 acres or 3.39 per cent of which 459 were under gingelly seed *til* *Sesamum indicum*, 105 under linseed *alshi* *Linum usitatissimum*, and 2320 under other oilseeds. Fibres occupied 87 acres or 0.04 per cent of which 16 were under Bombay hemp *san* or *lag* *Crotalaria juncea*, and 21 under brown hemp *ambādi* *Hibiscus cannabinus*. Miscellaneous crops occupied 919 acres or 1.08 per cent of which 65 were under chillies *mirchi* *Capsicum frutescens*, 393 under sugarcane *sa* *Saccharum officinarum*, 12 under tobacco *lambākhu* *Nicotiana tabacum*, and the remaining 449 under various vegetables and fruits.

People,
1881.

The 1881 population returns show that of 88,610 people 85,605 or 96.60 per cent were Hindus, 2857 or 3.22 per cent Musalmāns, 145 or 0.16 per cent Christians, and 3 Parsis. The details of the Hindu castes are: 6390 Brāhmins; 11 Pātāno Prabhus, writers; 265 Lingāyat Vānis, 239 Tāmbolis, 235 Jains, 62 Marāthi Vānis, 15 Mārwar Vānis and 13 Gujarāt Vānis, traders and merchants; 45,544 Kunbis and 4796 Mālīs, husbandmen; 1459 Chāmbhārs, leather workers; 978 Sūtārs, carpenters; 939 Sonārs, goldsmiths; 876 Telīs, oilmen; 875 Kumbhārs, potters; 683 Sālīs, weavers; 629 Shimpīs, tailors; 308 Kāsārs, banglo makers; 226 Lohārs, blacksmiths; 162 Sangars, wool weavers; 128 Beldārs, quarrymen; 123 Koshtīs, weavers; 104 Vadārs, earth diggers; 75 Buruds, bamboo workers; 66 Ghisādis, tinkers; 61 Kāranjkars, saddle makers; 42 Lonāris, cement makers; 24 Pātharynts, stone dressers; 21 Rānīs, tape makers; 19 Otāris, castors; 810 Guravs, priests; 44 Holārs, labourers; 40 Ghadsīs, musicians; 1195 Nhāris, barbers; 627 Parīs, washermen; 5265 Dhangars, cowmen; 46 Gavlis, cowkeepers; 508 Kolīs, ferry-men; 115 Bhoīs, fishers; 57 Thākurs, husbandmen; 27 Pardeshīs, petty traders; 1336 Rāmoshīs, watchmen; 8285 Mhārs, village messengers; 1086 Māngs, village watchmen; 11 Dhors, tanners; 10 Bhangīs, scavengers; 280 Gosāvis, 179 Gondhīs, 158 Jangams, 129 Joshīs, 27 Bhātīs, 6 Kolhātīs, and 6 Vāsudevs, beggars.

CHAPTER XIV.

PLACES.¹

Akhalkop is a small town of 2910 people four miles north-east of Ashta and eleven miles west of Tásgaon. The town lies on the right bank of the Krishna at a point where the river takes a bend from west to south. A flying bridge leads across the Krishna to Bhilavdi village on the left bank immediately opposite Akhalkop and a fair weather local fund road leads to Tásgaon and Ashta. The village is chiefly agricultural and depends for its prosperity on the rich produce of the black soil of the Krishna. Akhalkop has two small temples of Dattátraya and Mhasoba both in high local repute and the scenes of large fairs. The Dattátraya temple (6' 6" x 4' 9" x 9") is built on rising ground in a grove of trees chiefly *nim* and consists of a small cut-stone shrino facing east and containing the footprints of Dattátraya. The shrino was first built by the Deshpándyás of Akhalkop and rebuilt about 1860 by Krishnaráv Trimbak Bápat then mámlatdár of Válva. A flight of steps (12' x 6') built from alms obtained by devotees leads up to the entrance gate. The temple enjoys lands valued at £1 3s. 6d. (Rs. 11½) but the Bráhmañ ministrants make about £80 (Rs. 800) during the three fair days, the full-moon of *Márgshirsh* or November-December, the dark fifth of *Mágh* or January-February, and the dark twelfth of *Ashvín* or September-October. On all the three occasions the mask of the god is carried in a palanquin with the honours of the umbrella, peacock fans, maces, and flywhisks as symbols of sovereignty. The second in January-February is the chief fair attended by over 5000 people. A large charitable dinner is given on this day to Bráhmañs and the poor. The traders of Akhalkop and rich merchants from other parts of the district furnish contributions in money and in kind.

The other temple is of Mhasoba a spirit believed to be an attendant on Ganpati. The temple is a domed stone shrino ten feet long by eight feet broad and including the dome about twelve feet high. According to the *Krishná-máhátmya* the temple is said to have originally belonged to Ganpati and this seems probable as separate temples of Mhasoba are very rare. Round the shrino are stones representing the attendants of Ganpati and inside a stone for Mhasoba. In front of the temple are three gateways built about 200 years ago by a headman of Akhalkop. A fair is held in April and attended by about 2000 people chiefly low caste Hindus, Dhors Máñgs and Rámoshis, and a few Maráthás, who are generally credited

Chapter XIV.

Places.

AKHALKOP.

¹ This chapter is contributed by Mr. J. W. P. Muir-Mackenzie, C. S.

Chapter XIV.

Places.

AKHAIKOP.

with hatching evil plans for gang robberies and dacoities on the occasion. From one to two thousand goats are offered at the fair to Mhasoba. The heads are all given to the village headman, who usually has a large number of guests whom he either entertains on sheep's head or who buy the heads from him at $\frac{1}{2}$ d. ($\frac{1}{4}$ a) a piece. The rest is eaten by the offerers who first offer the meals to the god by placing it before the temple and then retire to feast on it. No meat-offering is allowed inside the shrine. The temple enjoys rent-free lands assessed at £13 (Rs. 130) a year and worth probably £50 (Rs. 500) a year. The Gurav priests of the temple get about £20 (Rs. 200) more during the fair. A flight of thirty steps ($30 \times 1' \times 1'$) with four landings all built by devotees leads down from the temple to the river bed.

ASHTA.

Ashta in Válva with in 1881 a population of 9896, is a municipal town twelve miles south-east of Islámpur. The town lies on a slight rise above the valley of the Krishna river which flows four miles to the east. The Peth-Sángli local fund road passes close to the west. The town is walled and has four gates one on each side. There is a sub-judge's court, a post office, and a vernacular school. The water-supply is chiefly from a well at the north-west corner of the town for drinking purposes and a tank outside the west of the town for washing and cattle-watering. The well is dug in the solid rock and is about forty feet square. In 1880 its supply was in danger of running short when some of the rock was blasted as a last hope that a spring would be discovered. The boring rods were driven into the rock and a fault hit upon. The water shot up as from an artesian well and there has been no difficulty since. But the remotest quarters of the town and the low castes are often in difficulties for water and in dry seasons have to go as far as the Krishna. The 1872 census showed 8874 Hindus and 674 Musalmáns or a total of 9548. The 1881 census showed 9270 Hindus and 626 Musalmáns. The trade of the town is small, the population being entirely agricultural. In area Ashta is nearly the largest village in the district,¹ and yields a land revenue of over £3000 (Rs. 30,000), while no other village in the district comes within much more than half this amount. About a quarter of a mile to the west of the town is another large tank formed by a dam said to date from Musalmán times. The hollow behind the dam has silted up and the tank now hardly holds water. Some large banian and tamarind trees at its east and south-east edges make good shade for a camp. At the east side is a temple of Bhairav kept by Dhangars. The temple itself is very small, and consists only of an image chamber with a small veranda opening east. But it has a paved courtyard with cloisters about 120 feet square with walls twelve feet high and a gateway surmounted with a drum chamber or *nagdrúkhána*. The worship is entirely conducted by Guravs and Dhangars. The Dhangars meet every evening and on Sunday evenings in large numbers, advancing to the temple in procession with drums and pipes, to

¹ Mhasvad and Varkute in Mán are the only two villages which can compare with Ashta but their lands are all barren *mdl*, while those of Ashta are nearly all rich black soil.

lance and sing before the god, before whom sheep and goats are often sacrificed. Most of the buildings are the work of rich Dhangars and point to a time when the caste had some wealth and influence. The town has a cloth-shop kept by Váni members of the community of different castes and occupations on the co-operative principle which is a new feature in the district. It pays its way fairly well and cash payments are strictly adhered to. In 1882-83 the municipality had an income of £185 (Rs. 1850) and an expenditure of £120 (Rs. 1200). It has built a set of public latrines in a useful quarter and is adding to their number in other parts of the town. In 1857 during the insurrection at Kolbápur, a body of seventy-five horse was stationed at Ashta then the head-quarters of the Válva sub-division.

Aundh village is the residence of the Pant Pratinidhi and forms part of his estate or *jágir*. It is surrounded on all sides by Government territory forming part of the Khatáv sub-division and lies nine miles south-west of Vaduj, the head-quarters of the Khatáv sub-division and about twenty-six miles south-east of Sátára. At the top of the pass by which the Sátára-Tásgaon road connects the Khatáv and Koregaon sub-divisions, a cross road branches due east to Aundh which lies in a basin of small hills entirely sheltered from the north and east. The village has vernacular schools for boys and girls, a native library with a few books and photographs and the chief native newspapers. The dispensary is in charge of a passed medical pupil and has an average daily attendance of about thirty-five patients. The drinking water-supply of the town is mainly from wells. But there are also two large tanks twenty yards apart and each about fifty yards square said to have been built by a Váni many hundred years ago. The water is bad and little used even for washing. The Pant's mansion or *váda* is the chief building in the village and consists of a two-storeyed *váda* in the Maráthi style with a quadrangle in the centre. In front is a courtyard flanked with buildings out of which a narrow approach leads at right angles into the main street. The whole building covers a space of about two acres. Next to it on the north of the town is a temple of Yamuna Devi, the patron goddess of the Pant Pratinidhi's family. In front of the temple on the east is a very fine lamp-pillar or *dipmál* about sixty feet high and not more than about fifteen feet in diameter at the base. It is studded in eight alternate lines with in each line twenty-two projecting stones for mounting by and twenty-two brackets for lamps making a total of 176 lamps and as many stops. To break the monotony of the structure the steps are fixed in a position intermediate between the brackets and *vice versa*. The moulding of both brackets and steps is plain but graceful and the stone work of the whole finely cut and well put together. The uncommon height and slender tapering of this *dipmál* makes it unusually elegant. Aurangzeb came to the village, it is said, with the intention of breaking open the idol, but he spared the *dipmál*. About two miles south of the town is a bungalow in a plantain garden built as a summer resort. About a mile to the south-west of the town

Chapter XIV.

Places.

ASHTA.

AUNDH.

Chapter XIV.

Places.

AUNDH.

is a hill about 800 feet above the plain, the summit of which is crowned by another temple of Yamuna Devi. It is the special resort for worship of the Pant and his family, and has been much enlarged and adorned by the present chief and his ancestors. Except its great local repute for holiness the temple has nothing remarkable about it. The courtyard is about thirty yards square paved with stone and surrounded by ramparts about twelve feet thick and fifteen feet high inside. Outside, the height rises with the hill, and in places is not less than forty feet. There are five bastions one at the south-west and two each at the north-west and north-east corners. The south-east corner is rectangular. On the north-west side is the gateway a pointed arch of the thickness of the wall and on its left is the *nagārkhāna* or music chamber. The temple consists of a plainly built *mandap* about thirty feet by twenty fronting east with a star-shaped cut stone but plain idol-chamber or *gābhāra* with a greatest length and breadth of about twenty feet and surmounted by a twelve-sided stucco spire. The *gābhāra* contains a black stone image of Yamnāi. The ascent up the hill is made easy by means of about a hundred steps and an excellent pathway about ten feet broad. There is an alternative route by a second flight of steps up the lower half of the hill and passing a small shrine of Ganpati. On the hill side at the north-west of the temple is a flat ridge with the remains of a mango grove and a stone tank about twenty yards square. The temple and its neighbourhood are the favourite haunt of small very tame monkeys. Twenty acres of land are given as *inām* to the monkeys, and grain is spread for them in the rains when they are believed to be in difficulties for food. Though the temple building is not very notable the ascent gives a fine view about twenty-five miles north-west towards Sātara and on a clear day as far as Shingnāpur about thirty miles to the north-east. In 1713 Aundh was the scene of a battle between Krishnarāv Khatāvkar a Brāhman raised by the Moghals and Balāji Vishvanāth afterwards the first Peshwa and at that time a clerk to Shāhu (1708-1749) of Sātara. Krishnarāv was defeated and on submission was pardoned and granted the village of Khatāv, twenty-five miles east of Sātara.

BAHĀDURVĀDI.

Bahā'durva'di is an alienated village belonging to the Sāngli stato and granted to Rāmcchandrarāv Mahipatrāv Ghorpade adopted son of the widows of Mahipatrāv Ghorpade a junior branch of the Mudhol family. The village lies within the limits of the Vālya sub-division about twelve miles south-east of Peth, and is easily reached by turning east from the Kolhāpur mail road at the village of Tāndulvādi which is ten miles south of Peth. Bahā'durvādi is remarkable for a fort consisting of three enclosures. The first or outer enclosure is round, about 150 yards in diameter, and consists of an earthen embankment about thirty feet high. Inside is another round space about 100 yards in diameter enclosed by a stone and mud wall about four feet thick and twenty feet high, with a shallow ditch about six feet wide. It has nine bastions of which the central bastion is over a fortified gateway of some strength. All the bastions are loopholed for musketry. The third and innermost enclosure is a

square about sixty yards in diameter surrounded by a moat twenty feet wide and thirty feet deep. It is enclosed by walls of stone and mud about thirteen feet thick and surmounted by eight bastions, one at each corner and one at the centre of each side. The bastions facing east are particularly strong and the wall is of rough masonry in mortar. The centre bastion on the east is inhabited and the walls contain store chambers. The walls and bastions are surrounded by a parapet and are loopholed for musketry. Their ramparts formerly held guns and mortars the few remaining of which were taken possession of by Government when the district was disarmed in 1857-58. The innermost enclosure has a mansion forming the residence of the Inámdár and a rock-cut well with steps, about fifty feet deep and twenty-five feet wide, and always holding twenty feet of water. The situation of this fort is decidedly striking, crowning as it does the knoll on which the village is built with the temple-crowned hill of Mallikárjun to the north, the luxuriant Várna valley on the east south and west, and Panhála and Pávangad to the south-west. No remarkable engagement seems to have taken place at the fort and since the death of Mahipatrav, who served the last Peshwa in a high office under Hari Pant Phudke, the general in charge of the *jaripatka* or standard, the family has not been distinguished. The fort is said to have been built by the fourth Peshwa Mádhavrav (1761 - 1772) as a frontier protection against the attacks of Kolhápur.

The temple of Mahádev though not old is worth a visit. It consists of an idol-chamber or *gábhára* and a hall or *mandap* together about fifty feet by twenty. The entrance is by a low irregular-shaped arch, and the walls about twelve feet high are of well dressed black stone. The brick spire is not unhandsome. The walls have a facade of images in relief and painted in chunam with some grotesque figures of animals and human beings on the roof of the *mandap*.

Bágni in Válva four miles south-west of Ashta is a large agricultural village alienated to the junior branch of the Mantri family the senior branch of which lives at Islámpur. The 1881 census showed a population of 4707. The village has lofty walls in many places thirty feet high with, all round, a deep moat forty feet broad usually full of water on the west. There is also an inner fort or citadel, entered by a strong gate. A large colony of Musalmáns live in the village, and the place was one of the pests or *thánás* of the Bijápur kings (1489 - 1686). Outside the village about half a mile to the east is a mesquo about thirty feet square and fifteen high with a small dome in the centre. There are eight pillars four embedded in the walls and four in the centre. The niches are Saracenic handsomely moulded and decorated in floral patterns. To the east of the mesquo is a courtyard about sixty yards square containing a mausoloum of the usual type in honour of Kádir Sáhib a Pir who received this honour for, among other things, miraculously curing a tumour with which Máhmud Sháh, seventh king of Bijápur (1626 - 1656) was afflicted. The tomb inside is covered with a beautiful brocade curtain presented by the Mantris of Bágni.

Chapter XIV.

Places.

BAHÁDURVÁDI.

BAGNI.

Chapter XIV.

Places.

BÁHE.

Bá'he, five miles north-east of Peth, with in 1881 a population of 2402, is an alienated villago chiefly remarkable for temples of Śrī Rāmling, Māruti, Ganpati, and Śhrīkrishna, built on an island in the bed of the Krishna. The chief temple of Śhrī Rāmling was built by one Antoba Náik Bhide about a century and a half ago. It is built of mortared brick throughout on a plinth two feet high. The *gābhāra* or image-chamber is about ten feet square and ten feet high. The outer chamber has a vaulted roof with four pillars. The side aisles are about eight feet high and the centre about thirteen feet high. The arches are pointed and about six feet wide. The whole chamber is about twenty feet square and is capped usually by a pinnacle about thirty feet high also in mortared brick. The legend about the temple is that Rām halted here during a pilgrimage and worshipped the *ling*. Two fairs are held at the temple one on the last day of *Paush* or December-January and the other on the bright ninth of *Chaitra* or March-April in honour of Rām's birthday. The temple of Māruti built in 1814 by a Dhangar Setu Harpa Khot is a poor double building about thirty feet by fifteen. The whole is surrounded by a walled court. The entrance is through a solid masonry arch. In high floods the river flows right up to the dome of the temple and every year surrounds the walled court. Setu Dhangar also presented the Rāmling temple with a curious brass cobra. Besides these temples the village has a Government vernacular school with about forty boys.

Báhe villago was originally granted to Yashvantrāy Thorāt who flourished in the reign of Rājārām (1689-1700) and his son Śhrīrājī (1700-1708). Yashvantrāy was killed in the battle of Panhāla (1706), his adopted son was not present, and his villages were given to Sidduji his nephew. Yashvantrāy's mansion in Báhe was fortified with mud and stone walls bastioned at the corners.

BAHULE.

Bahule villago situated close under the north slope of the Mala-Tāmbve spur three miles south of Maudrud and ten miles east-south-east of Pātan contains a curious little Hemādipauli temple said to have been built in a single night. It stands in the middle of a paved court (78' × 64') sunk four feet in the ground and surrounded by five acres of fine old *pimpal* trees. The temple faces east and consists of an image-chamber with stone walls set in mortar (14' 4" × 18' 8") and surmounted by a *shikhra* or spire twenty-nine feet high from the ground. This spire is modern and built during the last century by Parshurām Nārāyan Angul a rich banker of Nigadi who built a temple at Pāteshvar near Sātām and many others in the district. The walls are 2' 8" thick and the inner space about eight feet square. In the centre is a *ling* of Bahuleshvar Mahādev in a *caso* or *śhalunkha* fronting north and over a spring the water of which drains through a channel shaped like a cow's head into a stone basin formed on the north side in the court pavement. In the north-west and south-east corners are two small basins sunk in the floor and there are two niches one in the south and one in the north wall. The entrance to the image-chamber is through a vestibule (7' 4" × 18' 10") by a quadrangular doorway two feet broad by 4' 9" high. The vestibule has two solid niches in the north and

south walls. The hall or *mandap* which is really the only ancient part of the temple is fourteen feet long east to west and 18' 10" broad north to south. It is, as usual, open at all four sides, supported by twelve pillars in four rows of three each, 5' 8" apart east to west or three rows of four each 4' 6" apart north to south. The four west pillars are embedded in the modern vestibule wall; of the rest the four middle form a square in the centre of which is a small stone bull or Nandi, and the remaining four are partly embedded in a stone bench 2' 8" wide the end of which lies vertically under the eaves, which are broad and turned up at the end. The roof 7' 8" high from within was originally flat but has been put on a slope with brick and cemented by a modern hand. Behind the bench rises a back about four feet high from the ground. The pillars are all of one pattern. The shafts are of a single block cut in rectangular octagonal and cylindrical concentric divisions but without any carving or ornament. The stone used throughout the *mandap* is in large blocks or slabs and at the roof is joined to the pillars by brackets branching in four directions. Each compartment has a coiling in the lozenge pattern, formed by placing slabs diagonally to each other without mortar. About nine feet east of the temple is a bathing tank (15' 11" x 19') fed from a spring in the south-east corner of the court and joined with it by a drain. Five steps lead down to the water of which there is always three feet depth. The officiating temple priests are some Brāhmins inhabiting the neighbouring village of Garavde. The temple is connected with Bahule half a mile off by a causeway. Water is very plentiful in this neighbourhood, and advantage has been taken of it in many wells and channels for irrigation purposes, while close by the temple an excellent supply is given to Garavde village by a pipe so constructed as to tap a spring. In fact few villages in the district have such a pure and incorruptible supply of water. Fairs in honour of Bahuleshvar are held on the *Mahāshivrātra* or Great Night of Shiv in February-March and the Mondays of *Shrāvan* or July-August and attended by from two to three thousand people. The *ling* is said to have been set up by a cowherd to whom the god appeared and showed the spring flowing with milk.

Ba'mnoli village with a population of 494 lies seven miles south-west of Medha. It is connected with Medha by an excellent bullock track, and is the starting point in the Koyna valley for the Āmboli pass connecting it with the Konkan. The village has been a local market from early times and has one or two shops of traders. Like Tāmbi, Bāmnoli was a small administrative centre under the Marāṭha government.

Banpuri in the Vāng valley, ten miles south-south-east of Pātan, is an alienated village belonging to Vāsudev Anant Deshpānde of Koleyādi. To the south of the village on the hill side is a temple of Nāikba, a form of Shiv. The temple is a solid but poor structure with stone walls and a tiled roof. The *ling* has a silver mask which is carried in procession on the two fair days, the fifth of *Chaitra* (March-April) and the tenth of *Ashvin* (September-October). On the latter occasion the attendance numbers over 7000. The legend is

Chapter XIV.

Places.

BAHULE.

BĀMNOLI.

BANPURI.

Chapter XIV.

Places.

BANPUR.

that a cultivator surnamed Jánugade devotedly worshipped Shiv on this spot until he grew so old and infirm that he could go no longer. Shiv ordered him to go home and promised to follow him if he did not look behind. The old man obeyed till on his way hearing a terrible noise he looked back and saw an enormous boulder fallen from the hill and smashed to pieces. That night he had a dream that the boulder was Shiv who should be worshipped on the spot and styled Náikba.

BÁYDHAN.

Ba'vdhan village alienated to Rájárám Bhonsle, the adopted son of the widows of the late Rája of Sátára, had in 1881 a population of 4095 or an increase of 374 over that of 1872. It is situated three miles due south of Wái and a mile south of the Wái-Panchvad road, with which it is connected by a small road leading down to the Krishna river which flows about $1\frac{1}{2}$ miles to the north. To the west of the village is a bare range of hills branching from Pasarni and containing two small caves very difficult of access believed to be Buddhist. On the hill top is a flat plateau with a temple of Devi in charge of a Gosávi. In the village is an old temple of Bhairav the whole of which was rebuilt about fifty years ago from village subscriptions. The temple is whitewashed and is a rude stone work with a brick spire and a courtyard. A yearly fair is held on the dark fifth of *Phúlgun* (February-March) and is attended by 500 to 1000 people. A far more interesting structure is the Mahádev temple down by the Krishna about a quarter of a mile north of the high road. A paved court has been built on the side which slopes gently down to the river. The temple consists of an imago-chamber about twelve feet square apparently old and a modern hall open at the sides, with twelve pillars supporting a flat roof with a parapet and broad eaves. On the north of the imago-chamber or *gábhára* is a small stone basin into which flows the water thrown over the *ling* and over a spring believed to be one of the mouths of the Sarasvati. The hall is about twenty feet square and the courtyard in front eighty feet by sixty. The imago-chamber is surmounted by a spire or *shikhar* in the old star shape. Leading from the temple to the river is a flight of stone steps thirty feet wide. The temple was added to and restored by a Peshwa officer surnamed Kánitkar. Besides these temples the village contains his large mansion or *váda* with lofty brick walls and a gateway about forty feet high surrounding the court, and another two-storeyed mansion in eight compartments belonging to the Kulkarni family.

BHAIKAVGAD
FORT.

Bhairavgad Fort twenty miles west south-west of Pátan and about four miles west of Mála, from which it is pretty easily accessible by a rough footpath through dense jungle, is a rounded hill situated on the face of the Sahyádrí range and jutting about a hundred feet into the Konkan. A narrow neck thirty yards long separates it from the cliff on the east, which rises some 300 feet above it. About five acres in area the hill has on the east a temple of Bhairav which gives it its name.

According to Grant Duff¹ Bhairavgad was one of the forts built

¹ Maráthás, 13 note 3.

by the *rājās* of Panhāla. The garrison in Marátha times was furnished by soldiers sent from Sátara. There are no traces of houses and the walls are in ruins. In the last Marátha war Bhairavgad was captured by the English on the 23rd of May 1818. A detachment of a hundred rank and file was sent by Lieutenant-Colonel Kennedy under command of Lieutenant Capon from Sávarda in Chiplun in Ratnágiri. They proceeded to Talánda a village at the foot of the hill from which there was an ascent of nearly six miles. But a message brought down the native officer in charge of the fort with a party of the garrison, who promised to surrender next morning on condition that the arms and property of himself and the garrison about a hundred strong, were respected and an escort of sepoy allowed as far as Pátan. The fort was taken accordingly without resistance.¹

Bhilavdi, $2\frac{1}{4}$ miles south-west of Tásgaon, is a village on the left bank of the Krishna with in 1881 a population of 6569. The 1872 census showed a total of 6227 of whom 5832 were Hindus and 395 Musalmáns; of the 1881 total 6156 were Hindus and 413 Musalmáns. The village is almost entirely agricultural, but has some substantial moneylenders. The surrounding land is some of the best black soil of the Krishna valley. The road from Tásgaon to Aslita passes through this village which is connected by a flying bridge with Akhalkop on the opposite bank. A fine bathing *ghát* or flight of steps has been made down to the river. The descent is not more than about five feet and the steps have been so built that a coin placed on any step can be seen from any position of equal height in the rest of the flight. The river bank is very soft and muddy and the foundation for the steps is said to be constructed principally of cattle horns which were collected in great numbers and thrown into the water the action of which it is said caused them to spread and take root like trees. In 1827 Captain Clunes notices Bhilavdi as a village of 650 houses with fifteen shops and a rest house.²

Bhopalgad hill fort lies within the village limits of Bánur at the extreme south-east of the Khánápur sub-division. The easiest approach to it is from Khánápur eleven miles by the Karád-Bijápur road to Palshi, whence a rough path passable for ponies leads through a very stony country four miles due east to Bánur. A small neck of land divides the spur on which the fort and village are situated from the main Khánápur plateau. The fort is formed by broken walls skirting the edges of an irregular rhomboid raised about sixty feet above the rest of the plateau. A hill in the centre might serve as the *bála hilla* or citadel, but it is unfortified and contains a temple of Mahádev. The village of Bánur is situated at the south of the fort just inside the wall. The internal area of the fort is between two and three hundred acres. On the south-east, east and north, it is fairly unapproachable up the precipitous descent of about 700 feet on into the Mán valley below. On the west and south there is nothing but the small rise of sixty to one hundred feet above mentioned, but to reach this the narrow neck noticed above has to be crossed. The fort, however, is commanded

Chapter XIV.

Places.

BHAIKAVGAD
FORT.

BHILAVDI.

BHOPALGAD
FORT.¹ Poudhári and Marátha War Papers, 345.² Itinerary, 60.

Chapter XIV.

Places.

BHOPÁLGAD
FORT.

from hills about half a mile to the west. A broad track was made in ancient times from the villago of Jarandi five miles south-east by which stores used to be sent. There is a small tank inside the fort, and close on the south a fine large one with a well adjoining and full of water throughout the year. According to a local legend the fort was built by a king named Bhopál. In 1679, Bhopálgarh fort as the eastern outpost of Shiváji's territories was besieged and taken by a detachment under Sambhájí then in rebellion against his father Shiváji and sent by Diler Khán the Moghal general then besieging Bijápur.¹

BHOSR.

Bhose, a village of 2185 people nine miles south-east of Tásgaon, is remarkable for a curious cave temple of Dandoba Mahádev. The temple is situated in the hills to the south-east of the village about fifty-eight feet from the summit of a point rising about 1200 feet above the level of the spur. The spur on which the hill stands branches due south from the Khánápur plateau, and the cave temple on it faces east. The ascent from Bhose is easy by "the elephant path," a track cleared by the Patvardhans for their elephants, though there is no made road. A flat platform leads to the temple doorway which is cut rectangularly out of the rock four feet high by three feet broad. There is no door or any framework for one. Immediately inside is a hole made in the rock above which lets light in the whole cave except the image-chamber which is artificially walled off from the rest. The whole excavation is fifty-eight feet long east to west and thirty-six feet broad north to south, and was originally apparently nothing but an oblong cave. A great deal of building has since been done by modern hands. An inscription noticed below shows that a king named Shringar was intimately connected with it. His place of residence is called Kausalyápur. A legendary account gives Kaundanyapur as the place of residence of a *rāja* known as Hingandor, a name a trace of which also remains in the Hingankhadi at Mhasurno and perhaps in the name Shingnapur,² where he is said to have performed much devotion. The date in the inscription is said to read *Shak* 611 (A.D. 689), but this seems wrong and the king is probably the Dergiri Yáday king Singhan I. or II., who flourished in the twelfth and thirteenth centuries.³ It seems possible that he built this temple, more especially as the temples of Kundal and Malkeshvar are referred by Dr. Burgess to a period between the twelfth and fourteenth centuries. The chamber roof is quite flat and there are no benches at the sides. Inside the door a space twenty-eight feet wide and thirty feet long has been walled up, leaving recesses between the wall and sides of the cave. At right angles to this is a wall right across the cave, with a door about five feet by four which leads to a hall or *mandap*. Immediately in front of this door two stone figures of a man and woman called "Bahule" with Maráthi inscriptions below them are, it is believed, door-keepers or satellites of the gods. One contains the date *Shak* 1695 (A.D. 1773). The rest is not legible. The other contains the names Shinapa and Bálápa Tatavte bin (son of) Jayápa Tatavte,

¹ Grant Duff's Maráthás, 130.² See below Shingnapur.³ Fleet's Kánaraso Dynasties, 72-74.

residence Sanik Savarnao Rajoji. These letters are modern. Inside the *mandap* extends the whole width of the cave. Above the centre of the *mandap* is a masonry structure (14' x 10') forming the image-chamber. A door (7' x 5') leads into the chamber which contains a stone *ling* on a pedestal about four feet high railled off by a cross bar to prevent worshippers coming too close and overcrowding. A passage is left round the chamber five feet wide at the back and thirteen feet wide at the sides. This is ordinarily used for the holy circuit or *pradakshina* which is necessary to qualify a worshipper to enter into the image-chamber. The rest of the *mandap* is taken up with masonry arches made to give a nave and side aisles. The pillars are about a foot in diameter with plain and square shafts and round arches. In front of the door of the image-chamber is a small stone Nandi, and to its right is an eight-handed image of Bhairavi about three feet high and a foot in diameter, and close by it is a slab in the middle west pillar which is carved in front with the Kánarese inscription above mentioned. Next the north-west pillar is another stone image of Virūhadra, similar in size to the Devi. Upon the summit of the hill and supposed to be directly over the *ling* is a spire about thirty feet square at the base and of the same height, formed of four concentric square courses each about three feet less in diameter than the other and surmounted by an urn-shaped pinnacle. The lower courses are of stone and the upper courses and pinnacle are of brick. The stone courses are of considerable age, but who built them is not known. The brick courses were added by Chintāmanir Āpa Patvardhan at the beginning of the present century. The god is called Dandoba after the priest mentioned in the inscription. In his honour about 500 people assemble for worship on each Monday in *Shrāvan* or July-August. The worshippers are chiefly Lingāyat Vānis and Jains.

Bhushangad in Khatār about eleven miles south-west of Vaduj is a roughly oval solitary hill rising about 600 feet above the surrounding plain. On the north-west half down the slope are a number of houses mostly inhabited by Brāhmanas formerly attached to the fort garrison. The ground above the fort slopes towards the top. Except near the gateway on the north-east the walls are of light masonry. On the top was a very deep tank now filled up. The ascent is easy. Bhushangad is not commanded by any hill within five miles. The fort was built by Shivaji about 1676, and sustained an attack from Patehsing Māne in 1805 then camped at Rahimatpur.

Bopardi, with in 1881 a population of 796, is a small village two miles north of Wai and connected with it by a well cleared track. It contains a modern but well built little temple of Mahadev curiously placed in a stone tank, from which four steps lead upwards on to the surrounding court. The temple is nothing but a shrine with a porch the whole measuring twenty feet long by eighteen feet wide. The porch is four feet by eighteen and consists of three small flat-roofed compartments supported on rectangular shafted pillars eighteen inches at the base with brackets at the head. The shrine is surmounted by a very elaborate stucco-decorated brick spire or

Chapter XIV.

Places.

BHOSE.

BHUSHANGAD.

BOPARDI.

Chapter XIV.

Places.

BOPARDI.

shikhhar. In front is a Nandi canopy also with a small spire. The *ling* is over a rich spring and there is a drain on the north side through which the water is allowed to run. The temple, which though small is for a modern structure very pleasing, was built by one Lakshman Dhonddev Phadnis a dependant of the great Rásti family who flourished about a hundred years ago. The temple is in great local repute at Wái.

BORGAEON.

Borgaon, 5½ miles north-east of Islámpur and five miles north-west of Válva, is a large agricultural village situated on the right bank of the Krishna at a sudden bend which it takes northwards. The population in 1881 was 4144. The village has a vernacular school and a temple on the north adjoining the Krishna. The temple is an interesting modern building in a court about 100 feet square with round arched cloisters of brick covered with mortar. The land in the neighbourhood is some of the finest Krishna valley black soil.

CHANDAN VANDAN
FORTS.

Vandan.

Chandan¹ and **Vandan** forts are situated some ten miles north-east of Sátára and stand out prominently from the range of hills running nearly south from Haráli the massive hill immediately east of the Khámatki pass and terminating with Jaranda nearly due east of Sátára. Vandan the higher, larger, and more prominent of the two, 3841 feet above sea level, is approached most easily from Jaranda a hamlet of Kikli. The path, which bears evidence of having been at one time a broad roughly-paved causeway with here and there some rude steps, ascends steeply the northern slope of the fort until it reaches the saddle between Vandan and Chandan, then it doubles back along the eastern slope immediately under the lower of the two scarps for some distance almost level. About midway along the eastern side of the hill it again doubles back and the ascent is by a steep flight of rough steps to the first gate which looks nearly due south. The gateway is in fair order but the curtain behind it has fallen down and is completely ruinous. A sharp zigzag leads to the second gate which looks more ancient than the first gate and is nearly blocked up with stones. There is an inscription in Persian characters over the gateway and within are several rooms for the accommodation of the guard. A covered way leads on from the gate to a point whence a very steep winding flight of stones leads direct to the top of the scarp or a more gradual gradient gives access to the top by walking round to the northern side. The lower scarp is a very perfect one and the only possible approach to the top is by the gateway first mentioned. Once within this gateway, now that the curtain has fallen down, the top can be reached by either route.

The area on the top is considerable and bears the appearance of having held a large garrison. The ruins and foundations of houses are very numerous up and in the south-east corner where there is a regular street. This quarter is pointed out as the *Bráhmaṇ áli*. Immediately above it, approached by a broad flight of steps, are the ruins of the *sarkárváda* overshadowed by a large banian tree. Closo by is a second large banian and above a large *shivri* tree.

¹ Contributed by Mr. H. R. Cooke, C.S.

These trees form conspicuous objects on the hill top from considerable distances around. Near the *vāḍa* is a large room divided into three compartments and still completely roofed. More to the west is a mosque still in fair preservation, but chiefly used as a cattle stall and at the extreme west corner is a considerable Musalmán bathing place with two roofed and walled tombs. A ministrant with a small patch of *inām* land still attends to them and the tombs themselves are covered with cloths. There are several large water reservoirs on the hill top, noticeably one close below the *sarkárvāḍa*, and another, near the Musalmán burying place, which is still confined by masonry in fairly good order. Near the south-west corner there evidently was a large tank formed by excavation, the earth being thrown up near the edge of the precipice so as to form a dam. But the dam has been pierced evidently on purpose and the tank can hold no water now. The whole of the hill top is not level. An eminence rises with steep slopes on its southern half to a height of some 100 feet above the level of the *sarkárvāḍa*. This eminence is surmounted with the ruins of a considerable building, the object of which, unless it were a pleasure-house, is not evident.

The whole of the hill top is not walled. There are masonry walls at all the weak points and bastions at the angles. Captain Rose visited the fort in 1857 the mutiny year to burst the cannon none of which now remain. He probably also destroyed the dam. There used to be a *Subhedar* on the hill. Some 200 *Gadkaris* were attached to the fort and lived in the various hamlets around chiefly to the north.

Chandan, separated from Vandan only by the saddleback scarcely half a mile across, is a slightly lower hill and wants the eminence on the top of Vandan. The gate is at the south-east corner and the easiest ascent is from the north crossing the north-east slope of the hill. If visited from Vandan, difficult footpaths lead from the saddle either along the north-west or north slopes or along the south slope to the south-east angle where they join the regular approach near the gateway. The gateway is no way remarkable, and once within, there is no further difficulty beyond a steep ascent to gain the level top. There is no second gate, but, after passing an old temple to Mahádev and a fine banyan tree, a flight of fairly broad steps leads to the top of the hill between two curiously built pillars. They consist each of four huge unhewn stones piled one on another. It is said they were placed there when the fort was built about 1600 by Ibrahim Adilsháh II. (1580-1626) the sixth Bijápur king.¹ A local legend explains how the stones were erected. A huge stone was first made firm, then it was surrounded by earth, and up the back thus formed a second huge stone was rolled and pushed and fastened on the former. This operation was repeated again and again and finally the earth cleared away leaving the present pillars of huge stone rising to a height of some fifteen to twenty feet. There is not much else of interest in the fort. There are evidences of the existence at one time of a very considerable population and traces remain of a fine *sarkárvāḍa* and a room. The tank is now empty, the

Chapter XIV.

Places.

CHANDAN VANDAN
FORTS.
Vandan.

Chandan.

¹ According to Grant Duff Chandan and Vandan were among the fifteen forts built by one of the Pauhála kings about 1190. Maráthás, 13 note 2.

Chapter XIV.

Places.

CHANDAN VANDAN
FORTS.

Chandan.

dam having been evidently purposely damaged to prevent water being retained. A *Subhedár* formerly resided on the fort with villages from the present Koregaon sub-division in his charge. As in the case of Vandan only the broken points were defended by masonry walls and the angles by bastions. In 1673 Chandan Vandan were among the forts which fell into Shiváji's hand.¹ They were taken by Aurangzeb's officers in 1701 but were recaptured by Sháhu after his release in 1708.² During the civil war between Tárábái and Sháhu, Sháhu's army was encamped at Chandan Vandan in the rains of 1708.³ In a revenue statement of about 1790 'Candanwanden' are mentioned as the head-quarters of a *pargana* in the Bijápur *subha* with a revenue of £2164 8s. (Rs. 21,644).⁴ They fell without resistance in 1818.

CHÁPHAL

Cháphal an alienated village with in 1881 a population of 1953 being an increase of 38 over that in 1872, lies on the Mánd a tributary of the Krishna six miles west of Umbraj. It is reached by a first class local fund road as far as Charegaon three miles south-west of Umbraj from where a track reaches Cháphal by Majgaon. The village is prettily placed in a narrow part of the valley and is surrounded by fertile black soil lands and teak-covered hills. The water-supply for drinking and irrigation is plentiful. The proprietor is Lakshmanráv Rámchandra Svámi the descendant of the famous Rámdás Svámi the contemporary and spiritual adviser of Shiváji. The representative of this family takes rank first among the Sátára native chiefs above the Pratinidhi and the Sachiv and the chiefs of Phaltan and Jath; and divides his residence between Cháphal and the fort of Parli. Eight villages of the head Mán valley are alienated to him, besides others in Sátára near Parli fort. Cháphal village is distributed over both sides of the river. On the left bank is the main street inhabited by several well-to-do traders where a weekly market is held. A foot bridge connects it with the right bank where are the vernacular school in a good Government building, a few cultivators' houses, and the temple and mansion of the Svámi. They are built on a hill within the same paved court and are reached by a causeway surmounted by a flight of fifty steps and an archway with a *nagárákhána* or drum-chamber on the top. The dwelling houses line the sides of the court and in the middle is the temple dedicated to Rámdás Svámi and to his tutelary deity the god Máruti. The temple court steps are all of fine trap masonry and in excellent repair but, apart from solidity and good plain workmanship, are in no way remarkable. The temple faces east and has an open hall on wooden pillars and a stone image-chamber with a tower of brick and cement. The temple was completed in 1776, at an estimated cost of over £10,000 (Rs. 1,00,000), by Baláji Mándavgane a rich Bráhman who built many others in the district. The north side faces the river whose banks here are about sixty feet high of crumbling black soil and kept together by

¹ Grant Duff's Maráthás, 116.² Grant Duff's Maráthás, 177, 185.³ Grant Duff's Maráthás, 187.⁴ Waring's Maráthás, 244. The statement also mentions 'Chenden' separately with an income of £2078 12s. (Rs. 20,780). Ditto.

solid retaining wall of mortared masonry. The templo is enriched by many offerings and is a favourite place of pilgrimage. A fair attended by 2000 to 3000 pilgrims is held on the ninth of *Chaitra* or March-April.

Charegaon, with in 1881 a population of 3175 being an increase of 104 over that in 1872 is a large village four miles west of Umbraj on the Umbraj-Malharpeth road which crosses the Mánd rivor by a bridge close to the south-west of the town. Charegaon has a good vernacular school and a large population of Vánis who conduct a carrying and export trade with Chiplun. From early times pack bullocks from this village crossed the Kambhárli pass in numbers. Their place is now taken by carts the payments of which form a large portion of the proceeds of the Urul toll on the Malharpeth road.

Chikurde, a village of 3894 people, lies in the Várna valley between nine and ten miles south-south-west of Peth and six miles west of the Sátara-Kollápur road. It is one of the most thriving villages in the district with broad streets and good houses. The land surrounding it is excellent yielding rich crops of sugarcane and pepper. The Deshmukhs of Chikurde are an affluent Bráhma family of local repute and importance and have held the office since the days of the Bijápur kings. Besides their own mansion which is a fine specimen of the modern Marátha mansion or *váda*, the Deshmukhs, especially the present representative and his father, have done much in endowing and enlarging a modern but handsome temple of Mahádev, which lies about a mile north-west of the village at the edge of a baro plain of *mádrán*. The temple (50' x 30') has an image-chamber, a stone hall or *mandap*, and a brick tower. In front is a large paved courtyard 120 feet square surrounded by a stone wall, and outside a large masonry tank about eighty feet square. The temple has considerable endowments bestowed by the Deshmukhs for the maintenance of the worship and for reading Puráns. Chikurde has a vernacular school and a village post office.

Chimangaon, a village of 1966 people, on the left bank of a stream about four miles north-west of Koregaon, has a ruined Hemádpanti temple of Mahádev. The sanctuary is modern but the hall with its sixteen pillars is old. The centre course in each pillar is well carved. The facade of the roof is of stone slabs with the usual broad eaves curved and turned-up margins. The carving in the pillars, the frieze of the plinth, and facing of the roof, is good and in a floral pattern with knots and balls. The brackets supporting the pillars are also well carved. Chimangaon was the head-quarters of Bápu Gokhlo in an attack on Vardhangad fort when in 1807 he was returning to Poona after the action below Vasantgad in which the Pant Pratinidhi was taken prisoner.¹

Dahivadi, 17° 42' north latitude and 74° 36' east longitude the head-quarters of the Mán sub-division, with a population in 1881 of 2049 being 508 less than in 1872, lies on the right bank of the Mán on the Pusesávi-Shingnápur road, forty miles east of Sátara and

Chapter XIV.
Places.

CHAREGAON.

CHIKURDE.

CHIMANGAON.

DAHIVADI.

¹ Grant Duff's Maráthás, 616.

Chapter XIV.

Places.

about four miles from the junction of the above mentioned road with the Sâtara-Pandharpur road. The river banks are low and the village is spread along the sides for about a quarter of a mile. Besides the sub-divisional revenue and police offices, Dahivadi has a sub-judge's court, a vernacular school, a post office, and a weekly market. The revenue and police offices are in an old native mansion.

DÂTEGAD.

Da'tegad, or Sundargad, about 2000 feet above the plain, lies three miles north-west of Pâtan. It is one of the highest points for many miles and not commanded by any neighbouring hill. The ascent is about three miles by a very steep bridle path leading on to a plateau whence there is a steep ascent to the fort. The scarp is about thirty feet high, but owing to scattered boulders is in places easy to climb. About 600 feet long by 180 feet broad, the fort is oblong in shape and has an area of about three acres. The entrance is about the centre of the west face. A passage about seven feet broad is cut about twenty feet down from the top of the scarp. This passage contained a gateway of a single-pointed arch ten feet high which has now fallen in. About twenty rock-cut steps lead out on the top turning south halfway up. In the corner of the angle is a red image of Mâruti still worshipped. The walls are now in ruins and consisted originally of large laterite blocks, well cut, and put together without mortar. These must be the original structures though there are many modern additions. The wall originally had a loopholed parapet about four feet high. On the east a little more than half-way up is a curious dungeon. Some steps lead down about eight feet into the rock in which a room apparently about thirty feet by twelve and eight high has been made. It is fearfully dark and two small holes are perforated for light and air. This room, it is said, was used as an *oubliette* or dungeon. There is also a very curious well 100 feet deep cut twenty feet square out of the solid rock, and with a flight of sixty-four rock-cut steps twelve feet wide. The water is approached through a sort of gateway made by leaving unhewn a portion of the rock joining the two sides of the passage. The water is always good fresh and abundant. The story is that the well belongs to the Koyna river and that a leaf thrown into that river at the right place will be found floating in this well. There are two large tanks thirty feet square and a smaller one all said to be for the storage of grain. This seems doubtful; they were more probably used to store water drawn from the big well. On the south of the fort are the remains of four buildings and facing north and adjoining the rock is the *kacheri* building or court-house. The fort had a permanent garrison of 150 and lands were assigned for its maintenance in the neighbouring villages. Administrative orders were frequently sent for execution by the Marâtha government to the officer in charge of this fort. Though the usual native tradition ascribes its building to Shivâji, documents show that the Muhammadans had possession of this fort. Its appearance makes it likely that it is older than either and the well is ascribed to mythological seers or *Rishis*. On the east face is a tank made in the side of the hill at the foot of the scarp and cut out of the rock in the form of a cow's mouth. It has been proposed to use this spring for a drinking and irrigation

supply to the town of Pátan, but the Irrigation Department have found the scheme impracticable. After the establishment of the Sátára Rájá in 1818, Captain Grant obtained the surrender of Dátégad about May in exchange for five horses of the fort commandant which had been captured by the local militia, and promising to allow the garrison their arms and property.

Deur, on a feeder of the Várna, about ten miles north-west of Korogaon and fourteen miles north-east of Sátára, is a large village with a vernacular school and a travellers' bungalow. The village lies about a mile above the junction of the old Poona and Deur-Sáp roads and had, in 1881, a population of 1614 or 354 over that of 1872.

In 1713 Deur was the scene of a battle between Chandrasen Jádhav and Haibatráv Nimbálkar chiefly on the question of the surrender of Báláji Vishvanáth, afterwards the great Peshwa, but then only in a subordinate station attached to Jádhav and deputed to superintend revenue collections for the Sátára Rájá. This was resented by Jádhav and Báláji fled for his life to Pándugad. Jádhav demanded his surrender from Sháhu Rájá who replied by ordering up Haibatráv. Jádhav was defeated and retired to Kolhápur, where he was received and given a *jágir*.¹

Devra'shta in Khánápur, a village of 2040 people about twelve miles south-west of Vita, has a curious cluster of temples and ancient monkish cells. These lie about a couple of miles north-west of the village and a good roadway made and planted with trees by the devotees of the place leads to the bare round-topped hills near which the village lies. The temples lie in a hollow about half-way down a small gently sloping but rocky pass through an opening in the hills which forms the communication between the Khánápur and Válva sub-divisions. They are perhaps more easily accessible from Takari village in the Válva sub-division which has an Irrigation bungalow good to serve as a starting point. A walk north-east of about one mile along a path running between the Sátára-Tásgaon road and the range of hills which runs parallel to it leads to a ravine opening to the north up which the path turns. The rocks on each side are bare and rugged and the ground much broken by deep stream beds. A little scrub grows here and there. A mile of this and the ravine closes in. The path begins to ascend slightly, and after a rise of about fifty feet reaches the hollow where are the temples. The hollow is about sixty yards square and quite shut in by low rocky hills and broken ground, but contains no less than forty-three temples large and small nearly all of the same pattern, a square shrine with vestibule and a spire of brick, and all in honour of Mahádev and containing no image but the *ling*. The chief temple is in the centre, and, though modernised by restoration, is apparently older than the rest. It is dedicated to Samudreshvar Mahádev or Mahádev of the Sea and the antiquity and sanctity of the place is derived from this temple and its accompanying cells. Entering from the south in a row on the left or west

Chapter XIV.
Places.

DEUR.

DEVRA'SHTA.

¹ Grant Duff's Maráthás, 189-190.

Chapter XIV.

Places.

DEVNASHTA.

are three temples and on the right or east are the cells, seven in a row running from west to east and then, at right angles, seven more running from south to north. These buildings are undoubtedly old and are said to have been inhabited by seers or *Rishis*. As there is no inscription it is difficult to fix their exact date. By legends connect the place with a Raja of Kundal,¹ where are a large number of Bráhmical caves, and these cells, therefore, are probably of about the same age. They look as if they were an unfinished part of a cloistered quadrangle for a temple. The position of the temple of Samudreshvar to the north of the end of the cells would not suit with this theory, but there is a small shrine now made into a modern temple in a place almost corresponding to the centre of the quadrangle. The cells are each six feet by four and four feet broad and about 5' 8" high. They have pillars with shafts at each corner and square dome-like tops closed in with rough flat slabs. The cells all open inwards and are separated by stone partitions a foot thick, which gives some support to the quadrangle theory. They are closed at the back by a solid stone wall about two feet thick and about seven feet high including a slightly raised coping. This gives a fall for the central arch which slopes inwards down to the broad eaves in the old Hemadpanti style. These eaves are one foot seven inches broad, curved, and turn up at the front margin. They are kept in their places by the heavy roof slabs which overlap them some six inches. The rest of the roof is made in the same fashion, the upper slabs overlapping the lower. The coping stones at the top are about five feet long and one foot ten inches wide with wedge-shaped incisions apparently for the insertion of dovetailing blocks to hold them together. Each roof slab, where it overlaps the one below, and the eaves, is faced with mouldings and crochets. No mortar is used throughout the structure, which is of large blocks of trap finely cut. Old slabs mouldings and shafts of various fashions are scattered about different parts of the place and are worked here and there into the new temple buildings.

Immediately in front of the seven cells running north are five temples in a row opening west. In a line with these cells are three more temples or rather modern chambers opening west and turning west of them are four more opening south. Facing the east row of cells are four temples in a row opening east, a *dharmaśāla* or rest-house and then another temple. In the centre is a small temple above alluded to, north of it another, and north of this last the temple of Samudreshvar. It has a *mandap* with the old style of pillars and a brick spire but no signs of antiquity. Twenty yards north of it are three masonry tanks about ten feet long and six feet broad, one below the other for different castes, always full of beautiful clear water with about nine small temples surrounding them. East of these is the road leading up to Devnashta and beyond the road the sacred tank generally dry but when filled with water used for ablution. Its waters are supposed to have miraculous powers

¹ See below Kundal.

and to have originally cured the Rāja of Kundal who built the cells. The legend is that a sage named Sut told the great sage Vyās that he had been to all sacred places and yet had not been satisfied. Vyās then informed all the *Rishis* that there was a sacred spot named Samudreshvar which would become known in the days of Rāja Sheteshvar. Rāja Sheteshvar once went to hunt in the Ambika country. He shot an arrow at his quarry but missed and in following it arrived at the forest of Nibid. He was in great difficulty for water and came to where the sage Sumitra was sitting. He asked him for water. But the sage was rapt in divine contemplation and would not answer him. The Rāja then got in a rage and threw some lice which were on the ground at the sage. At that moment the sage awoke from his trance, saw Sheteshvar and visited him with the curse that vermin would come out all over his body. The Rāja begged for mercy, on which the sage said the plague should occur only at night and disappear in the day, and after twelve years the sanctuary of Samudreshvar would be discovered, and his sins be cleansed there by the devoted worship of his wife. The Rāja went home and his wife passed the appointed time praying for him and cleansing him day by day of the vermin that appeared on him at night. He then went to hunt in the same part of the country and was again in difficulties for water, when he saw a small rill trickling from a rock in the Sahyādris. Its water he took in his hand, washed with it his eyes and mouth and when he got home his wife noticed at night that his hand eyes and mouth were free from the vermin plague. The wife then suggested that he should go to the spring wherewith he had washed. He made a large tank where the rill had appeared, and washed his whole body, when the vermin entirely disappeared. On inquiring for the origin of this sacred water he was told by Kārtik Svāmi that it came from the head of Shankar. The reason of its appearance and the name Samudreshvar are thus explained: Shankar killed a gigantic sea demon called Jalandar. The sea or Samudra, delighted at this, worshipped Shankar and asked him to manifest himself at some spot where Samudra would put up the *ling* in his honour. Shankar consented and out of his head sprang a branch of the Ganges which was the rill Sheteshvar found and hence the name Samudreshvar. Shankar promised to favour this spot as he did Benares itself. The legends contain no account of how the cells were built. The other shrines here were built in honour of various manifestations of Shaukar and kindred deities. A prince named Bil Rāja erected one and Somnāth of Sorath, a name which seems to have some reference to the celebrated Kāthiāwār temple destroyed by Muhammad of Gazni, is another. Another prince mentioned is Giri Rāja, but there seem to be no historical personages corresponding to these names. The cells are said to have been built by Hingandev, the king who is said to have built the well at Mhasurne or Hingankhadi in Khatāv; while the village of Hingangad close by in the Khānāpur sub-division is perhaps named after him. His place of residence is said to have been Kaundanyapur which is said to be the same as Kundal, the Pant Pratinidhi's village about four miles to the south-east.

Chapter XIV.

Places.

DEVARĀSHTA.

Chapter XIV.

Places.

DHAVADSHI.

Dha'vadshi village about six miles north-west of Sātara is interesting as the head-quarters or *sanshān* and afterwards as the burial place or *śamādhi* of Bhārgavrām the spiritual teacher or *mahāpurush* of Bājirāv the second Peshwa, and his son Bājī Bājirāv or Nāna Sāheb, the third Peshwa. Bājirāv and his son reported all their proceedings to Bhārgavrām. Their letters are valuable historical records.¹

DIVASHI KHURD.

Divashi Khurd village in Pātan, alienated to Nāgojūr Pātankar, contains a curious cave and spring sacred to Dvārēshwar Mahādev and Rāmachandra. The cave lies seven miles north-west of Pātan on a platform of rock on the east side of the spur ending at Dātegad, and about 700 feet above the plain. Two hundred feet higher is the large *mura* or ledge generally found on the sides of these hills and 100 feet above this the rocky ridge or hogback which crowns this spur throughout. The worshippers are chiefly unmarried Jangams or Lingāyat priests. The cave is about 200 feet long, thirty-five feet deep, and six to eight feet high. In the centre is the Mahādev shrine and twenty yards to the north a shrino of Rāmachandra. The Jangams have *maths* or cells all along the cave leaving spaces for the temples about twenty feet square. They make themselves and their cattle fairly comfortable by blocking up the rock with mud partitions and doorways. The water drips from a spring in the solid rock above the Mahādev cave. The Mahādev cave has a little wood ornamentation put up by a member of the Pātankar family about eighty years ago, but except its size and curious nature the cave has nothing very remarkable. Great holiness attaches to the place and it is visited by pilgrims from the Karnātak and elsewhere. *Jātrās* or fairs are held in honour of Mahādev on the first day of *Mārgshīrsh* or November-December and in honour of Rāmachandra on the first of *Chaitra* or March-April and are attended by about 500 people from the neighbouring villages.

DHOM.

Dhom village lies on the north bank of the Krishna about five miles north-west of Wāi with which it is connected by a broad cleared track maintained in fair repair from Local Funds. The population consists mainly of the Brāhman worshippers at the temples which form the only objects of interest in the village. The chief temple is between the village and the river and is dedicated to Mahādev. It consists of a shrino and a veranda, and in front of these small Saracenic scalloped arches supported on pillars about six feet high and a foot thick. The arches and the inside walls are of highly polished basalt. The shrine is fifteen feet long and fourteen feet broad and the veranda fifteen feet broad and eighteen feet long projecting two feet on each side of the shrine making the length of the whole structure thirty-eight feet. The veranda arches are covered with leaves and what appear to be cones. Beyond the arches, on each side of the facade, is a broad band of wall carved in arabesques. The height of the building including the spire is probably not more than forty feet, and, except the spire which is of brick, it is all made of basalt. The spire in two twelve-sided tiers with

¹ Captain Grant Duff in Sātara Records. See above p. 278.

an urn-shaped pinnacle on the top. The urn rests on a sort of basin the edges of which are carved in a lotus leaf pattern. There are similar small pinnacles at the corners of the shrine and the *mandap*. The whole building is raised from the ground on a plinth about two feet high. Four feet in front is the sacred bull Nandi well carved of polished basalt and under a canopy surmounted by a dome. It is seated upon the back of a turtle represented as in the act of swimming and surrounded by a stone basin by filling which it is intended to complete the illusion. The canopy is octagonal supported on scalloped arches similar to those in the shrine. The bull is in the usual reclining attitude with the point of the right foot resting on the tortoise and the right knee bent as if about to rise. The usual trappings, necklace bells, and saddle cloth are carved in stone. The tortoise is circular with feet and head stretching out from under the shell and very roughly done. It rests on a circular basement and has a diameter of about fifteen feet. The sides and margin of the basement are tastefully cut so as to represent the fringe of the lotus flower. The canopy is surmounted by a small octagonal spire or *shikhara* eight feet high, and profusely decorated in stucco. The basin in which this structure rests is circular, about two feet deep and twenty feet in diameter and is simply sunk into the pavement of the court with a small turned back lip or margin. Round this chief temple are four others dedicated to Narsinh, Ganpati, Lakshmi, and Vishnu which contain yellow marble images of those divinities said to have been brought from Āgra. One temple which stands outside by itself represents the Shiv Panchāyatan. Four heads look to the four cardinal points of the compass and the fifth heavenwards. Of the other four temples the Narsinh temple deserves mention for its curious hideosity. It has a circular basement on an octagonal plinth about six feet high and surmounted by a hideous structure made of mixed stucco and wood and supposed to represent an umbrella. All these buildings are in a paved court 100 feet by 120 with brick walls about twelve feet high. There is an entrance consisting of a stone pointed archway which by itself is not unimposing, but the walls are very much out of keeping. These temples were all built by Mahādev Shivrām a Poona moneylender who flourished about 1780 A.D. A side door from the temple courtyard leads to a flight of steps built about the same time by one Nārāyanrāv Vaidya. On the right is a small temple to Rām attributed to the last Peshwa Bājirāv II. (1796-1817). Its conical spire has been broken off by the fall of a tree. Below this and facing the river is a sort of cloister containing an image of Ganpati. The arches are pointed and the date of the building is probably about 1780 A.D. About half a mile up the river is a small temple to Mahādev built by Shāhu (1708-1749) who came to Dhoni to bathe in the river. The place is held in great veneration and the Mahādev *ling* is said to have been first set up by a *Rishi* named Dhaumya said to have come from the source of the Krishna at Mahābaleshvar. A fair or *jatra* in honour of Mahādev takes place on the full-moon of *Vaishākh* or April-May and one in honour of Narsinh on the bright fourteenth of *Vaishākh*.

Chapter XIV.

Places.

Dhoni.

Chapter XVI.

Places.

GUNVANTGAD.

Gunvantgad or **Morgiri Fort**, six miles south-west of Pátan, is a steep oblong hill about 1000 feet above the plain. The walls have fallen in. There is a well but no marks of habitation and no gateway remain. The hill is the end of a lofty spur branching in a south-east direction from the main range of the Sahyádris at Mala. The fort is completely commanded from this spur with which it is connected by a narrow neck of land a quarter of a mile long. The north-east corner of the fort is the highest point and the ground slopes irregularly to the south-west. The form is not unlike a lion couchant, which is the supposed meaning of the word *morgiri*. Part of the village of Morgiri lies close below the south-east side of the fort, while there is another hamlet similarly situated on a shoulder of the hill to the north-west.

The fort has no signs of age. In the eighteenth century it appears to have maintained a garrison of the Peshwa's soldiery when Dátégad held people attached to the Pant Pratinidhi and the authorities of the two forts seem to have thrown difficulties in the way of executing orders issued by the governments they opposed.¹ In the Marátha war of 1818, the fort surrendered to the British without resistance.

HELVÁK.

Helvák is a village of 376 people on the north of the Karád-Kumbhárli pass road, thirteen miles west of Pátan, at the point where the Koyna river turns at right angles from its southerly to an easterly course. From the west flows a small stream up the valley of which the Kumbhárli road climbs till the edge of the Sahyádris. The ascent is not more than 300 feet in four miles and the incline moderate. At the village of Mendheghar just opposite Helvák is a small Public Works bungalow which serves well for a resting place. Carts on their way to and from Chiplun usually halt here and during the busy season the number of carts is the same as at Pátan. In the angle formed by the Koyna river is a large flat space given up in the rains to rice fields and in the fair weather to a camping ground for carts, when temporary shops for grain and other necessaries are formed under booths, and the scene is one of constant bustle and activity. The cultivators of the neighbouring hill villages bring down bundles of firewood usually *kárví* which they sell to the cartmen partly for their own use, but also in considerable and increasing amounts to the return cartmen who take them as far as Karád or even further and sell them for ten times what they give in Helvák, which is about $\frac{3}{4}d.$ to $2\frac{1}{4}d.$ (as. $\frac{1}{2}$ - $1\frac{1}{2}$) per load according to size and weight. The cultivators above Helvák also bring down rafters and poles on rafts to Karád. About six men accompany each raft. The river Koyna is a succession of pools and by a little portage over the intervening shingles the people are able in the earlier part of the dry season, as far as January, to bring down the wood to Karád in about ten days. This traffic is increasing but is at present only confined to alienated villages, no extensive cuttings except in one recent case having yet been made in Government forests. The wood was sold at Helvák by auction and probably much besides is taken east either by return

¹ Ascertained from papers produced during an enquiry into a hereditary office case.

carts or by water. At Nechla village three miles west of Helvák is a fine stretch of virgin forest worth a visit. At Khemse on the edge of the Sahyádris is another small bungalow but not kept in good order. Its windows give a fine view down to Chiplun; but the line of the Sahyádris is not well seen from here as projections shut out the more distant hills. The Kumbhárli hills are strikingly abrupt and bold and alone worth looking at. The view northwards of the Koyna valley is most beautiful at this point. Mahsir fishing is to be had, and Helvák is an excellent starting point for big game shooting expeditions in every direction, bear and *chital* to the north, bison at Mala to the south, *sámbar* always and tigers occasionally on all sides.

Jakhinva'di. See KARÁD.

Jangli-Jaygad hill fort, about six miles north-west of Helvák, lies on a spur projecting from the main line of the Sahyádris into the Konkan from the village of Navje in Pátan. Perhaps the easiest way to get to the fort is to climb the hill 2000 feet or more or about three miles to Torne as far as which the ascent is easy. There is a passable footpath along the top of the hill for another three miles, where the old path from Navjo village used for the fort guns is hit. This is in fine perennial forest. A mile over dead leaves and slippery but clear walking brings one to the edge of the Sahyádris and nearly all the rest of the way is through dense bamboo forest and undergrowth through which it may be necessary to hack the way. At last the edge of the prominence is reached and the fort is seen about a hundred yards off and as many feet lower. To reach it a narrow neck of unsafe land has to be crossed through a thick growth of *kárví* bush. A most unpleasant scramble leads to the gate on the north entirely in ruins. The fort is oblong and about 180 yards long and about 150 wide. A good many ruined buildings and one or two large and a good many small tanks inside the fort show that it was permanently garrisoned. Outside underneath the scarp about fifty feet high are several cave tanks with excellent water. At the western end the drop is very sudden for about a hundred feet, and the rest of the descent to the Kenkan is very steep and impracticable. The forest once cleared, however, the difficulties of approach from Navje are not insurmountable. Though very rarely visited on account of the thick forest to be passed, the magnificent view of the line of the Sahyádris right up to the saddleback hill or Makrandgad makes it well worth a visit. According to a local story Tái Tolin the mistress of the Pant Pratinidhi held possession of this fort in 1810 and Bápu Gokhle drove her out of it. It surrendered to a British force under Col. Hewett in May 1818.

Ja'vli, with in 1881 a population of 206, is a small village situated on a ravine about two miles east of Pratápgad and about three miles north-west of Malcolmpeth as the crow flies, but down a tremendously steep descent. The village is of great interest as giving its name to the large mountainous tract extending probably as far as the Várna river which was one of the earliest Maráthha states since Muhammadan times. It was formerly under some chieftains named Shirke of whose family a representative still exists in Sátara enjoying alienated villages in the south of the

Chapter XVI.

Places.

HELVÁK.

JAKHINVÁDI.

JANGLI JAYGAD
FORT.

JÁVLI.

Chapter XIV.

Places.

JÁVLI.

district. The Shirkes possessed this tract till towards the end of the fifteenth century, when Chandraráv Moro was given 12,000 Hindu infantry by the first Bijápur king Yusuf Adil Sháh (1489-1510) to undertake their conquest. In this Chandraráv was successful, dispossessing the Shirkes and stopping the depredations of their abettors the Gujars, Maunkars, Mahádiks of Tárle in Pátan, and Mohites. More was given the title of Chandraráv, and his son Yashvantráv, distinguishing himself in a battle near Purandhar with the Ahmadnagar forces of Burhán Nizámsháh (1508-1553) by capturing a standard, was confirmed in succession to his father. He retained the title of Chandraráv and for seven generations the family administered the district with mildness and efficiency. In consideration of their unalterable fidelity the Muhammadan government allowed them to hold these barren regions at a nominal tribute. This they continued till in 1655 Shiváji attempted to corrupt the ruling chief. He still remained faithful. He had given passage to Shámráj an emissary of the Bijápur government sent to seize Shiváji, who therefore determined to regard him as an enemy. But the hillmen then had the character they have now, and formed as good infantry as Shiváji's own, while the Rájá's son brother and minister Himmatráv were all thought good soldiers. Shiváji then had recourse to stratagem and sent two agents Rágho Ballál a Bráhman and Sambhájí Kárji a Marátha ostensibly to arrange a marriage between Shiváji and the daughter of Chandraráv. They came to Jávli with twenty-five Mávils, and Rágho Ballál and Sambhájí then formed the design of assassinating Chandraráv. It was approved by Shiváji who secretly advanced to Mahábaleshvar through the forests with troops. Rágho Ballál then asked a private interview with the Rájá and his brother, assassinated them both with the help of Sambhájí, and escaped into the forests to Shiváji. The latter thereon attacked Jávli which fell after a brave resistance. Himmatráv was killed and the Rájá's sons made prisoners.¹ Since then the tract had been in the hands of the descendants of Shiváji and the Poshwa government until reduced by the English. Though it was evidently the residence of the Morcs, there are no remains to show that it was a place of note.

ADEGAON.

Kadegaon is a village of 2608 people or 103 more than in 1872, on the Karád-Bijápur road about a mile and a half west of Kadepur and eleven miles east of Karád. It is well situated on the bank of a stream forming part of the catchment of the Chikli canal, with on its west a fine mango grove which is one of the favourite camps in the district. The town is walled as usual with mud and stones. In the centro is a tower situated on a knoll and rising above the rest of the village. There are gates on all four sides flanked with bastions. All these are now in ruins. A small mosque a Kázi and a Musalmán population remain to show that the village was held in force by the Musalmáns. Most of the leading local

¹ See above p. 233.

moneylenders and traders reside here, and the town has a small local trade. The village has a vernacular school in a good building.

Kadepur thirteen miles east of Karád is a village of 1330 people or 299 more than in 1872 situated at the junction of the Sátára-Tásgaon and Karád-Bijápúr roads. The village is remarkable only for an old temple which stands on a hill to the south-west and the spire of which is a conspicuous object for miles round.

Ka'le nine miles south of Karád is a large agricultural village with in 1881 a population of 5169. The people are unusually enterprising and have an unusually flourishing school attended by about 150 boys.

Kamalgad Fort¹, 4511 feet above sea level, is situated about ten miles due west of Wái. The hill divides the head of the Krishna valley. To the north of it flows the Váiki, and to the south the Krishna proper, the two streams meeting at its eastern base. The top of the hill is approached by unfrequented footpaths from Ásgaon to the east, from Vasole to the north, and from Partavdi to the south. The top of the hill consists of an area of only three or four acres quite flat and surrounded by a low scarp and can now be reached only by arduously scaling the scarp. Formerly the approach was by an artificial funnel or tunnel leading upwards from the base of the scarp and issuing on the top. This funnel is now blocked by a large boulder which has fallen into it. There are now no traces of any buildings on the top nor of any walls or gateway. There is only a hole which is said to be the remains of a deep well sunk right through the rocky layer constituting the scarp and penetrating to the soil below which seems still to be full of water. The hole is now only eighteen to twenty feet deep though the well was thirty or forty. The sides of the well which were formed of the natural rock are said to have contained recesses in which criminals were placed to choose between starvation and throwing themselves down into the water. No traces of the recesses now remain. No one lives on the hill, its sides are covered with thick scrub and water is found only at the base of the scarp. The lands belong to the village of Ásgaon. There are no *Gadkars* in connection with the fort. To the west of the base of the scarp is a rude temple dedicated to Gorakhnáth. The builder of the fort is unknown, but it is probably very old. In April 1818 Kamalgad surrendered after a slight resistance to a British detachment under Major Thatcher.

Kanerkhed in Koregaon with 894 people or 194 less than in 1872 is an insignificant village only remarkable as the birthplace of the founder of the Sindia family. They were *pátils* or headmen of Kanerkhed and the present officiators are deputies appointed by the Gwalier family. The village can be easily reached by taking the Sát road for six miles from Koregaon and then turning east where the road meets Nigadi village.

Chapter XIV.

Places.

KADEPUR.

KÁLE.

KAMÁLGAD
FORT.

KANERKHEDE.

¹ Mr. H. R. Cooke, C.S.

Chapter XIV.

Places.

KARÁD.

Description.

Karā'd, properly Karhād, $17^{\circ}17'$ north latitude $74^{\circ}13'$ east longitude, at the junction of the Krishna and the Koyna thirty-one miles south of Sātāra, is a very old town, the head-quarters of the Karād sub-division, with in 1881 a population of 10,778. Approaching Karād from any side two tall minarets, like chimneys rising out of what appears a dead level plain, strike the eye. Coming close the town appears situated at the junction of the Krishna and Koyna rivers, the Koyna having turned almost north and the Krishna running about south-east. On joining the two rivers flow eastward for a couple of miles, when the course again turns south. Thus the banks on which Karād is situated form a right angle against the apex of which the Krishna rushes at full till. The north-west side of the town is in places from eighty to a hundred feet high above the Koyna, overhung with bushes and prickly pear. The northern side is rather lower and less steep, the slope being broken by the steps or *ghāts* bending down to the river. Six miles to the north-west is the fort of Vasantgad hidden by the ends of the spur which branch out beyond it to within three miles of the town. Four miles north-east the flat-topped hill of Sadāshivgad is in full view, while the same distance to the south-east is the peak of Agāshiv about 1200 feet above the plain which crowns the north-west arm, honey-combed with Buddhist caves, of the spur which forms the south-west wall of the Kolo valley. These hills are more or less bare, though green is struggling up the hollow. But the soil below is some of the most fertile in the district and green with crops to the end of February. The high red banks of the Koyna, the broad rocky bed and scarcely less lofty banks of the Krishna with broad pools of water at the very hottest season fringed with *bābhuls* or overhung by the irregular buildings of the town, the hills filling up the distance on every side, with a clear atmosphere and the morning and evening lights make up an interesting view. The Koyna is crossed by a lofty bridge which is best seen from the north-west angle of the town where it is viewed obliquely, and, at a little distance, the irregular Agāshiv spur gives a good back ground. No less than five roads, the Poona-Belgaum, Karād-Chiplun, Karād-Tāsgaon, Karād-Bijāpur, and Karād-Masur, meet at Karād. The Karād-Bijāpur and Karād-Masur roads enter the town from the left and the others from the right bank of the Krishna. The town covers an area of about half a mile square and is surrounded, except where the rivers bound it, by rich black soil lands. It is therefore crowded and, except on the south-east, has little room for extension. At the north-west angle is the mud fort originally Muhammadan if not earlier, and subsequently the palace of the Pant Pratinidhi until his power was wrested from him by the Peshwās in 1807. Next to the fort are the set of steps or *ghāts* and temples at the junction of the two rivers, the eddies of which have accumulated a huge bed of gravel and sand. To withstand their force a large masonry revetment was built in ancient times remains of which still exist. In this the north-west quarter live the chief Brāhman families, and here are the sub-divisional revenue and police offices and a large anglo-vernacular school. This quarter is bounded on the west and south by two streets one running north and another east. At their junction is the municipal office and immediately

south of it is a mosque and minarets. Following the east street known as the Peth two Musalmán tembs of some pretensions and the municipal garden are passed on the right. Walking south about 600 yards and turning east are reached the post office and sub-judge's court. Another 150 yards lead to the dispensary on the right and a hundred more to the travellers' bungalow on the left of the road. The street running north and south contains the houses and shops of the chief traders, and a weekly market is held here on Sunday. About a hundred yards south of the mosque is a turn east which leads to the market place, an open square with a small slightly raised space in the centre where the people sit and sell vegetables and other small ware on market days. Here live a considerable colony of Musalmáns, some of whom reside round about the mosque and others, among whom is the descendant of the Kázis originally appointed by the Bijápur kings, in the south-west angle of the town. The Mhárs and other outcastes live in the south and the bulk of the Kunbi population in the north-east. The weavers and Shimpis occupy the rest of the south-west part of the town. The chief streets are about twenty feet broad, the others are less so, and carts find it difficult to pass each other as the already narrow roadway is still further cramped by the deep open gutters on each side, which serve more to accumulate than to clear away filth. The chief streets are kept fairly clean and water is supplied to part of the town by an iron pipe. Three quarters of a mile to the south-east lies the old Musalmán burial ground with a large *idga* or place of prayer and about 200 yards to the west of the travellers' bungalow is a large iron-roofed rest-house and the Executive Engineer's bungalow.

There are in all fifty-two chief temples in Karád, none of them of much antiquity or beauty. The largest are those of Krishnábai Devi and Káshivishveshvar on the Krishna *ghát* and Kamaleshvar Mahádev half a mile further down the river. They mostly consist of the usual *mandap* or hall and *gábhárá* or sanctuary with brick *shikhars* or spires adorned with rough figures in stucco. The *gháts* consist of three chief flights one bending from the Bráhmaṇ quarter and another from the north end of the principal street. Those have been built chiefly by voluntary contributions from the inhabitants. Much has been done by the Pant Pratinidhi and a good deal by devotees, rich tradesmen, and others, while a handsome addition was lately made by Náráyanráv Anant Mutálik, the descendant of the hereditary chief officer of the Pratinidhis. A third flight is the end of a roadway brought eastward from the municipal garden. It is built by the municipality and made of excellent masonry. Although the temples singly are of no great beauty, yet the groups of them at the *gháts* look very picturesque. The ground is terraced and adorned with fine old trees chiefly tamarind and *pimpal*. On Fridays when the women of the town assemble in their holiday dress to do honor to Krishnábai Devi, their graceful figures dotted about the temples lend much life and colour to the scene.

The mud fort of the Pratinidhi occupies a space of about a hundred

Chapter XIV.

Places.

KARÁD.

Description.

Temples.

Chapter XIV.

Places.

KARÁN.

Fort.

Step Well.

yards square at the north-east angle of the town. Its frontage is to the east and towards the chief street from which it is entered by a broad flight of steps. The steps pass through two gateways crowned with music chambers or *uagárhánás* and flanked by two large bastions. Inside are a number of buildings the chief of which is the *váda* or mansion of the Pant Pratinidhi. It is a two-storeyed building in the usual open court Marátha style. The only remarkable thing about it is an extra quadrangle on the south side of which is a fine hall of audience measuring eighty-three feet by thirty-one feet and about fifteen feet high. It consists of a central nave fourteen feet wide and two side aisles. The east end contains a canopy for Bhaváni Devi, in whose honor the hall was built. The ceiling is of teakwood and ornamented with a lace work of wood and iron painted black. It was built about 1800 by Káshibái mother of Parshurám Shrinivás Pratinidhi. The rest of the quadrangle was completed in much the same style by the present Pratinidhi's father. The most remarkable object in the fort is its step well. It lies near the west end of the fort which overhangs the Koyna river some eighty to a hundred feet, and is dug right down to the level of the river with which it communicates by a pipe. The opening at the top is 136 feet long. The west end of it is thirty-six feet square with the north-east corner rounded off for the purposes of a water-lift. The other 100 feet are for a magnificent flight of eighty steps leading down to the water level. The well must have been dug in softish material probably *murum*, and, to prevent it falling in, it has been lined with excellent trap masonry in mortar, the sides slightly sloping from bottom outwards, each line of stones slightly protruding beyond the line above. At the end of each twenty steps is a landing about three times the width of each step. The flight of steps and the main shaft of the well are separated by two massive ogee archways, which, together with the mortar used in the masonry, seem to show that the work is Muhammadan. These archways are connected with each side of the well and form a massive block between the steps and shaft with the archways cut in them. The block is about seventy feet high and twelve feet thick, while the archways are about thirty feet and twenty feet high, the solid masonry above each of them being about ten feet in height. The sides also have their peculiar longitudinal rectangular grooves on a level with the three landings with ten semicircular transverse cuttings at regular intervals. The object of this, it is said, was to insert flooring along the grooves to be supported by transverse beams thrust into the cuttings, and thus convert the well into a three-storeyed underground building with communications between each story by the flight of steps and between the shaft and step sections by the archways. What can have been the use of such a building it is difficult to imagine. According to one story it was for ambuscade in case the fort was taken. But it looks more like an attempt to use the well, which was not often wanted for water-supply, for storage purposes. There is nothing else remarkable in the fort. It has twelve bastions two about the centre and one at each corner of its four sides which form nearly a rhombus with the

acute angle at the north-east. The walls all vary according to the level of the ground inside from twenty to eight feet in height including a mud parapet six feet high and loopholed obliquely. The lower parts are of loose rubble and mud fully eight feet thick. But for the bastions the top level is uniform. Outside the height varies with the ground from forty to nearly 100 feet at the highest point above the Koyna river. A huge retaining wall of mortared trap was formerly built at the west side round the north-west angle, mostly, it is said, in Musalmán times. The greater part of it however has been swept away, the last and worst damage within memory being done at the great flood of 1875. So tremendous is the force of the flood waters at the junction of the Krishna and the Koyna that it is a wonder the work has stood so long. Every year the river is damaging the west side and it is to be feared the curious step well may fall in as the damage increases. A small entrance leads from between two bastions to the Krishna and the small temple of Sangameshvar Mahádev probably the oldest at Karád. The mosque and minarets of Karád are scarcely inferior in interest to the fort. Inscriptions show the date of its foundation and the builder to be one Ibráhim Khán in the time of the fifth Bijápur king Ali Adil Sháh I. (1557-1580). The minarets, 106 ft. high, are plain and cylindrical slightly tapering with an urn-like top. They rest on a massive ogee archway of plain masonry about thirty feet by fifteen feet with chambers in the sides and entered by a small low door which leads to an open space. On the left or north is a plain square building for the shelter of travellers and mendicants and the bath or *hamámkhána* and on the right or south is the mosque. This is a building open to the east about forty-one feet by eighty-two and thirty feet high. But for the usual dome in the centre and eight pinnacles one at each corner and one at the centre of each side, it is flat-roofed outside. The outside is of plain smooth cut masonry with broad slabs for eaves supported by handsomely carved brackets. The east front consists of three ogee arches supported by square pillars, the two side ones plain and the centre one ornamented with frills and knobs. The roof rests from within on two more pillars, thus making six compartments the roofing of each ornamented and slightly domed with vaulting sections. Between the pillars are four transverse arches similar to the longitudinal ones. The two central compartments are richly sculptured with floral and bead decorations and Arabic texts. In the centre of the west wall is a niche something like a recess with a long inscription in Arabic on black stone. There are in all nine inscriptions and texts on various parts of the walls :

One on a pillar records "Ibra'him Kha'n bin Kamil Kha'n bin Isma'el Kha'n servant in the house of God;" the second round a pillar records "When the assistance of God shall come and the victory, and they shall see the people enter into the religion of God by troops, celebrate the praise of thy Lord and ask pardon of him, for he is inclined to forgive;" the third "During the time of Sha'h Ali Adil Sha'h, the shelter of all the people and the shadow of the favour of God—may he continue faithful and enjoy health and Khilaf (or grant) to Ibra'him Ka'mil Kha'n a friend of the family;" the fourth on another pillar records "The beggarly powerless and dust-like Pehelwa'n Ali bin Ahmad Ispahani, a servant of God in this house of God, Sunah 983 titled (?) Tuzyet Kha'n. Completed on this date. Pray for the welfare of the builder of this mosque;" the fifth an Arabic inscription on a pillar

Chapter XIV.

Places.

KARÁD.

Fort.

Mosque.

Inscriptions.

Chapter XIV.

Places.

KARÁD.

Inscriptions.

records "May God forgive its builder for the sake of Muhammad and his descendants;" the sixth also an Arabic inscription on the top of an arch records "I bear witness that there is certainly no God but God, that he is only one and that he has no sharers and I bear witness that Muhammad is certainly his servant and prophet;" the seventh is at the foot of an arch in Kufic characters, which cannot be made out. On the top are the two remaining inscriptions recording "O Ali there is nobody young but Ali. There is no sword but the Zul Fikr.¹ God send blessing to Muhammad the chosen (of God), Ali the approved, Hassan the elect (of God), Husain who became a martyr at Kerbalah, Zainu'l Abidin Muhammad Bakar, Ja'far Sa'dik, Musa-ul-Kazim, Muhammad Taki Ali Naki, Hasan Ashka'ri, Muhammad Madhi. The most high and glorious God hath said: But he only shall visit the temples of God who believeth in God and the last day, and is constant at prayer, and payeth the legal alms, and feareth God alone. Those perhaps may become of the number of those who are rightly directed'. And 'Do ye reckon the giving drink to the pilgrims and the visiting of the holy temple to be actions as meritorious as those performed by him who believeth in God and the last day and fighteth for the religion of God? The most high and glorious God hath said—regularly perform thy prayer at the setting of the sun, and at the first darkness of the night and the prayer of daybreak, for the prayer of daybreak is borne witness unto by the angels, and watch some part of the night in the same exercise as a work of supererogation, for peradventure, the Lord will raise thee to an honourable station. And say, O Lord cause me to enter with a favourable entry and cause me to come forth with a favourable coming forth; and grant me from thee an assisting power'.²

The mosque has a *mulla* attached. The tombs adjoining the municipal gardens are in honor of Musalmán saints. One of them has a curious canopy on the top of its dome, and is not unhandsome. There are also two large masonry *dargáhs* or mausoleums in the Guruvár Poth built in 1350 and 1391 (A. 752 and 793) in honour of two Musalmán saints. The *idga* or prayer place is a wall about 250 feet long by thirty feet high, with a platform built about twenty-five feet off the ground for preaching purposes. The wall is built of stone below and brick for the last six feet above. It is about nine feet thick at the base and four feet thick at the top. Round the *idga* is the old Musalmán burial ground.

The trade of Karád is nearly all in the carrying and money-lending line. There are about 400 traders, mostly Bráhmans, Márvár Gujarát and Lingáyut Vánis, Telis, Sangars, Koshtis, Shimpis, and Musalmáns, and the town contains branches of the largest moneylending and exchange houses in the district. It also contains several correspondents of houses elsewhere engaged in the export and import traffic with Chiplun. But except for the local supply there is but little stationary trade at Karád. A gigantic through traffic passes over the Karád-Chiplun road which is fed almost wholly from the south and south-east by the Karád-Tásgaon and Kollápur roads. The Koyna bridge toll which is only one-fourth of the ordinary rate sold for £550 (Rs. 5500) in 1884-85, and in the busy season from the middle of February to the middle of May, it was found that about eight hundred carts passed through every day. The local market consists of grain, cloth, piecegoods, household pottery and utensils but sparingly of cattle which are usually bought and sold at Bhilavdi. Karád has no local manufacture of importance.

¹ The Zul Fikr is the famous two-edged sword of Ali which Muhammad said he had received from the angel Gabriel.

² Dr. Burgess' Antiquarian Lists, 60-61.

Karād suffered severely in a heavy Krishna flood in 1844. A large part of the retaining wall at the north-west of the town was swept away and the water rose to within twenty feet of the top of the fort wall. The chief streets were flooded and the houses in front of the Pant's fort were all swept away. Much injury was done to the *ghāts* and temples on the river bank. A small stone temple of Māruti in the centre of the stream said to have been covered with the rain water year after year for two centuries was injured for the first time.

The 1872 census showed a population of 11,410 of whom 9845 were Hindus and 1565 Musalmāns. The 1881 census showed a fall of 632 or 10,778 of whom 9281 were Hindus, 1495 Musalmāns, and two Christians. Besides the sub-divisional revenue and police offices Karād has a municipality, sub-judge's court, dispensary, traveller's bungalow, and six schools. The municipality which was established in 1855 had in 1882-83 an income of £1045 (Rs. 10,450) and an expenditure of £429 (Rs. 4290). The dispensary treated in 1883 in-patients eleven and out-patients 5852 at a cost of £100 (Rs. 1000). When the West Deccan Railway is furnished Karād will have a station called Karād Road four miles on its east. Of the six schools one is an anglo-vernacular school, three Marāthi, one Hindustāni, and one a girl's school.

The¹ Buddhist caves, which form the chief object of antiquarian interest in Karād, are in the hills to the south-west of the town the nearest being about two and a half miles from the town, in the northern face of one of the spurs of the Agāshiv hill, looking towards the Koyna valley; the most distant group are in the southern face of another spur to the west of Jakhinvādi village, and from three to four miles from Karād.

The caves were first described by Sir Bartle Frere in 1849, and arranged into three series: the southern group of twenty-three caves, near the village of Jakhinvādi; nineteen caves, in the south-east face of the northern spur; and twenty-two scattered caves facing the Koyna valley. Besides these sixty-three caves there are many small excavations of no note and numerous water-cisterns, often two to a single cave.

The absence of pillars in the larger halls, the smallness of many of the excavations, the frequency of stone-benches for beds in the cells, the primitive forms of the *chaityas*, and the almost entire absence of sculpture in these caves, combine to show their early age. Unfortunately they are cut in a very coarse, soft, amygdaloid rock, on which inscriptions could not be expected to remain legible for long ages, if many of them ever existed; and only a portion of one has been found, with the faintest trace of another. The letters are rudely cut, but appear to belong to the same period as most of the Kārle inscriptions of about the first or second century after Christ. From all such indications these caves may be placed approximately about the same age as those of Shelārvādi or Gārodi

Chapter XIV.

Places.

KARĀD.

Flood,
1844.

Caves.

¹ Fergusson and Burgess' Cave Temples of India, 213-217.

Chapter XIV.

Places.

KARLA.

Caves.

in Poona and Kuda and Pál in Koláka, and not far from the ago of the Jumnar and Násik caves.¹

They are mostly so small and uninteresting that they need not be described in detail, and only a few of the more noteworthy and characteristic may be noticed. In the first group, the most westerly cave I. has had a veranda, perhaps with two pillars and corresponding pilasters; but it has been walled up by a modern mendicant. Beyond this is a hall (22' x 11' x 7') with a bench along the back and ends; and at the back of this, again, are two cells with stone-benches. Cave II. has a hall about thirty-four feet square, and its veranda has been supported by two square pillars.

Cave V. is a *chaitya* or chapel facing south-west, and is of the same style as one of the Jumnar caves, but still plainer. It has a semicircular apse at the back and arched roof but no side aisles, and in place of the later arched window over the door it has only a square window. At each side of the entrance is a pilaster, of which the lower portions are now destroyed, but which has the Násik style of capital crowned by three square flat members supporting, the one a wheel or *chakra* (the emblem of the Buddhist doctrine or law, and the other a lion or *simha* a cognizance of Buddha himself who is frequently called *Shákya Simha*). The dome of the relic shrine or *dághoba* inside is about two-thirds of a circle in section and supports a massive plain capital. The umbrella is hollowed into the roof over it and has been connected with the capital by a stone shaft now broken.

Cave VI. has had a veranda supported by two plain octagonal pillars with capitals of the Násik Kuda and Pál type. The hall is 16' 10" wide by 13' 5" deep with an oblong room at each end, the left room with a bench at the inner end and the right room with a small cell. At the back is a room twelve feet wide by eighteen deep, containing a *dághoba* nearly seven feet in diameter, in the front of which an image of Vithoba has been carved by a mendicant.

Cave XI. is a rectangular *chaitya* or chapel about fourteen feet wide by 28' 9" long with a flat roof. The *dághoba* is much destroyed below; its capital is merely a square block supporting the shaft of the umbrella carved on the roof. Cave XVI. is another chapel. The veranda is supported by two perfectly plain square pillars without base or capital; the hall (20' 8" x 11' 4") is lighted by the door and two windows, and has a recess fifteen feet square at the back containing a *dághoba* similar to that in cave XI. but in better preservation.

Nos. IV. IX. and XX. are the largest of the other *viháras* or dwelling caves, and have all cells with stone-beds in them.

The second group of twenty-two caves begins from the head of the ravine. The first cave is XXIV. a *vihár* or dwelling cave facing east-north-east, 21' wide by 23' deep and 7' 10" high, with

¹ Compare Bombay Gazetteer, XI. 332-342, 345-348, XVI. 541-639, and XVIII. chapter xiv. Gárodí and Jumnar.

Chapter XIV.

Places.

KANAD.

Caves.

a veranda originally supported by two plain square pillars. Carved on the south end wall of the veranda, near the roof, are four small *chaitya* or horseshoe arches, with a belt of rail-pattern above and below and a fretted torus in the spaces between the arches. Below this the wall has been divided into panels by small pilasters, which were carved, perhaps, with figures now worn away. On the north wall were three horseshoe arches, the central one being the largest, and apparently contained a *dāghoba* in low relief as at Kondāno in Thāna.¹ Below this is a long recess as for a bed, now partially fallen into the water-cistern beneath. From the hall four cells open to the right, three to the back, and one to the left, each, except the central one in the back, with a stone lattice window close to the roof and about 1' 3" square. No. XXIX., originally two caves, of which the dividing wall has been broken through, has similar windows in four cells.

Cave XXX. is a ruined *vihār* or dwelling cave (36' 6" by 19') with eleven cells round the hall and a twelfth entered from one of these. From this cave about three-quarters of a mile lead to the next excavations, caves XXXI. to XXXV. of which are no ways noteworthy. Cave XXXVI. about 100 yards west of cave XXXV. consists of an outer hall about 17' by 13', with a cell in each side wall, and through it a second hall (9' 4" × 12' 7" × 6' 9") is entered which has six cells and two bench-bed recesses.

The third series of twenty-two caves is divided into two groups the first facing northwards and the second in a ravine further west and facing westwards. It consists of caves XLII. to LXIII. the first five containing nothing of note. Cave XLVII. consists of a room (15' × 11' × 7' 6") with a bench in each end, an unfinished cell at the back, and two at the left end, on the wall of one of which is the only inscription, of which any letters are traceable, recording 'The meritorious gift of a cave by Sanghamitra, the son of Gopān(?).' A few indistinct letters are just traceable also on the right hand side of the entrance, and near them is the faintest trace of the Buddhist rail-pattern.

Cave XLVIII. is a range of five cells with a veranda in front, supported on three square pillars and pilasters, the central cell (27' × 11' 3") containing a relic shrine still entire, the upper edge of the drum and the box of the capital, which has no projecting slabs over it, being carved with the rail-pattern. The umbrella is carved on the roof and attached to the box by a shaft. In front of this, against the right-hand wall, is the only figure sculpture in these caves, and, though much defaced, appears to have consisted of three human figures, the left a man with high turban and front knob, similar to some of the figures at Kārle and on the capitals at Bodhi, holding some objects in each hand. He wears a cloth round his neck and another round his loins, which falls down in folds between the legs. His right hand is bent upwards towards his chin, and over the arm hangs a portion of the dross. He also wears armlets and bracelets. To his left a slightly smaller figure appears to be

¹ Compare Bombay Gazetteer, XIV. 208-209.

Chapter XIV.

Places.

KARÁD.

Caves.

approaching him with some offering. Above this latter is a third, perhaps a woman. At the right end of this excavation is another cell approached from outside. The remaining caves in this group ending with cave LV. are small and uninteresting. The cells are not so frequently with stone-beds as in the caves previously described. From No. LV. about a mile and a half leads to LVI. which has a veranda (25' 4" × 11' 9") with two plain square pillars in front. The hall is about twenty-four feet square with ten cells, three in each side, and four at the back, several of them unfinished. Cave LX. is almost choked with earth, but is 38' long by 13' 10" wide, with a semicircular apse at the extreme end and arched roof similar to the Bedsa dwelling cave II.¹ Outside and above the front, however, are traces of a horizontal row of *chaitya*-window ornaments, so that, though there is no apparent trace at present of a *chaitya* having occupied the apse, the cave may have been a primitive form of *Chaitya*-cave with a structural relic shrine or *dāghoba*.

History.

The first mention of Karád appears in inscriptions of about 200 B.C. to 100 A.D. recording gifts by Karád pilgrims at the Bharhut Stupa near Jabalpur in the Central Provinces and at Kuda thirty miles south of Alibág in Kolába.² These inscriptions show that Karád, or, as the inscriptions call it Karahákada, is probably the oldest place in Sátára. That the place named is the Sátára Karád is confirmed by the sixty-three early Buddhist caves about three miles south-west of Karád one of which has an inscription of about the first century after Christ.³ In 1637 the seventh Bijápur king Máhmud Adilsháh (1626-1656) conferred on Sháháji the father of Shiváji a royal grant for the *deshmukhi* of twenty-two villages in the district of Karád.⁴ In 1658 the *deshmukhi* right was transferred to Báji Ghorpade of Mudhol.⁵ In 1659, after the murder of Afzul-khán, his wife and son, who were taken by Khanduji Kákde one of Shiváji's officers, were on payment of a large bribe safely conducted and lodged by him in Karád. In January 1661 the eighth Bijápur king Ali Adil Sháh II. (1656-1672) disappointed in his hopes of crushing Shiváji took the field in person and encamped at Karád where all the district officers assembled to tender him their homage.⁶ In a revenue statement of about 1790 Karád appears as the head of a *pargana* in the Ráybágsarkár with a revenue of £36,255 (Rs. 3,62,550).⁷ About 1805 the young Pratinidhi Parshurám Shrinivás fled from Poona to Karád his *jágir* town to escape a plan for seizing him made by Bájiráv Peshwa assisted by Sindia.⁸ During his flight Bájiráv stopped at Karád on the 23rd of January 1818. In 1827 Captain Clunes describes 'Kurarrh' as the chief town and residence of the Pant Pratinidhi with 2500 houses including 200 weavers 100 oil-pressers twenty-five blanket-weavers and thirty paper-makers.⁹

KÁSEGAON.

Ká'segaon in Válra close to the Sátára-Kolhápúr mail road, eleven miles south of Karád and four miles north of Peth, is one of

¹ Compare Bombay Gazetteer, XVIII. chapter xiv. Bedsa.

² Stupa of Bharhut, 135, 136, 139; Arch. Sur. of Western India, IV. 87.

³ See above p. 479.

⁴ Grant Duff's Maráthás, 55.

⁵ Grant Duff's Maráthás, 66.

⁶ Grant Duff's Maráthás, 79, 82.

⁷ Waring's Maráthás, 244.

⁸ Grant Duff's Maráthás, 615.

⁹ Itinerary, 34.

the most thriving villages in the Válya sub-division. The population in 1881 was 4325. The village is inhabited by several well-to-do merchants who traffic with the coast in the local produce, which consists largely of tobacco, pepper, and sugarcane. The village has a vernacular school in a good Government building. About a quarter of a mile to the south of the village is a district officers' bungalow, about the nicest in the district, in a large enclosure partly planted with young trees. The inhabitants have an unenviable character for crime and litigiousness, mischief to crops cattle-poisoning and arson having been very frequent for many years.

Kenjalgad or Ghera Khelanja Fort, 4269 feet above sea level, is situated on the Mándhardev spur of the Mahádev range eleven miles north-west of Wái. It is a flat-topped hill of an irregular oval shape, about 250 yards long and one hundred yards wide at the extremes, looking remarkably strong both from afar and near. But on ascending it is found to be commanded by the Yeruli Asre and Doichivádi plateaus about two miles to the east which are easily ascended from the Wái side, and the Jámbli hills about a mile to the west. The fort forms a village in itself but has to be ascended from the villages of Asre or Khavli which lie at its feet on the Wái side. The ascent is by about two miles of a very steep climb or the Asre-Titeghar bridle path can be followed for two miles when a tolerably easy path leads due west from the pass another mile on to the fort. The fort is a black scarp rising vertically from the main ridge which is hogbacked. The scarp is one of the highest in any of the Sátára forts and reaches in places eighty to a hundred feet. The only entrance is on the north side up a set of a hundred steps running parallel to the line of the scarp till within four or seven feet of the top, when they turn at right angles to it and cut straight into a passage leading on to the top. The steps are peculiarly imposing and differ from any others in the district. Thus on entering the scarp is on the left and there is nothing on the right till the passage is reached, and invaders ascending would be liable to be hurled back over the cliff. At the foot of the steps is a bastion which evidently flanked a gateway. There are remains of six large and three small buildings all modern. The head-quarters or *kacheri* is now only marked by a large fig tree. The only building thoroughly recognizable is the powder magazine on the west which is about thirty feet square with strong stone walls three feet thick and seven feet high and three feet of brick on the top. The walls of the fort were originally of large square cut blocks of unmortared stone, but were afterwards added to in many places. They are in most places fully four feet thick and including the rampart about eight feet thick. There was a parapet of lighter work mostly ruined. The fort has three large water tanks about forty feet square and six small ones for storage of water and grain. But there is no living spring inside the fort. The largest tank is in the southern face and is quite thirty feet deep. The tanks were emptied when the fort was dismantled by blowing up the outer sides which were formed by the ramparts and letting the water empty itself down the hill side. On the west is a sort of nose

Chapter XIV.

Places.

KÁSEGAON.

KENJALGAD OR
GHERA KHELANJA
FORT.

Chapter XIV.
Places.

KENJALGAD OR
GHERA KHELANJA
FORT.

projecting beyond and a little lower than the main ridge of the fort, also strongly fortified. There is a narrow promenade on the ridge at the foot of the scarp and on the north side is a large cave with excellent water and partly used for storage purposes. The village lies about 300 feet below on a ledge of the northern hill slope. To its immediate west is a dense temple grove of *jámbhul* and *anjan*. The village of Voholi, the one Government village on the north side of this range the inhabitants of which were part of the hereditary garrison, is in a hollow to the north-west. Khelanja fort is said to have been built by the Bhoj Rájás of Panhála who flourished in the twelfth century. Its remarkable strength is noticed by Mr. Elphinstone who says it could scarcely be taken if resolutely defended. It was one of the few Sátára forts which fired before surrendering to the detachment sent by General Pritzler up the Wái valley about the 26th of March 1818.

KHÁNÁPUR.

Kha'na'pur about ten miles east of Vita is a town of 4909 inhabitants or 298 more than in 1872. It gives its name to the Khánápur sub-division and from its greater proximity to the fort of Bhopálgad was probably in early times the administrative headquarters of the surrounding country. The town has stone and mud walls now much decayed, and gates at the north-west and east flanked with bastions. There is a large market street and several smaller branch streets and more than one large native mansion. The Khánápur plateau produces in the western half a considerable amount of good unirrigated wheat. The land is even higher than the rest of the sub-division, the whole of which is on an average quite 250 feet above the Krishna valley. About two miles east of Vita the ground again rises more than one hundred feet. This second plateau extends from Palshi in the south-east to Balavdi and Revau-gaon in the north-west. There is a drop of about 500 feet into the Mán valley in the eastern side and the rest is a straggling outline of hills in the south-west and west and forming shallow valleys and ravines. This plateau is better off for rain than almost any other part of the sub-division and to this are due the regular and good wheat crops. Towards the south-east, however, the soil is wretchedly bare and rocky and the country very wild while subsistence becomes as difficult as in the worst parts of Mán. To the south of the town is a small stream which joins the Agarni a feeder of the Krishna about a mile to the east. The supply of water is limited and precarious and a camp in the tempting mango grove to the west of the town by the edge of the stream is sure to be infested by clouds of mosquitoes which swarm like midges in England on a summer's evening. Khánápur has a vernacular school.

KHATÁV.

Khata'v village, eight miles north-west of Vaduj the sub-divisional headquarters, gives its name to the Khatáv sub-division and had in 1881 a population of 2710 or 262 less than in 1872. Under the Marátha government (1760-1818) Khatáv was the chief town in the *pargana* called after it, which corresponded pretty closely to the present sub-division. The town is walled and has two gates at the east and west ends of its market street, with two or three large mansions belonging to families of importance under the Marátha rule.

Khatáv has a post office, a civil court established since the introduction of the Relief Act, a native library, and a vernacular school.

To the north-west of the town in an open space is an old Hemádpanti temple of Mahádev, now almost entirely deserted. It consists of an image chamber and vestibule (17' x 15') shaped in the old cruciform plan. The image chamber is square inside and contains a *ling*. East of the image chamber is the hall open only at the front, and the side walls are four feet thick at the centre from which they narrow to the front and back. The same style of wall is found at Parli in Sátára and Máhuli in Khánápur. In front is an open space thirteen feet broad, partly blocked by a balustrade three feet high and four feet broad. In addition to the side walls the roof is supported on sixteen pillars eight of which on the sides are embedded in the walls, and eight in the centre are free. The pillars are of the usual type, a shaft of a single block cut into different courses, rectangular basement, and the rest cylindrical octagonal or again rectangular with a capital consisting of a bracket branching in four directions. In the centre of the *mandap* is a round slab on which the Nandi usually rests. The compartment formed by its four pillars has a well-carved roof slightly domed. The others are of the lozenge pattern, three rows of slabs disposed one on the top of the other so as to form three concentric squares the diagonals of the upper touching the centre of the side of the lower square. The front of the balustrade is most beautifully carved in a sort of rail pattern as at Parli, Máhuli, and other Hemádpanti temples. The whole structure is of large blocks of unmortared stone. The roof above is flat and has traces of a spire apparently pyramidal. The usual broad eaves remain but they are probably restorations as the slabs are small and mortar is used. Close to the north of this is a small canopy of still larger blocks of stone and containing a *Máruti*. About fifty yards west is a modern Mahádev temple (60' x 20') with a brick spire and image chamber and a long stone *mandap*. It is surrounded by rude cloisters lining a court yard (100' x 50'). A fair is held at the temple in July-August or *Shrávan*. In the town itself in a street branching from about the centre of the chief street which runs north and south is another old temple of Náráyan restored almost beyond recognition. There is also about a quarter of a mile north of the town a Musalmán *idga* or place of prayer, and a family of Kázis still live in Khatáv. The earliest mention of Khatáv is in 1429 when the Durgádevi famine having laid waste the country and the chief places of strength having fallen into the hands of local chiefs, Malik-ul-Tujár the Bahmani governor of Daulatabad with the hereditary officers or *deshmukhs* went through the country restoring order, and their first operations were directed against some Rámoshis in Khatáv Desh.¹ When (1688-1689) the Moghals invaded the country, Krishnaráv Khatávkar was actively assisting them and was made by them a leading Deshmukh.²

Kha'tgun in Khatáv is a small village on the right bank of the Yerla eleven miles north of Vaduj. It has an irrigation bungalow and not far from the village is the weir whence start the two original

Chapter XII.

Flora.

Fauna.

Temple.

Khatav.

¹ Grant's Duff's Maráthás, 26.² Maráthás, 178 note, 192.

Chapter XIV.

Places.

KHATGUN.

Yerla canals now connected with the Nher storage tank.¹ In the south-west corner of the village is the shrine of a Musalmán saint or *pír*, a small mosque but with an inner chamber much like a Hindu shrine or *gābhāra*, which contains the tomb of the saint. The saint lived and died at Vadgaon thirteen miles south-west of Vaduj and a hybrid mosque temple at Khatáv was built in his honour by his Hindu disciple. A fair in honour of the saint is held at Khatgun in March when about 15,000 Musalmáns Maráthás and lower castes attend.

KIKLI.

Kikli a small village twelve miles south-east of Wái and about three miles east of the junction of the Poona and Wái-Panchvad roads is remarkable for a group of ancient temples. The village is about a mile west of the Chandan Vandan forts and is easily reached on foot or on horseback from Panchvad a favourite camp on the Poona mail road three miles west. The temples are situated in an enclosure about 120 feet square. Two are in complete ruins, the one razed to its foundations and the other a mere heap of stones. The third is evidently built largely from the stones of the second on the plan of the first. It faces east and consists of an outer hall or *mandap* eighteen feet square, flat roofed and open at the sides, leading by a door in the west into an inner hall twenty-three feet square. This hall leads into three shrines each six feet square in the north-west and south. Thus the plan of the whole temple is cruciform. Each of the shrines is connected with the inner hall by a vestibule and while the inside is square, on the outside the courses of masonry overlap each other so that the plan of each shrine is also cruciform. There is no sign of any ancient spire or tower. The roof outside has lately been sloped with mortar and brick and mounted with a small urn or *kalas*. The *mandaps* are supported each by sixteen pillars in four rows of four each. The central four form a large square of twelve feet in the inner *mandap* and of ten feet in the outer leaving side passages $5\frac{1}{2}$ and $4\frac{1}{2}$ feet wide respectively. The walls of the inner *mandap* and shrines are here less than four feet thick and the height from ten to twelve feet. The outer *mandap* has in place of walls the usual balustrade forming the back of a stone bench. There is nothing remarkable in the decoration of the outer *mandap*. The pillars are of the usual Hindu type in plainly dressed rectangular cylindrical and octagonal courses. An exception is one of the four central pillars which is carved like those of the inner *mandap*. The decoration of the inner *mandap* is elaborate. The four centre pillars are elaborately carved in floral and arabesque patterns. The centre rectangular course is panelled with figures in relief representing on the two northern pillars the exploits of Krishna and on the southern those of Māruti. The basements are supported by figures of satellites male and female. The portals of the shrine vestibules have a wainscoting of figures similarly sculptured in relief. The execution is in all cases superior to anything elsewhere to be found in the district. All this carving comes from the ruined temples. Each shrine contains a *ling* with a case or *shālunkha*, the northern also containing an

¹ Details of the Yerla canals and the Nher storage reservoir are given above p. 152.

image of Bhairav. In the centre square of the outer *mandap* is a mutilated stone Nandi or sacred bull. On the plinth in front of the outer shrine are a few almost unreadable letters said to be the words Shingandev Rája to whom the building of this temple is ascribed. To its north is the old and probably original temple exactly similar in plan and dimensions with the present one in which only three *lings* now remain. To its east is the other old temple whose walls remain but the roof has fallen in and the *mandap* is a shapeless heap of stones. In the south-west corner of the enclosure is an ancient well about twenty feet square and thirty deep but now choked up. All the images in the new temple including the Nandi have their noses broken off, it is said by the emperor Aurangzeb. The stones of the original temple are also said to have been taken to Wái by the Bijápur general Afzulkhán when leading the expedition which terminated in his murder by Shiváji. A small fair is held in honour of Bhairav on *Dasara* the bright tenth of *Áshvin* or September - October.

Kinhai seven miles almost due north of Koregaon is a village belonging to the Pant Pratinidhi. Kinhai is best reached from Koregaon by following the Pandharpur road for a mile and then taking a track which branches off due north and passes by Chinchli village on to a made road built by the Pant Pratinidhi. The village lies on either bank of a feeder of the Vasna which always holds water. The soil is good and the country round thickly studded with mangoes. To the north and north-west is a spur of steep hills at the end of which rises the ancient fort of Nandgiri (3537). On the south-east are two small hills divided by a gorge to the east of which is the temple of Yamnáí Devi the patron goddess of the family. This temple has a fortified appearance and with its battlements and towers is visible for many miles on all sides throughout the Koregaon sub-division. The village consists of a broad street running north-west and south-east and crossing the stream into the Pethormarket quarters and thence continuing to the road above mentioned up towards the temple and on through the small gorge between the two hills to Koregaon. The Pratinidhi has a handsome mansion or *váda* in the village, the lower part of stone and the upper part of brick with an enclosure or court surrounded by strong walls. The mansion contains some reception rooms of handsome size and proportions in the native style. Usually one of the wives and a son of the Pratinidhi reside here. The village has also a vernacular school. On the right bank of the stream behind the Pant's mansion is a small temple of Mahádev about thirty feet by fifteen with a flight of steps leading down to the stream. It consists of an open sided *mandap* and an image-chamber with a spire. The pillars are imitations of the early Hindu style. The spire is of brick with stone ornamentation. The temple of Yamnáí Devi lies on the summit of a somewhat pointed hill about 350 to 400 feet above the plain. The way up to it is by the road before mentioned which close to the gorge is left on the right for a flight of 300 steps with a stone balustrade on each side. The steps are made of slabs quarried from the surrounding rock and are in excellent repair. Numbers of people may be seen ascending and descending the steps on Tuesday and

Chapter XIV.

Places.

KINHAÍ.

KINHAI.

Chapter XIV.

Places.

KINHAI.

Friday, the holy days of the goddess. The temple court irregular and nearly oval is entered from the west by a pointed archway with a music chamber or *nagārkhāna* on the top. The rock is fenced with a solid masonry wall about twelve feet high from inside, and outside in places from thirty to forty feet high. At the eastern end is a small entrance from a path communicating with a spring half-way down the south slope of the hill. There are cloisters with a terrace on the left or south side of this entrance and on the north a large solid but plain lamp pillar or *dīpmāl*. The pillar was broken a few years ago by lightning and as this is said to be the third time of its being struck, it is thought ominous to repair it. The temple is a plain structure about forty feet by twenty with a flat roofed hall or *mandap* supported on three rows of four pillars about eighteen inches square at the base and plain imitations of the early Hindu style. The image-chamber or *gābhāra* is square and contains an image of *devi* in black stone ornamented with jewels and embroidered apparel and displayed to Europeans with much pomp by means of a mirror casting light upon it from outside. The courtyard is paved and immediately in front of the *mandap* is a stone embedded in the pavement and containing vents made to receive coins to be laid in them for presentation to the goddess.

The Pratinidhi family are hereditary *kulkarnis* or accountants of Kinhai and several of the neighbouring villages and it was from that position that Parshuram Trimbak raised himself till he was appointed the third Pratinidhi in 1700, since which time the office has remained hereditary in his family.

KOLE.

Kole in the Váng valley about eight miles west-south-west of Karád is a village of 1953 people lining both banks of a stream which joins the Váng at its northern end. The village was originally the head-quarters of a petty division or *mahál* comprising the Váng valley and the starting point of much of the carrying trade over the Mala pass by Dhebevádi. It is now nothing more than an agricultural village with a few well-to-do traders. A large fair attended by about five thousand people is held on the bright fifth of *Mágh* (January-February) in honour of a Hindu ascetic named Ghadge Bova a devotee of Vithoba who flourished about three generations ago. His disciple Kushraba has built a small temple in honour of the god which is much resorted to by people from the surrounding villages.

KOREGAON.

Koregaon, north latitude $17^{\circ} 42'$ and east longitude $74^{\circ} 12'$, is the head-quarters of the Koregaon sub-division, with in 1881 a population of 2730 or 124 more than in 1872. The village has a large street passing east and west and another passing north and south. In the latter are situated the sub-divisional revenue and police offices in a mansion or *váda* utilised for the purpose, and the vernacular school in an excellent building with a garden. The Pandharpur road runs east on the north side of the town and the Deur road from the other side of the stream on the west. At the same point joins in the Sátára road which crosses the Vasna by a good stone bridge about three-quarters of a mile south. The Sáp road runs round the east of the town. Koregaon lies on a stream known as the

Mánganga which holds water throughout the year and forms the water-supply of the town. Its banks are well studded with mango and other trees. There is a good rest-house on the north of the Indápur road. A tolerable camp is formed in the mangoes to the south of the town, but a much better one is an excellent grove on the left bank of the Mánganga about a mile up the stream and north of Koregaon within the boundaries of the fertile village of Kumta.

Kundal is a village belonging to the Pant Pratinidhi but with two others adjoining it is almost surrounded by British territory belonging to the Válva Khánápur and Tásgaon sub-divisions. It lies about five miles north of Válva, about a mile from the end of the long spur which shoots off from the Mahádev range thirty miles north at Mol in Khatáv, and will have a station on the West Deccan Railway about twenty-two miles south-east of Karád. The village is said to be the same as Kaundanyapur mentioned in Puránic legends and to have been the residence of Rája Hingandev, probably the same as the Devgiri Yádav king Singhan I. (1179) or Singhan II. (1209-1247). The walls of the town are in fair repair, but show no signs of great age. The chief object of interest about the village is a set of Bráhmanical caves in the spur above mentioned. The face of the spur is generally north-east and south-west, but at the end it is splayed into two branches which form a widemouthed crescent facing east. In the southern arm of this crescent facing north-east is the chief set of thirteen caves and on the south face are three more. The first thirteen are all in a ledge of the hill about three hundred feet above the plain. Of these the first five face approximately north, the next three north-east, and the remaining five due east. They are approached by a flight of steps leading up through an archway six feet broad and deep, fourteen feet high, and girt by side walls nine feet wide. Two hundred and fifteen paces further on is the second gateway twenty-two feet broad, sixteen feet high and six feet deep, and crowned by a music chamber or *nagár-khāna* eighteen feet long, eight feet high, and sixteen feet broad. Eighteen steps further on is the third gateway nearly on a level with the caves. This gateway is twenty-four feet wide, ten feet high, and five feet deep. This leads on to a paved terrace built upon the rock and supported by a solid masonry wall about fifteen feet high following the line of the crescent. About twenty-six feet further on is a large hall supported on twenty-four pillars in four parallel rows making three aisles. The pillars are of brick, one foot in diameter and eight feet high. Except in the aisle formed by the third and fourth rows to the southward, where it is vaulted, the roof is flat. A door from this hall leads into what now must be termed the chief cave (30' x 20' x 8') a temple of Virbhadrā a demon produced by Mahádev. The entrance is only by a small rock-cut door two feet wide. The chamber inside is eight feet square and six feet high and is walled in. On each side of the centre door is another small door leading to the holy circuit or *pradakshina* which is 14' to the back of the cave, 19' 6" across leaving a passage six feet wide behind the image, 14' 6" wide on the east and 7' wide on the west. In the centre of the image chamber is a three feet high image

Chapter XIV.

Places.

KUNDAL.

Caves.

Chapter XIV.

Places.

KUNDAL.

Caves.

of Virbhadrā. It is of white stone apparently rough trap. In the right hand is a sword and in the left a bow. In the west wall of the hall is a very small door leading into the second cave ($20' \times 11' \times 7'$) which is dedicated to the goddess Dālina. Immediately in front of it is a small built temple of Mahādev $12'$ square and $8'$ high. To the east of the Virbhadrā cave are two tanks about six feet square with water leading into one another. East of the tank is cave V. ($14' \times 10' \times 6'$) with a small opening. To the west of the Dālina temple is cave VI. ($16' \times 9' \times 7'$) best known as the cooking cave; close by it is cave VII. ($16' \times 11' \times 7'$) next which is cave VIII. ($24' \times 18' \times 8'$) known as the *kachari* or court. These three caves are in the angle of the crescent, face north-east, and are entered each by separate small doors. Next it and facing north is cave IX. a small excavation containing two small tanks full of water and adjoining these is the washing or *snān* cave X. ($13' \times 8' \times 7'$). North of it is cave XI. known as the *bhandāryghar* or dining cave ($27' \times 21' \times 6'$) a double hall with three pillars and a tank adjoining it. The next two caves XII. ($12' \times 7' \times 6'$) and XIII. ($14' \times 13' \times 6'$) are devoted to no special purpose. All the caves seem to have been cut out with the chisel and none of them seem natural excavations. The rock inside is soft and of dark brown colour. The outside walls and partitions dividing caves from tanks are very thin and crumbling away. The hall gateways and terraces as also the temple of Mahādev are all modern. Except perhaps that of Dālina the images do not look old. The hall and chief gateway were made by one Basappa Limpue a Yāni of Kundal about 1870 at a cost of £2500 (Rs. 25,000). A fair attended by about one thousand people is held on the no-moon of *Kūntik* or October-November. The three caves on the south can be reached by following the ledge round the east end of the cliff for about half a mile. On turning the corner a small terrace is reached in which is one of the caves. From the plain only the small door of one of the caves can be seen about three hundred feet up the hill. It is reached direct by a very steep path the last thirty feet cut into steps leading on to a terrace very lately built. The more easterly of the two caves is entered by a small door about four feet high by two wide. It is twenty feet by sixteen and seven high and has at the back an open recess ($7' \times 6' \times 7'$). In the back are figures of Rām Sitābāi and Lakshman rudely sculptured in relief. Rām is six feet high and Sitābāi and Lakshman on each side of him are each four feet high. Parallel with the recess is a small tank sunk in the floor and off the rest of the cave is a small cell six feet square. It is about four feet higher than the main cave and communicates with it by a small door and some steps. The western cave about ten paces distant is a cell with a temple and measures twenty-five feet by twelve wide. Inside it is built a small modern hall resting on seventeen pillars six of them attached to the walls. This inner hall measures thirteen feet by ten by six high and has a roof four feet lower than the cave roof. The remaining space on the west of this hall is a cell with a tank at the north-west end. At the back of

¹ Six feet given as the height of both the caves are average heights as the roofs slope a good deal.

the hall are images of Shiv with Pārvati and Ganga one on each side, each about 3' high by 2' wide, also very rudely sculptured in relief. In this set the eastern caves are Vaishnav and the western Shaiv.¹

Chapter XIV.
Places.

KUSRUD.

Kusrud, a small village about six miles due south of Pātan, has near it a curious cave temple. The cave is on the north slope of a hill spur about a quarter of a mile south of the village and three hundred feet above the plain. A red spot in the slope marks its existence and a scramble up shows it to be a natural cave about fifty feet long and thirty-eight deep with a stream from the hill top pouring over the edge of the rock. The cave contains a large stone image of Ganapati painted red and about four feet high and four feet wide. Behind it on a crescent is a row of rude life-size sculptures made of mud and cowdung. The figures are of men and women and are represented standing in various attitudes. Some of the men have the large headdresses given to kings and gods in the old representations and the women have wooden bangles on their wrists and the arms above the elbow. A passage about five feet wide behind the row of figures leads to a chamber about ten feet square in which is a Mahādev ling. There is another chamber at the north-west corner of the large cave. These chambers are hewn out of the rock, but the large cave is natural. The Ganapati sculptures are probably not very old. The execution is fair in some but the people of the place ascribe them an untold antiquity. To guard against their being injured by wild animals the front of the cave has been blocked up within the last twenty years by a mud and stone wall about ten feet from the edge of the cave thus having a veranda formed by the overshadowing rock.

Lohāre. Seo, Wār.

LOHARE.

MACHHINDRAGAD.

Machhindragad, the most southern of the chain hill forts built in 1676 by Shivāji, is a solitary round-topped hill ten miles south-east of Karād. The hill lies close to the west of the Karād-Tāsgaon road which runs through the gorge dividing the fort hill from the main range which stretches from Mol in Khatāv to Kundal in Tāsgaon. The fort has few features of interest. The ascent is by a steep but well kept path on the north from a hamlet lying close under the hill side. The hill is about 800 feet above the plain and the ascent which is by sharp zigzags occupies about twenty minutes. The last third of the ascent is by steps cut in the rock. The top is waving and surrounded by walls but with scarcely any scarp. The walls are of loose small dry stone about eight to twelve feet high on the outside and six inside and about six feet thick at the foot with a two feet parapet. The entrance is by a rough-pointed arched gateway now broken down. There are remains of a few buildings, and on the south is a small temple of Machhindranāth. A devotee of this god came from the village of Kālo five miles south of Karād about 1830 and revived the worship of the god. His descendants still reside on the hill and attend to the temple. Near the temple are several tombs of ascetics and *satim* monuments with stone facsimiles of hand and foot prints. On the north about fifty yards south-west of the gate is a large pit

¹ Compare Dr. Burgess' Lists, 59.

Chapter XIV.

Places.

MACHHINDRAGAD.

or tank dug out of the rock which generally holds dirty water. It was made at the same time as the fort. There is another spring on the south which is used by the Gosávis living on the hill and by the people chiefly from the neighbouring village who frequent a yearly fair. The path up is kept in repair for this fair and the approaches to the temple on the top are lined with trees also planted and maintained out of the fair receipts. The fort was garrisoned by the Pratinidhi till it was taken by Bápu Gokhale about 1810. It was then managed by Gokhale for the Peshwa till May 1818 when it was surrendered without resistance to a British force under Colonel Hewitt. Machhindragad will have a station on the West Deccan railway twelve miles south-east of Karád Road the station for Karád.¹

MAHÁBALESHVAR.

Mahá'baleshvar², 17° 51' north latitude and 73° 30' east longitude, in Jávli about eighteen miles north-west of Medha, twenty miles west of Wái, and about thirty-three miles north-west of Sátára, is the chief sanitarium of the Bombay Presidency situated on one of the Sahyádrí spurs. The height averages 4500 feet above the sea, and at Sindola ridge the highest point reaches 4710. Several spurs standing out from the north and west of the main body of the hill form promontories that command magnificent views of the precipitous slopes of the Sahyádrí hills and of the valleys below. At the heads of the ravines that run between these points the streams, issuing from springs in the higher part of the hill, fall over ledges of trap rock in cascades, one of which is about 2000 feet from the lip of the fall to the bottom of the valley.

Description.

Except in the east and extreme north the top of the hill is wooded to the very edge of the scarp, and though only in a few sheltered glades are there trees of any great size, the wood is so dense that it forms one vast waving stretch of rich foliage, broken by the chimneys and roofs of the higher houses, and by the varieties of shade from the olive leaf of the *pisa* to the blue-green of the *jámbhul* and other fruit-bearing trees. The deep-cut roads and paths, bordered by a thick undergrowth of bracken and shaded by moss-covered trees, are like the views in a highland hill side. But the resemblance ceases with the sudden ending of road and shade at one of the numerous points that overlook the ravines, perhaps 2000 feet deep, bounded on the opposite side by the steep bare wall of one of the flat-topped Deccan ridges or by the low castellated outline of a Maráthá hill fort.

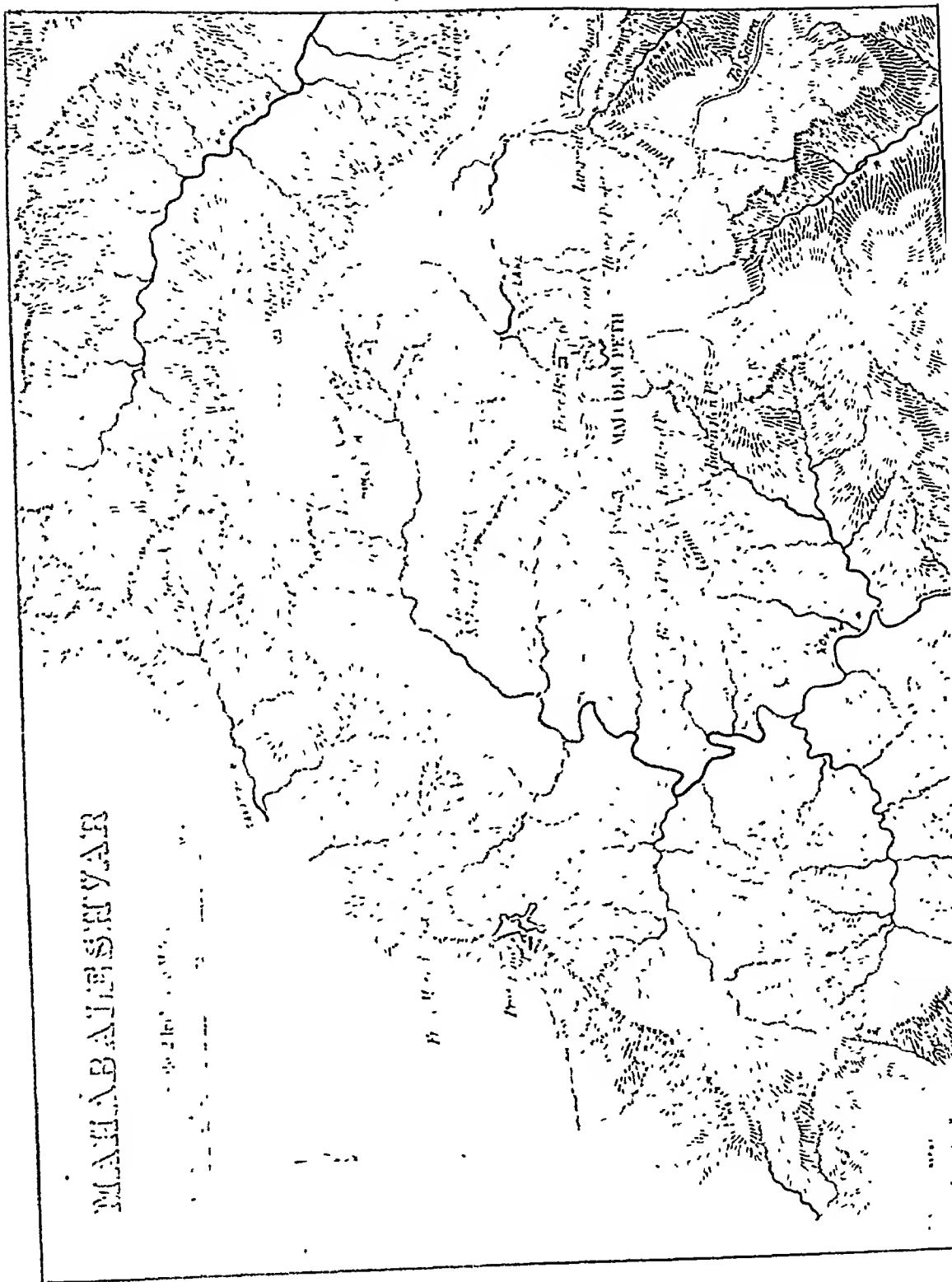
The hills to the south-west differ considerably from those to the south and east. To the south-west the outlines are bolder and irregular and their sides are fairly clothed with trees and brushwood. To the south and east with a lighter rainfall the sides are utterly bare, and the forms, worn only by the sun and rain, are flat-topped and monotonous. The pressure of population on the

¹ See above page 207.

² Contributed by Dr. McConaghy, formerly Superintendent of Mahábaleshvar. Besides by the name Mahábaleshvar or the Very Mighty God, which it takes from a famous temple of Shiv of that name, the station is called Nahar by the lower classes.

MANABATESHVAR

100 Miles



arable land has driven tillage up the sides of some of the less precipitous hills, where the wearing of the soil can be stopped by low terraces resting on stone walls, which lend somewhat of a Rhenish or Italian character to the view. In clear air before or after rain, often parts, and in rare cases, the whole of a fifty miles range of sea, shows extending from about the Shāstri in Ratnāgiri to a little south of Janjira. But the coast line cannot be traced except near the Sāvitri river. The distance to the sea along this range of view varies as the river from thirty to fifty miles.

The beauties of the hill vary much at different seasons. Most persons probably think it at its best in October immediately after the cessation of the south-west monsoon. Many spots are then carpeted with wild flowers. The wild arrowroot lily fills every glade and in numberless spots are found wild rose and sweet pea. The ferns of which there are seventeen varieties are then in leaf. The less frequented paths and open spots are soft with turf. Every bank and stone, the rugged cliffs of the hills themselves, are dazzlingly green with moss and grass. The streams are at the fullest. A fall of rain of tropical violence probably occurs and the Yenna falls become imposing, while the faces of the cliffs are lighted with innumerable silver rills and dazzling sprays. At this time are to be seen the most distant views. The hills stand out against the sky in wonderful relief. In the mornings the ravines are filled with fleecy rolls of mist or with a wealth of dark blue shadow. In the evenings great clouds gather and impart endless variety of light and shade to the landscape and of glorious colour to the rays of the setting sun. Few lights are more majestic than that of the great thunderstorm of this season sweeping the adjacent valleys or over the distant sea. The breezes though strong are sweet and the bracing cold of the evenings is met with a cheerful fire.

But the favourite season for visiting is from March to June. The reason of course is the escape thereby afforded from the heat of the plains. But the grass wild flowers and ferns are now gone and the streams and waterfalls are dry. Haze obstructs the view and the eye is fatigued by glare. Still then too the hill has its peculiar beauties. The evergreen forests are renewing their foliage and impart a fresh verdure to the landscape. There is the tawny bracken not unlovely and the mighty heights of the Ghāts are perhaps more imposing than when delicately clothed as in October at many of their most rugged portions.

Towards the end of May the mists begin to creep up and thunderstorms lay the dust and cool the air. Few scenes are more fairy-like than the valleys on a May morning filled with mist, the fragments of which as it rises gild and throw into relief the finest of the surrounding peaks. At this time too the strawberry is in full fruit and the gardens are brilliant with heliotrope, geranium and suchsins, and roses, where cared for, do well.

At all times the hill is most attractive, and not its least attractions are the excellent drives as well as walks which give access to all its parts. In this it contrasts happily with most hill stations, Ootacamund always excepted.

Chapter XIV.

Places.

MAHĀBALĒSHVAR.

Description.

Chapter XIV.

Places.

MAHÁBALESHVAR.

Description.

Roads.

The station, called Malcolm Peth after Sir John Malcolm, includes all lands within a radius of five miles from the Frere Hall. Most of this land is reserved for forest and is called the Five Mile Reserve. It includes the lands of sixty-five villages, fifty-six from the Jávli and nine from the Wái sub-divisions of Sátára. These villages are usually from four to twenty huts surrounded by a few fields. Each village has a certain amount of land set apart for tillage and grazing, the rest being covered with thick evergreen forest.

Mahábaleshvar is reached by three chief roads, the Poona road from the east branching off from the Poona-Sátára road at Surul, the Sátára and Kelghar road from the south-east, and the Fitz-Gerald pass road from the west. In travelling to Mahábaleshvar from Surul the Poona road begins to rise almost immediately after leaving Wái and climbs along the north face of a steep and barren range of hills almost as far as Páncchgani, a distance of about eight miles. Frequent turns open fine views of the upper Krishna valley and of the hills that face Mahábaleshvar, which are nearly as barren as those up which the road winds. One or two points give a glimpse of the peaks of Torna (4605) and Rájgad (3992), and, at the highest point of one steep rise, the wood-encircled temple and village of Mahábaleshvar is seen, but again lost when the curve of the road turns to the south-west. Except along the banks of the Krishna and its tributaries there is little vegetation. The sides of the hills are terraced in a few places for the growth of coarse grain, but the rest is utterly bare.

At the top of this ascent the little settlement of Páncchgani breaks pleasantly on the view with its long lines of casuarina trees and bamboos in which are bedded a number of substantial little houses and a market. Until Páncchgani is passed there is no view to the south or south-east, but about a mile further the road to Mahábaleshvar strikes along the edge of a deep valley that opens on the southern plains with Yarteshvar and the Sátára fort (3307) in the back ground. The hills round Páncchgani are flat-topped and, except close to the station, untilled. In the valleys below, the streams, so long as they keep running, are used to water small patches of wheat or vegetables, but the bulk of the crops, consisting of rice or *náchni*, is harvested soon after the end of the rains and only stubble is left to mark the patches of tillage. A little beyond Páncchgani the road rises with several ups and downs to Mahábaleshvar, passing along the tableland which forms the top of this spur of the Mahábaleshvar system of hills. About half-way between the two stations signs of a heavy rainfall appear in the richness of the bracken and other ferns and in the numbers of bulbous plants which flourish nowhere but near the western crest of the Sahyádris. The valley of the Yenna is soon reached, along the north-eastern side of which the road is carried to the embankment of the lake immediately below the station. The Yenna falls are not visible though the rocks near them can be made out. Unlike the Páncchgani spur the south-western side of the valley up which the road to Sátára winds is clothed with scrub jungle. The gardens, begun by the Chinese convicts and continued by local workmen whom they have taught, are seen on both banks of the upper Yenna, on the south-west of

which close to Mahábaloshvar, the view is bounded by the ridge of Sindola the highest point of the hill. From the lake the road winds round one or two small valleys to the Frere Hall, from which all distances are calculated.

For those who have time a better route is from Bombay by the FitzGerald pass with travellers' bungalows at Poládpur and Dásgaon in Kolába, and at Váda at the foot of the FitzGerald pass. Coasting steamers touch Bánkot at the mouth of the Sávitri and from Bánkot small steamers or boats ply twenty-four miles up to Dásgaon. Leaving Poládpur eighteen miles from Dásgaon, the line goes by the old Kineshvar road for five and a half miles. It then branches to the left, gradually climbing round the western and northern shoulders of Pratápgad for sixteen miles to the Váda bungalow on the first plateau. From Váda the road winds ten miles more, round the valleys between Bombay and Sidney Points, and passing close under Bombay Point, rises easily from the east of it into the Bombay Point road by the Terraces. The scenery along this route is very fine, but it is very dusty below the hill in the hot weather.

The geology of the hills is simple, trap overlaid by a light capping of iron clay. The trap shows in most ravines and in horizontal belts on the sides of the hill, which are more numerous and much less deep than the trap scarps in the range further north. The Mahábaleshvar trap is often columnar and accompanied by crystallised quartz, apophyllite, stilbite, and scolecite found in cavities. The iron clay contains a variable proportion of peroxide of iron which used to be extracted by a class of men called Dhavads. But recent orders restricting the use of charcoal have put a stop to the manufacture of iron. The laterite ends on the Sátára road $6\frac{1}{2}$ miles from the Frere Hall, on the Poona road $13\frac{1}{2}$ miles, and on the Mahád road $2\frac{1}{2}$ miles.

As the laterite capping is nowhere very thick, the substratum of water-bearing trap is soon reached, and a well sunk to a moderate depth, say from thirty to fifty feet, will yield a certain supply of water. In this respect the station presents a most favourable contrast to Mátherán. A lake, with an area of about twenty-eight acres and an average depth of ten feet, made by the late Rájá of Sátára and fed by perennial springs, not only adds to the beauty of the hill-top, but both directly and indirectly aids in watering a line of small gardens that stretch to a considerable distance below. It helps directly by means of a stream that issues from the lake and ultimately grows into the Yenna river; and it helps indirectly by raising the general spring level in the gardens, so that a sufficient supply of water can be drawn from a shallow dip well, by means of a bucket and bamboo pole weighted with a large stone and worked by a single labourer. The little streams that flow from the upper parts of the hill into the larger streams are, so long as they last, used in cultivation by means of artificial water-courses. The drinking water is generally excellent.

From early October to June the climate is bracing and healthy, suiting most constitutions except those suffering from such chronic complaints as liver or heart disease. Some rain usually falls in October and the place is a little damp and the evenings misty; the

Chapter XIV.

Places.

MAHÁBALESHVAR.

Roads.

Geology.

Water.

Climate.

Chapter XIV.

Places.

MAHÁBALESHVAR.

Climate.

average mean temperature is 66·8°. In November December and January the climate is dry with occasionally strong easterly winds cold enough to make a fire in the evenings almost necessary; the average mean temperature of these months is 63·4°. From February the temperature gradually rises to a mean of 67°, and the cold season ends about the middle of the month. The hottest time of the year is generally from about the 12th of March to the middle of April, when, during the day, the temperature rises to a little over 90°. About the 20th April the wind changes to the west, and cool, moist, and invigorating sea breezes set in and gather strength as the season passes. In May there are occasional showers and thunderstorms; the air grows moister and clouds and mist often fill the valleys. On most hot weather mornings the hill sides are covered with white clouds which completely veil the Konkan, but these disappear as the day advances. The rainy season usually begins early in June, but a number of visitors remain on the hill till the middle of the month. As the different houses are emptied the owners cover them round with rain screens made of *kolamb* and other grass so as to protect the walls against the heavy rains. Most of the dealers and hawkers leave the bazar at the end of the season, but a number of Vánis and the poorer classes remain. They completely surround their houses with screens, leaving only a small opening on the side furthest from the prevailing wind. The Vánis carry on their trade to a limited extent as the Dhavads and others who inhabit the hill and surrounding villages are too poor to lay in sufficient supplies for the monsoon. During these months it is generally very cloudy and misty, and the rain, though not incessant, falls for the greater part of the time. It is usually heaviest in July, and twelve inches or more are occasionally registered in a day. Every spring becomes a torrent and much damage is done to roads and gardens.

During the twenty-four years ending 1884 the rainfall varied from 167·63 inches in 1877 to 374·49 inches in 1882 and averaged 268·82 inches.¹

Gardening.

With abundant water and plentiful street sweepings and other manure gardening is carried on with great success. English vegetables are grown along the banks of the Yenna and other streams, where there are also beds of strawberries and other fruit. The excessive rainfall prevents the cultivation of most European fruit trees, though they flourish at Páñchgani about ten miles east. Potatoes are largely grown and highly esteemed in the Poona and Bombay markets. In a sheltered locality, three miles from the

¹ The rainfall details are :

Mahábalashvar Rainfall, 1861-1884.

YEAR.	Inches.	YEAR.	Inches.	YEAR.	Inches.	YEAR.	Inches.
1861 ...	216	1867 ...	215	1873 ...	271	1879 ...	278
1862 ...	248	1868 ...	235	1874 ...	298	1880 ...	207
1863 ...	231	1869 ...	175	1875 ...	340	1881 ...	261
1864 ...	261	1870 ...	260	1876 ...	243	1882 ...	374
1865 ...	225	1871 ...	202	1877 ...	167	1883 ...	266
1866 ...	270	1872 ...	268	1878 ...	255	1884 ...	329

station, a coffee plantation has recently been started by a Goanese merchant and has already defrayed almost the whole of the outlay.

Among exotics may be mentioned a few oak trees, grown from acorns brought by the late Rev. J. Wilson, D.D. Though scarcely thoroughly acclimatised they have reached a considerable size. Two of the best are to be seen in Sindola property directly facing the bungalow. The field crops are chiefly wheat, *náchni* or *náglí*, *sáva*, *vari*, coarse rice; and a little barley. Sugarcane is found only in a few spots which have a plentiful supply of water. As a rule the crops are harvested in the early season, so that the cultivators, unable to occupy themselves with cold weather sowings, have to seek other means of subsistence during the rest of the year. Except near water-courses, the soil is barren, and, as a rule, yields scanty crops. The local grain is always poor and is seldom used by any but the growers and a few low class servants.¹

The principal birds are the bulbul, spurfowl, junglefowl, bird of paradise, blackbird, and golden oriel sometimes called the mango bird. A number of venomous snakes are found, of which the *nág* (*Naja tripudians*), *phursa* (*Echis carinata*), *ghonas*, and *manyár* are the commonest. *Phursús* are found in great numbers, and though small are very poisonous. The destruction of venomous snakes is encouraged by a reward of 3*d.* (2 *as.*) for each cobra and 1½*d.* (1 *a.*) for each of the other sorts. Of the larger wild animals tigers, panthers, and leopards, and of the smaller, spotted and four-horned deer and hog, are occasionally seen on the hill and in the surrounding villages. *Sámbar* are also found, and a few years ago a bull bison was shot.

According to the 1881 census, the permanent population of Malcolm Peth numbered 3248. The original inhabitants are Kolis, Kulvadis or Kunbis, Dhangars, and Dhavads. These four tribes differ considerably in appearance and language. The Kolis are the most intelligent and are usually well made, with broad chests and strong muscular frames, but their expression is coarse and unprepossessing. Their usual employments are fishing and hunting. The Kulvadis are also well developed physically and have a pleasanter expression. They devote their time to agricultural pursuits. The Dhangars are milder tempered and less muscular and hardy than the Kulvadis; their occupation is that of herdsmen; they do not keep sheep or goats, as they cannot stand the heavy rains of the Mahábaleshvar hills. It is considered a disgrace in a Dhangar to own no cattle, but two are sufficient to entitle him to respect and to enable him to marry. The Dhangars have a belief that when buffaloes scent a tiger or panther they range themselves in a circle round their keeper. The Dhavads or iron-smelters are supposed to have come from Karád in Sátára nearly three-quarters of a century ago. They are a hardy race, distinguished from the other tribes by their high cheek bones, beard, large lips, and small eyes; their principal occupation until lately was iron-smelting. Besides a

Chapter XIV.

Places.

MAHÁBALESHVAR.
Gardening.

Animals.

Population.

¹ A list of the principal Mahábaleshvar plants is given in Appendix B.

Chapter XIV.

Places.

MALADALESHVAR.

Population.

number who live in Malcolm Peth they inhabit four hamlets in the forest.

The home speech of the first three castes is Maráthi with a rather peculiar pronounciation difficult to be understood by other classes. The language of the Dhavads is Maráthi with a large admixture of Hindustáni. The huts of all the tribes are built generally on an uniform plan with thatched roofs and a frame work of rough wood, the walls being invariably formed of *kárci* stems in the usual wattlo and daub fashion. The Kolis and Kulvádís build on the level plateaus close to springs; the Dhangars and Dhavads are less particular, provided water is near. Both classes are to a great extent nomadic in their habits and squat whenever they can get food for their cattle. The dress of the men of all the castes is much alike and usually scanty, consisting of a waist-band, a waistcloth, and occasionally a turban. The Kolis and Dhavads are fond of intoxicating drinks. The first three profess the Hindu religion and all have their *grám-devta* or village deity, as well as their tutelary god or goddess, both of whom are faithfully adored. They have also *van-devtás* or wood deities which are equally sacred in their eyes, together with numerous other minor spirits. They have templo servants, who take the offerings made to the gods as their perquisites, and a set of men known as *Devrushis* or mediums in whom they have extraordinary faith, as they are supposed to reveal the wishes of the gods, and are consequently held in universal esteem and referred to on all occasions of sickness or other misfortune. The household gods are kept on a raised shrine and are worshipped with devotion. The castes do not intermarry though they will associate and eat together, provided the food is prepared by a member of a higher tribe; they are believed to live to an old age and have sometimes large families. The religion of the Dhavads is a mixture of Hinduism and Muhammadanism. All eat mutton and game when they can get them, but their usual diet is such coarse hill grains as *náchni*, *vari*, *sáva*, and occasionally butter, with forest roots and fruits, the chief of which are the *jámbhul*, *toran*, *karvand*, and *phanas* or jack.

The¹ demarcation in 1853 of the forest of the Five Mile Ring has caused considerable change in the habits of the population. The demarcation was made on the following principles: The lower part of the valleys lying below the hills were marked off for cultivation. All the upper ground in the villages, except spots allotted for cultivation by the superintendent, were kept as forest. Formerly the whole hill side was subject to cultivation in some form or other of the wood-ash system. The effect of the demarcation was to restrict all cultivation to one-third of the whole area. The average of cultivated land was reduced to two and a half acres a head and of this one-seventh of an acre only was rice or irrigated land. This meant that the greater part of the population would have a severe struggle for existence had they to subsist on cultivation alone. But owing to special means of livelihood the condition of the

¹ Mr. J. W. P. Muir-Mackenzie, C. S.

population round Mahábalashvar is certainly no worse than any other group of Ghát villages. The public works in and about Malcolm Peth give employment every year to numbers of labourers, while coolies for miscellaneous work are constantly wanted and handsomely paid. The demand for forest products is a still better source of profit. The demand for grass both as food for cattle and for thatching houses is always great, so also for firewood. Bamboos, fruits such as jack, mangoes, *karvand* berries, and miscellaneous articles such as honeycombs, ferns, orchids and moss, all find a market, and the prices paid are so good that the attraction is felt well beyond the Five Mile Radius. All these products may be gathered free except bamboos for which the forest department charge a nominal fee. There can be no doubt that the harvest thus reaped makes up for the deficiency of land for cultivation. But the change in 1853 certainly caused considerable hardship to a population then purely agricultural until the development of the station provided a substitute for their previous means of livelihood. This substitute namely manual labour while more precarious demanded more continuous and severe exertion than agriculture. It involved a loss of social position carrying with it feelings of degradation only to be removed in process of time. In the forest demarcation and settlement recently sanctioned by Government the area to be finally included in forest was fixed at 4339 acres or 64 per cent of the whole. All their former privileges as regards forest products were allowed to the villagers.

About three years after the station was started, a jail was established for Chinese and Malay convicts, as it was found that the climate of Poona and Thána was injurious to their health. The jail, which was constructed to contain about 120 prisoners, is thus described by Dr. Winchester in 1830: The jail is built in a quadrangular form with an inner paved court. The front or entrance side contains rooms for the guard of sepoy, offices for the jail authorities, and two rooms used as solitary cells, or as places for prisoners when too sick to walk to hospital or requiring quiet and separate attendance; the other three sides of the jail are composed of long, lofty, and very airy apartments entered only from the inner quadrangle. Two of these sides were generally occupied by the prisoners, while the third was used as a store and work-room. The jail stood on the ground at present occupied by the Engineer's store. From the reports of different Superintendents it appears that the prisoners, though convicted of such grave crimes as murder piracy and robbery, were quiet and amenable to discipline. Each convict received a daily ration of 2½ *l.* (1½ *as.*). During working hours, from 8 A.M. to 4 P.M., they were required to work for Government. With few exceptions they were shut up at six in the evening, though lights were allowed till eight or nine o'clock, and during this time the majority of the prisoners occupied themselves in different kinds of in-door work. During their leisure hours they were allowed to visit the bazar and get provisions. A number availed themselves of this liberty to plant potatoes and other English vegetables in the adjoining fields which could be easily irrigated, and they were allowed to enjoy the profit derived from their sale. A few convicts

Chapter XIV.

Places.

MAHÁBALASHVAR.

Population.

Chinese Convicts.

Chapter XIV.

Places.

MAHÁBALESHVAR.

Population.

Chinese, Convicts.

of good character were occasionally allowed the privilege of working all day in their potato fields and of sleeping in them during the night, on condition that substitutes were provided for the Government work; the privilege was seldom abused. The principal labour in which the prisoners were employed was the construction of station roads. They were also frequently employed in preparing arrowroot for the Commissariat Department; as much as 3500 pounds were supplied in one cold season. The Chinese greatly improved the station gardens, and it is owing in great measure to their industry that potatoes and English vegetables have been so great a success. They also taught the inhabitants to make cane baskets and chairs. When the jail was abolished in 1864 the majority of the prisoners obtained tickets-of-leave, and some of these were permitted to remain on the hill on condition of presenting themselves on the first of every month at the Superintendent's office. Misconduct renders them liable to forfeit their liberty and be sent to the Poona jail. At present there are only four Chinamen on the hill; one of these has a good garden near the lake which yields a large supply of vegetables.

Malcolm Peth.

The village of Malcolm Peth covers an area of $2111\frac{30}{100}$ acres of which $2006\frac{14}{100}$ acres are unarable and $105\frac{16}{100}$ acres arable. Of the unarable land 1204 acres are forest and 793 acres house sites; and of the arable land sixty-two acres are tilled, twenty-three are waste, and about twenty acres private or *inám*. The cultivated land is chiefly in the north and south, close to watercourses, and the banks of the Yenna and Tām̃b rivers. Ten acres and four-fortieths are a permanent endowment to the Mahábaleshvar temple, and seven acres and six-fortieths were assigned for Bhaváni of Pratápgad, the tutelary goddess of the Sátára family. Both of these pay one-fourth of the full rental. The rest is land held for obsolete services no longer required. When the village of Malcolm Peth was started a large tract of land was obtained for village purposes from the proprietors of Talemetha, Haroshi, and Mahábaleshvar. Land was similarly obtained from the Government villages of Sindola and Birvádi. The levy of assessment according to survey rates is restricted to arable ground which realizes an annual revenue of £19 (Rs. 190); the land under occupation of bungalows is subjected to special rates of assessment which vary from 2s. to 10s. (Rs. 1-5) the acre. Leases are granted for twenty-one years. Since 1882 an uniform rate of 10s. (Rs. 5) the acre has been charged by Government on all properties whose leases have been renewed. The revenue for 1882-83, including the Local Fund sixteenth, amounted to about £174 (Rs. 1740), a considerable reduction compared with the returns of some years back. The fall is due to the conversion of leasehold into freehold properties, and to the exemption of Bella Vista from land rent, as, since 1877, it has become Government property. The forest area, about 1204 acres, known as the Five Mile Reserve, is chiefly covered with brushwood. In 1883-84, exclusive of *hirda*, it yielded a revenue of £290 (Rs. 2900). The revenue from cultivated land and from the forests is credited to Government, and the ground rent from buildings is credited as a state grant to the station funds.

The¹ discoverer and first visitor of the Mahábaleshvar hills, for change of climate, was the late General P. Lodwick, who, being stationed with his regiment at Sátára during the hot season of 1824, determined on exploring these mountains. He was the very first European who ever set foot on the since celebrated promontory of Sidney Point, which has now been officially called after him. He made his way, with a walking stick in hand, through the dense and tigerish forest, to the edge of that grand precipice, without any encounter with the wild beasts that then infested the place in numbers; but a day or two after his dog, when close to him, was carried off by a panther. He was also the first to bring the subject before the public through the medium of newspapers. He was followed by the late General Briggs, Resident of Sátára, who in 1826 built a cottage and prevailed on the Rájá to construct an excellent carriage road from his capital to the present station. Little further was done till Sir J. Malcolm, Governor of Bombay (1827-1830), zealously took up the matter, established an experimental convalescent hospital for European soldiers, and, by his personal residence at the hills in the hot season of 1828, attracted a crowd of visitors. In the same season Colonel Robertson, the successor of General Briggs, built a house at the station. In November 1828, Sir J. Malcolm returned to the hills, bringing with him Dr. Williamson specially appointed to the duty of reporting on the climate and fitness of the locality for a sanitarium. Sites were now selected for some public buildings; the Governor's residence on Mount Charlotte, called after Lady Malcolm, was commenced; and a proclamation was soon afterwards issued by the Rájá of Sátára, inviting settlers to his newly founded village of Malcolm Peth or 'Malcolm-Ville'. His Highness also undertook to continue the high road bound over the hill and down the Radtondyn or Rotunda pass to the boundary of the British territory in the Konkan, from which point the English Government agreed to construct a similar road down the Pár pass through Mahád to Dásnag in Kolába, the most convenient harbour on the Sávitri or Bámkot river. These works were completed in 1830. Next season Pársi shopkeepers made their appearance, and Government employed a number of Chinese convicts in cultivating an extensive garden whence supplies of the finest vegetables, especially potatoes, were speedily drawn. The convicts, about twelve in number, came from the English settlements to the East and after working out their time in chains remained at the place, married, and improved their condition, with the proverbial frugality and industry of their race. A public subscription was raised to make bridle roads to the most picturesque points, and in a few years the station reached the flourishing condition in which it now is. Mahábaleshvar was ceded in 1828 by the Sátára Rájá in exchange for the village of Khandáin in Wái, and in 1848 was incorporated in the Sátára collectorate on the lapse of the Sátára state to the British Government.

From 1827 to 1866 the management of the station was carried on by a committee. During this time it was chiefly maintained

Chapter XIV.

Places.

MAHÁBALESHVAR.

History.

Management.

¹ Murray's Bombay Handbook (2nd Edition), 198-199.

Chapter XIV.
Places.
Municipal
Management.

from imperial revenues which constituted the station fund. In January 1865, to raise a revenue for the improvement of the station, a municipality was organised, and in May 1866 its limits were extended to include the whole of the station. The committee was dissolved in April 1867, and the management transferred to a town municipality. The income is limited, and Government still continue to contribute from the public revenues. In 1883-84 the revenue amounted to £1390 (Rs. 13,990) of which £1038 (Rs. 10,380) were derived from Government grants and £361 (Rs. 3610) were from municipal receipts. The expenditure in the same year chiefly on establishment and public works was £1160 (Rs. 11,600). The Post Office is open throughout the year, and the telegraph office from 1st October to 15th June. The station has a good vernacular school at which teaching is conducted up to the fourth standard. The municipality does not contribute towards its support.

Market.

The bazar or general market is in a central position on a waving slope that stretches from the high ground on which the church stands, with a gradual descent towards the south, thus affording a good natural drainage. The area of the bazar is twenty-three acres and 1075 yards, and the population varies from about 1400 during the rains to between 2500 and 3000 in the hot months. The bazar contains a considerable number of shops where supplies of every description can be obtained at reasonable prices, a number of itinerant hawkers from Poona, Bombay, and elsewhere visiting the station during the season with a variety of goods. The shopkeepers are Languynt Vánis, Kámáthís originally from Telingán, Gujarát Vánis, Márwár Vánis who form the bulk of the trading class, Goanese, Pársís, and Bohorás. Several of these deal exclusively in potatoes, honey and wax which form the staple trade of the place and are sent in large quantities to Poona and Bombay. Mahábaleshvar honey is in great repute and from £100 to £150 (Rs. 1000 - 1500) worth of it is sold in the bazar every year. It is gathered from the Sahyádrí forests chiefly by Kolís. The shops are arranged on either side of the main road. In the centre of the bazar is the vegetable market, which in 1880 was thoroughly repaired and roofed with iron. It consists of seventeen compartments which are annually rented and afford sufficient accommodation for the sale of vegetables. The mutton and beef markets are removed some distance from the main street and are ample for the requirements of the station. There are two stands or *addís* at convenient places to the south and west of the bazar where imported grain, building materials, and sundry other commodities are daily exposed for sale. On the extreme west is the Government firewood store, where the Forest Department retails firewood collected from the reserves. Here also are the mail contractor's stables where carriages and pony carts are generally available. The Roman Catholic Chapel, Native Library, and School are on the same side. The *dharmaśhāla*, constructed by Mr. Frámji Nasarwánji Patel of Bombay, is on the eastern side, and the Chinamen's burial ground is towards the south. The houses in the back streets on the southern side are generally the dwellings of traders and working people; those of the Mhárs, Mángs, and other menial classes are on the extreme south. Dhayads,

Chámbhárs or shoemakers, and Buruds or basket-makers, chiefly live on the same side but a little to the north; Bráhmans, Kunbis, and Muhammadans live in the centre. In a few retired spots are Hindu temples dedicated to Shiv, Ganpati, Máruṭi, and Vithoba; they are supported by private gifts without any help from Government. There is a mosque on the north. Firewood is cheap and grass plentiful, the best grass coming from Páñchgani. Timber and building materials are easily procured, and the principal working classes are well represented. The bazár is conveniently situated as regards drainage, but the houses are rather close to each other, and to prevent overcrowding all applications for vacant sites in the immediate vicinity are disallowed. The Malcolm Peth market draws its chief supplies of native fruit from Dápoli, Wái, and Sátára. During the greater part of the year, potatoes, which are extensively grown, form the chief food of the working classes.

The public buildings are the Frere Hall, sanitarium, church, hospital, rest-house, and Government bungalows. The Frere Hall, built in 1864, contains a large reading room and library with a large and well chosen supply of books. It is a great acquisition to the station. The sanitarium is an excellent building, originally built by Government but transferred to the station in 1861. It contains eight sets of good well ventilated rooms, furnished for the accommodation of bachelors. In 1882 an excellent club house was built on the debenture principle on the ground lying between the Frere Hall and the sanitarium, and with the sanction of Government the management of both these institutions was handed over to the club committee on condition that the general public whether members of the club or not should still have access to the Frere Hall and library on payment of the usual subscription and that sick officers going to the hill should still obtain accommodation to a limited extent in the club chambers (old sanitarium) on payment of the regulated fees. For the use of the sanitarium the club pays the station Rs. 800 a year, this amount being the average yearly income derived by the station from the sanitarium for the five years previous to the opening of the club. The eight rooms forming the old sanitarium being insufficient to meet the requirements of the members of the club, six additional bedrooms have been erected on the rising ground between the Frere Hall and the Post Office. In 1879 an excellent permanent badminton shed containing four courts was constructed near the Frere Hall and has proved, especially during inclement weather, a source of great enjoyment to visitors. This badminton shed and lawn tennis courts at Sassoon Point have now become the property of the club, and thus all public amusements are regulated by the club committee. The church called Christ Church, 91 feet long from east to west and 37½ feet broad from north to south, is built on rising ground a little to the north of the bazár. It was consecrated by Bishop Carr in 1842, but was almost completely rebuilt in 1867. It contains 210 sittings and is in charge of the chaplain of Sátára, who makes Mahábaleshvar his head-quarters during the hot season of the year.¹ About sixty

Chapter XIV.

Places.

MAHÁBALESHVAR.

Market.

Buildings.

¹ Dr. J. Davidson, Superintendent of Mahábaleshvar, . .

Chapter XIV.

Places.

MAHABALESHWAR.

Beckwith
Monument.

yards to the west of the church is the Beckwith monument 4538 feet above sea level and reached by a bad stony path. It is a plain obelisk about thirty feet high and was erected from public subscription at a cost of £300 (Rs. 3000). Sir Sidney Beckwith died here in 1831 while commander-in-chief. The subscribers put up an inscription and Lady Beckwith sent out another on a marble tablet. The influence of weather on marble rendered the second inscription almost illegible as early as 1843; the first inscription remains comparatively uninjured though the writing is much obliterated and blackened and can only be read with the greatest difficulty. For several years the monument has been regarded as sacred by the poorer classes, who resort to it for the purpose of obtaining answers to prayers. The first inscription on the west face runs:

"Sacred to the Memory of
Lieutenant-General Sir Thomas Sidney Beckwith, K O B,
Governor and Commander-in-Chief of Bombay,
and Colonel of His Majesty's Rifle Brigade;
who, after a long course of distinguished service, expired at his
Residence on these Hills, on the 15th day of January 1831,
aged 60 years.

Erected by a small circle of his friends in testimony of their admiration for
his noble character, and to perpetuate the memory of so good and amiable
a man "

The other inscription on the east face runs:

"This Tablet is placed by Mary, Lady Beckwith, daughter of the late Sir
William Douglas, of Kilhead, Bart, as a memorial of the most devoted
affection for her lamented husband, by whose sudden death she has been
deprived of a most attached partner and friend and guide, in whom was
combined every amiable quality by which the Christian character is
adorned, and the intercourse of domestic life is endeared—a loss which
can only be alleviated by the hope that looks beyond the grave. The
sympathizing friends who erected this monument have kindly permitted a
sorrowing widow to add her heartfelt tribute to theirs "

About 700 yards south-east of the obelisk on the left of the road leading to Lodwick Point is the cemetery canopied with the shade of many trees. It is well kept and contains several notable monuments¹

Bungalows.

There are about a hundred bungalows on the hill within a radius of about three or four miles. Almost all are occupied in the hot season. The majority have thatched roofs, but as, owing to the excessive rainfall, the thatch has to be renewed every two years, iron roofing is becoming more common, as it can be maintained in good repair at a trifling expense. The cost of building these houses varied from £100 (Rs. 1000) to £1800 (Rs. 18,000). Their number has increased from seven in 1840 to forty-eight in 1860 and ninety-eight in 1884. Of the ninety-eight in 1884 eight were Government and the rest private. Of the ninety private bungalows thirty-four are owned by Europeans, eighteen by Hindus, twenty-two by Parsis,

¹ Here are buried Lieutenant Hinde of the 4th Dragoons who was killed on these hills by a bison on the 19th of April 1834; Dr. James Fraser Heddle some time master of the Mint at Bombay, a man of great scientific acquirements, and founder of the Bombay Geographical Society; Captain Thomas John Newbold of the 23rd Regiment Madras Army, Assistant Resident at Haidarabad, who died May 29th, 1850. A pillar supporting an urn on a very large base is the monument of Major William Miller, Judge Advocate General of the Bombay Army. Murray's Bombay Handbook, 201.

ten by Musalmáns, and the remaining six by Jews and others. For the cold season, that is from October to the middle of February, the highest rent is £30 (Rs. 300) and the lowest £12 (Rs. 120). If the bungalows are hired at this time by the month the rent varies from £3 to £15 (Rs. 30 - 150). In the hot season, from the first of March to the rains, they are not let by the month, the highest rent for this period being £150 (Rs. 1500) and the lowest £25 (Rs. 250). In the cold season the number of visitors is comparatively small, chiefly Europeans and a few rich natives. As a rule in the hot season all the houses are occupied, the greater number of visitors being Europeans. Of the materials used in building these houses the teak came from Bombay, Ratnágiri, Poona, and Kánara, other timber from the neighbouring districts, the lime from Wái in Sátára, and the corrugated iron from Bombay. The properties on the hill are generally held on lease; in a few cases the Government rent has been redeemed. The roads, which extend to about forty miles, are nearly all metalled and kept in thorough repair.

The principal points are Arthur's Seat (4421), Elphinstone (4184), Sidney or Lodwick (4067), Bombay, Carnac, Falkland, Sassoon, and Babington (4245) on the Konkan face and Kate's on the Deccan face.

Elphinstone Point is a seven-mile drive from Frere Hall. Two miles more lead to Arthur's Seat. The cliffs at these points are higher than at any of the nearer eminences. These rise from the Konkan which is some two thousand five hundred feet below the level of the Koyna valley. The ravine between Elphinstone Point and Arthur's Seat is the rise of the Sávitri river, and the height of the cliff at the point where the stream reaches its base is not less probably than 3000 feet. There is a small bungalow at Elphinstone Point but without furniture or special accommodation for visitors. The road which passes the Mahábaleshvar temple is passable for light vehicles, but is unbridged and abounds in steep inclines and sharp curves. From Elphinstone Point to Arthur's Seat it runs close to the edge of the cliffs from which a small stone parapet only divides it. Great care should be taken in driving this portion. Arthur's Seat, so called after Mr. Arthur Malet who first built a house here, is the highest point of the range in the neighbourhood, being 4421 feet above sea level. The view is of immense extent in all directions. North-west over a ridge about five hundred feet lower is seen the Jor valley dense with forest and concealing the head waters of the Krishna. Rájgad (3992) and Torna (4605) in the Bhór state, and Kángori (2457) in Kolába are all visible from this point. During the hot weather the haze usually obstructs the view, but in October and November these and other hills in the Bhór territory are seen to fine advantage. They form masses of huge rocks rugged beyond description and apparently unscalable. In most places the vegetation has been cleared or burnt off them. This adds to the wildness of the scene. But notwithstanding its grandeur the eye would gladly find some relief from the universal bareness, and turns with enjoyment to the masses of foliage on the

Chapter XIV.

Places.

MAHÁBALESHVAR.

Bungalows.

Points.

Elphinstone and Arthur.

¹ Mr. J. W. P. Muir-Mackenzie, C.S.

Chapter XIV.

Places.

MAHÁBALYSHVAR.

Points.

Arthur.

southern side. About half a mile from Arthur's Seat itself is a small path, which, by a scramble, leads down to a spring 200 feet below called the Wishing Well. The path follows the line of the cliffs and mounting up meets the carriage road at the little cleared spot which constitutes Arthur's Seat. A very steep and rather unsafe path over the eminence enables a good climber to get down to a small ledge known as the window. It is about 200 feet below the Seat and once reached gives a magnificent view of the extraordinary drop on into the valley below. The ledge is so low that the visitor can lean over it and gaze securely into the depths below without endangering his balance by straining in any way. Another circuitous path starts northwards from the Seat and is a safer way of reaching the window. Beyond the window a long spur projects into the Konkan, and by the path above mentioned the people habitually pass the range, sometimes even with heavy burdens. Considerable time is usually necessary for seeing Elphinstone Point and Arthur's Seat. The best plan is to send out provisions and make a long morning of it.

Sidney or
Lodwick.

The way to Sidney or Lodwick Point, which is nearly three miles north-west of the bazar, is to follow the Mahád road and take the second turning to the right. One more turning is met and the right hand should again be chosen. The road, though steep, is well adapted for carriages. It follows the northern slope of the spur through dense though small forest and opens on to a space at the base of a sort of promontory two hundred yards long. The carriage way extends to the top of a rise in the promontory on which the Lodwick monument has been placed. Beyond this again is the extreme end of the Point known as the Nose 4067 feet above sea level. This must be reached on foot, as it is connected with the rest of the spur by a narrow ridge not more than five or six feet wide with a deep drop on each side. This should be crossed with caution. The nose or end of the point is only twelve feet wide and the sides have a drop of over 2500 feet to the Koyna valley below. Many persons consider Sidney Point the most beautiful on the hill. The view is less extensive on either side than from several other points. But Pratápgad and Elphinstone point crags are seen thence in their very best. There is a fine rebeut of prospect north-west over the Konkan, while the height and ruggedness of the surrounding hills is nowhere more fully brought home to the mind than from this almost isolated rock rearing its colossal height between two deep ravines crowned with rugged cliffs.

Lodwick
Monument.

Sidney or Lodwick Point was formerly called Sidney after Sir Sidney Beckwith. A few years ago, by order of Government, the name was changed to Lodwick Point, in honour of General Lodwick who was the first English officer that climbed the hill. By permission of Government a column has lately been erected on the point by General Lodwick's son. The column is about twenty-five feet high from the ground to the top of the urn which surmounts the pillar. On the west of the base of the monument is the head of the General, sculptured in alto-relievo in white marble, protected by stout tin wire in an iron frame. The iron has rusted and stained the face, which is scratched but not disfigured. On the south side is written :

"In memory of
General Peter Lodwick,
Second son of John Lodwick, Esq., S. Shosbury, Essex,
who entered the Hon. E. I. Co.'s service in 1799,
and died at Bagneres de Bigorre, France,
August 28th, 1873,
aged 90.

Senior Officer of H. M.'s Forces in India

Chapter XIV.

Places.

MAHĀBALESHVAR.

Points,
Lodwick
Monument.

On the east side is written :

In 1803-04, he saw service as a Subaltern in connection with the operations of the Army under Sir Arthur Wellesley. He was Brigade Major of Captain Ford's Subsidiary Force at the Battle of Kirkee, November 5th, 1817, when 2800 British Troops defeated the Peishwa's Army, and was present at the taking of Purandhar and other hill forts. He commanded a Regiment at Kittur in 1824; he subsequently became Town Major of Bombay; and closed his career in India as Resident of Sa'tara.

The first European who set foot on these hills, he made known the salubrity of the climate, and led to the establishment of the Mahābaleshvar Sanitarium, thus conferring an inestimable benefit on the Bombay Presidency.

On the north side is written :

This Point, now by order of Government designated Lodwick Point in honour of his name, he reached alone in 1827, after hours of toil through the dense forest. Here, therefore, as the most appropriate spot this monument has, with the permission of Government, been erected by his only son, R. W. Lodwick, of Her Majesty's Bombay Civil Service, Accountant General of Madras, in 1874.

Bombay Point, so called apparently because of its being on the old road to Bombay, is one of the earliest known in Mahābaleshvar.¹ The view from it is perhaps the most extensive on the hill. It comprehends on the right or north-west Pratāpgad and on the south-west the saddle-back and the set of hills between them, of the most varied and beautiful forms to be seen in the immediate neighbourhood. This also is the point from which to see the sunset over the sea. It is the most frequented rendezvous on the hill. A large space has been cleared for carriages and a platform made for a band. The point is reached by two roads. For both the Mahād road must be followed for a full mile to a spot where three roads meet. The shorter way to the point is straight on. One portion is rather steep but the saving in distance is very great, and the gradients have lately been improved. The whole road from the turning runs through thick woods. The turn to the right is the longer road, which gives a much easier gradient but a mile more driving. The Mahād road is followed for three quarters of a mile when a turn to the left leads to the point. Many fine glimpses of Sidney Point are obtained from this road.

Bombay.

Carnac and Falkland Points called after the Governors of those names are within a quarter and half a mile respectively of Bombay point. The views are very similar. The saddle-back hill is seen to greater advantage from these two than from Bombay Point, but the sunset view is somewhat obstructed by the shoulder of Bombay Point itself. Falkland Point however has a large space for carriages and is a very favourable resort. The cliffs of Babington Point are exceedingly well viewed from this point. These heights while exceedingly abrupt are specially well clothed with vegetation. The lines of the mosses and passes are specially attractive in October

Falkland.

¹ Compare Lady Falkland's Chow Chow, I. 147.

Chapter XIV.

Places.

MAHÁBALESHVAR.

Points.

Falkland.

and in the cold weather the ravine is filled with the intense blue shadow characteristic of these hills.

Closely adjoining Falkland Point is the glade, an open space cleared in the forest a charming specimen of the beautiful interiors of these small light woods. There is a direct road to Falkland point by the left hand turning of the three mentioned above. It is broad and drivable but very steep in parts, and not much used for carriages.

Sassoon.

Sassoon Point about half-way on the road to Babington Point has the Lawn Tennis Courts of the station. There are now six of them well furnished and in good order.

Babington.

Babington Point is about two miles almost due south of the Frere Hall. The road is an excellent one. It passes through the bazar past Sassoon Point on the right and on for another half a mile by gentle gradients. The last half mile where it turns a little to the west is very steep and leads on the point a fine open space. This is the point of view for the Koyna valley and the saddle-back.

Kate's.

Kate's Point, unlike all the others, affords a view to the Deccan side. The hills here have less variety and grandeur. But the valley of the Krishna has beauties of its own in a winding river and patches of cultivation. Kamalgad Pandugad and Mandhardev, three fine heights, are prominent objects in the landscape. Wai unfortunately is shut out from view by a shoulder of the hill called Tai Ghat. The road to the point has recently been made easily passable for light carriages. It turns off from the Poona high road about a mile and a half east of the lake and from here it is another mile and half to the point. It is a spur jutting out into the Krishna valley. At the extremity is a huge piece of rock a hundred feet high which appears to have become detached from the main scarp. A few smaller boulders wedged between this rock and the face of the cliff form a connecting link not more than six feet wide requiring steadiness to cross. The rock and scarp with the connecting boulders form a curious natural arch. The road to Kate's Point forms part of the old path to Malcolm Peth known as General Phayre's road. It follows the northern slope of Panchgani from the village of Dahiyat and emerges on the plateau about a mile east of Kate's Point. This path was at no time made passable for wheels and is now completely out of repair.

Waterfalls.

There are three chief waterfalls on and near the hill, the Yenna falls in the Yenna valley near Lingmalla, the Dhobis' fall almost midway between Lodwick Point and the bazar, and the Chinamen's fall near the gardens formerly cultivated by the Chinese ticket-of-leave men. These are well worth a visit, especially in the cold weather when the volume of water is considerable.

Yenna Falls.

The Yenna falls are reached by two different routes. One is by the Satara road which has to be followed for about 2½ miles from the Frere Hall, when a mile more along a branch road to the left will lead to the falls. Carriages cannot approach within a quarter of a mile and the branch road is narrow and steep everywhere. A turn to the right about three quarters of a mile from

the road shows the path leading to the falls which are excellently viewed from several of its angles. The stream is here precipitated over the face of a steep cliff with a sheer descent of some 500 feet, unbroken when the torrent is swollen by rain, but ordinarily divided by projecting rocks, about one-third of the way down, and scattered below into thin white streaks and spray, which are often circled by rainbows from the oblique rays of the sun. A strong eddy of air created by the fall blows back on to the top the spray and light objects thrown over the fall. The headlong rush and roar of the falling river; the many other streams lining with silver the steep dark sides of the chasm, as they hasten to join the foaming torrent, which far below is dashing on through masses of rock; the grandeur of the scenery, now wreathed in floating mists now bright in sunshine, combine to form a scene of the most absorbing beauty.¹ By means of an arduous scramble the very edge of the fall can be reached, though usually at the expense of a wetting. The forest bungalow of Lingmalla is close by. This bungalow and the falls can be reached by another carriage route along the Poona road from which the road to the bungalow branches off to the right a few hundred yards east of the Kate's Point road.

A most beautiful view of the Solshi valley can be obtained by passing from what is known as the Blue Valley road² which connects Babington Point and the Sátára road. The turn to the left from the Sátára road is about a mile and half distant from Frere Hall and cannot be mistaken. The road is passable for light carriages but careful driving is required.

The Dhobis' or washermen's waterfall is on a bridle path connecting the Sidney Point with the Elphinstone Point and the old Mahábaleshvar road. The fall is insignificant but situated in a lovely sequestered nook and looking straight at the south side of Elphinstone Point ravine. The rocks on either side are abrupt and lofty, while there is abundance of foliage and forest to add to the beauty of the scene.

An excellent round of the hill can be made on foot or horseback by starting along the Mahábaleshvar road taking the left turn to the Dhobis' waterfall and on to Sidney Point. Thence another bridle path starts south, known as From Dan to Bersheba. It crosses the Mahád road and eventually reaches Bombay Point. From Bombay Point the carriage road is followed to Falkland Point, whence again the Tiger Path strikes off following the head of the Babington Point ravine and past the Chinamen's fall till Babington Point is reached. From Babington Point it passes by the Blue Valley road to the Sátára road. The distance covered will be about twelve miles and most of the best views will have been seen.

It should not be omitted to notice that the Albert road, a loop branching southwards from the Sátára road about half a mile from the Frere Hall and close to the pillar post, gives perhaps the finest panorama of the landscape west of Pratápgad to be seen on the hill.

Chapter XIV.

Places.

MAHÁBALESHVAR.

Waterfalls.

Yenna Falls.

Dhobis' Fall.

¹ Murray's Bombay Handbook, 199.

² The Blue Valley takes its name from the blue haze and shadow for which it is notable.

Chapter XIV.

Places.

MAHÁBALESHVAR.

Cinchona
Plantation.

It includes the whole of the Blue Valley and the saddleback range as far as Pratápgad.

Near the Yenna falls at Lingmalla about three miles east of the bazár is the site of a cinchona plantation. The land belongs to the temple of Mahábaleshvar. The portion taken for the plantation is on the right bank of the river about a quarter of a mile above the falls and contains about ninety-five acres. Before the formation of the plantation about two acres of the land had been bought by Government for £85 (Rs. 850). The rest was obtained from the proprietor on a thirty years' lease renewable at the option of the lessee from the 1st of August 1865 to the 31st of July 1895. The terms of the lease were that £30 (Rs. 300) should be paid annually in half-yearly instalments.

Two dams were built at a cost of £619 (Rs. 6190), one a short distance below the Yenna lake, the other across a stream nearer Lingmalla to direct the water towards the plantation. Owing to the scarcity of water in the hot season a channel from the Yenna lake to the plantation, a distance of more than two miles, was made in 1869 at a cost of upwards of £600 (Rs. 6000). As this did not supply sufficient water a further sanction for £87 (Rs. 870) was obtained for a new dam. But this, though of ample elevation, did not answer, as, owing to the porous nature of the laterite, the water ceased to run in the end of January or the beginning of February.

An establishment at a monthly cost of £56 (Rs. 560) was sanctioned in February 1865 on condition that all receipts should be credited to the general revenues. In April 1865 Government sanctioned an allowance of £27 (Rs. 270) a month for the Assistant Superintendent and gardeners. In 1867 the establishment was increased and an additional sum of £10 (Rs. 100) monthly was granted, and in 1868, in consideration of the zeal displayed by the Assistant Superintendent in the management of the plantation, an annual increase to his salary of £2 10s. (Rs. 25) monthly, till it reached a maximum of £20 (Rs. 200), was sanctioned. When the plantation proved unremunerative, reductions took place from time to time, and when in 1875 it was transferred to the Forest Department the members of the establishment were dismissed and only a messenger was left in charge of the Superintendent's house.

The first attempts to raise cinchona from seed were unsuccessful. Subsequently about 20,000 young plants were brought from the Nilgiris and an experienced superintendent was appointed. The plants flourished for four years, then canker made its appearance and destroyed more than three-fourths of the plants, and a few years later scarcely a plant remained. When the plantation seemed likely to prove a failure, the Superintendent of the Nilgiri Cinchona Plantation was asked to visit Mahábaleshvar and report on the condition of the plants. He was of opinion that the project would never pay and attributed the decay of the plants to the long dry weather followed by excessive rain. The Superintendent of the Botanical Gardens at Ganesh Khind requested to be allowed to try precautions for the canker. A year was granted for his experiments but all failed. The project was abandoned in 1875 and the

land made over to the Forest Department. A sum of £6400 (Rs. 64,000) had been spent, and the return was nominal.

The places in the neighbourhood of the hill to which excursions are occasionally made are Pratāpgad, Makrandgad or Saddleback, Pārut, Bāmnoli, Chanda, Kamālgad, Shin Shin Gali or the Robbers' Caves, and the Mahābaleshvar temples.

Pratāpgad, 3543 feet above sea level, is famous in Marāṭha history. Early in his career it was the seat of Shivāji the founder of the Marāṭha empire, and here in 1659 he treacherously murdered Afzul Khān the commander of the Bijāpur army. The fort was designed by Shivāji in 1656 and built by Moro Trimal Pingle. For many years it was a great Marāṭha stronghold, but is now a ruin. Inside is the temple of Bhavāni, Shivāji's family goddess. The tomb, a short distance outside of the fort, marks the spot where Afzul Khān's head was buried. Pratāpgad has been made much easier of access by a good road which runs nearly the whole way, and a travellers' bungalow at Vāda or Ambenali at the bottom of the pass where refreshments can be had and arrangements made for carrying those who find it difficult to climb the hill. The Vāda bungalow is within forty minutes' walk of the fort. Fifteen villages, yielding a yearly revenue of £335 (Rs. 3350), have been granted for the maintenance of the temple of Bhavāni.¹

Makrandgad, perhaps the sweet or pleasant hill, and known to Europeans as the Saddleback, stands on the left of Pratāpgad in the village of Ghonasapur, about five miles south-west of Mahābaleshvar. The hill, which is sparsely covered with timber, is 4054 feet above sea level or 500 feet higher than Pratāpgad. It is unfortified and has on the top a good spring of water and the ruins of an old temple. The chief attraction is its wide view, which on a clear day includes much of the Konkan and a long stretch of sea coast. The paths up the hill are steep, and here and there narrow and bordered by precipices.²

Pārut in the Koyna Valley, five or six miles beyond Babington Point, is reached by an excellent footpath and has a good supply of pig, deer, peafowl, junglefowl, and spurfowl. About ten miles further at a place called Bāmnoli, or at Tāmbi five miles beyond, bear and sāmbar are found. In going to Bāmnoli it is usual to drive to Medha and then ride over the hill about seven miles along a good bridle path. Arrangements should be made two or three days before.

Chanda, a small hill in the direction of Pratāpgad and about five miles from the bazār, is occasionally visited by sportsmen. It is surrounded by a dense forest, which generally contains some of the larger wild animals.

Kamālgad, a small hill north of Kate's Point on the opposite side of the Krishna valley, 4511 feet above sea level, can be reached either by a pony-cart or on horseback as far as Kate's Point and thence on foot. A good walker can reach the top of the hill in about two hours. Pig are generally plentiful in April and May, and small deer and spurfowl are abundant at all seasons. About twenty-

Chapter XIV.

Places.

MAHĀBALESHVAR.

Excursions.

*Pratāpgad.**Makrandgad.**Pārut.**Chanda.**Kamālgad.*

¹ Details of Pratāpgad are given below under Pratāpgad.

² Details of Makrandgad are given below under Makrandgad.

Chapter XIV.

Places.

MAHÁBALESHVAR.

Excursions.

Robbers' Cave.

five beaters are required. It is best to send some one who knows the place a day in advance to make ready booths or *mándars*, and to find out from the villagers what game is about and where it is to be found.

Another place occasionally visited is Shin Shin Gali or the Robbers' Cave, about four miles south-east of the station. The best way to get to it is to ride or drive about a mile beyond Babington Point, taking the left hand road. After this a footpath, chiefly used by the Dhavads of Málusre, leads to a rocky plain on one side of which is the cave. There are many stories about this cave. Some Hindus consider it an ancient abode of the giants, while others assert that it was made as a chapel by the *Rishis* or seers. Others again say that the cave is the work of Dhavads who dug it to get the laterite stones they used in making iron. The objection to this last story is that as laterite is found on the surface it is difficult to see what the Dhavads gained by mining. The length of the cave is about 150 feet, the mouth about ten feet wide and high enough for a man to enter without stooping. In the middle it becomes considerably lower. A few years ago the cave is said to have been a tunnel about 500 feet long. It is gradually being filled by clay left by the rainy season floods. The cave is seldom or never entered by the villagers, as the thick forest round is infested by wild animals which, no doubt, frequently resort to the cave. The natives call it Shin Shin Gali or the Shin Shin passage. What Shin Shin means is not known.

At the upper part of a small wooded ravine about midway between the Sindola range and the road leading to Kate's Point from the Páñchgani road is another Robbers' cave smaller than the above but better known and more often visited.¹

About Arthur's seat *sámbar* are found during the greater part of the cold and hot seasons. Owing to the thick undergrowth, principally *kárví*, it is most difficult to beat them out. One hundred beaters are necessary, and even then the *sámbar* often break back. Small deer and spurfowl are plentiful here as on most parts of the hill.

During March and April there is some bush quail shooting about four miles from the station on the Páñchgani road and on the Sáfara road from Lingmalla onwards.

Temples.

The temple of Mahábaleshvar which gives its name to the station is situated 4385 feet above sea level in a small village two and a half miles north of the bazár. Near the main temple of Mahábaleshvar are two other temples, one dedicated to Krishnábai or the river Krishna and another to Atibaleshvar or Vishnu. Mahábaleshvar and Krishnábai are held in more esteem than Vishnu and their temples are more costly.

The temple of Mahábaleshvar is surrounded by a stone wall about five feet high. In the centre the temple, built of black trap and supported on stone pillars, consists of two apartments, a small inner room for the god and a larger outer room for the worshippers.

¹ Sir Bartle Frere probably refers to this cave in his introduction (p. x.) to *Pandurang Hari* who lays one of his scenes in such a cave.

The temple of Krishnábái, which is also of trap, is larger than the temple of Mahábaleshvar and of a different shape. It consists of *khaus* or arches on three sides with an open space in the centre, the whole somewhat resembling a theatre. The fourth or northern side is formed by a high stone wall, at the base of which, about three feet apart, are five holes out of which water flows; these are supposed to be the five rivers Krishna, Koyna, Yenna, Gáyatri, and Sávitri, which, after running for about ten feet, unite and fall through the mouth of a carved stone cow into a cistern, and overflowing the cistern fill a second reservoir. The upper cistern is used for bathing by Hindus of the higher castes and the second by Hindus of the lower classes. There is no written information regarding the building and cost of these temples. But from local inquiries, it appears that they have been in existence from remote times, and that about 150 years ago they were rebuilt and thoroughly repaired by the wealthy Sátara banker Parshurám Náráyan Angal.¹ Repairs at a cost of about £1500 (Rs. 15,000) were carried out in 1875, when a corrugated iron roof was placed over the temple of Krishnábái by the Chief of Jamkhandi.

The village is regarded by Hindus as a *tirth* or sacred pool, and as all classes of Hindus come to it to perform religious rites the Bráhmans and temple servants who form the bulk of the inhabitants enjoy a considerable revenue. The god Shiv has an endowment granted by the late Rájá of Sátara, which is administered by an agent appointed for the purpose. Besides frequent gatherings on all religious festivals, yearly fairs are held in honour of the two chief deities, and are largely attended by all classes of Hindus.

The traditional origin of these temples is that two *rákshas* or demon brothers named Mahábal and Atibal, bitter enemies of the Bráhmans and their gods, were so powerful and warlike that they disturbed the devotions of the Bráhmans and harassed the people. The Bráhmans appealed to Vishnu who came and killed the younger brother Atibal. Enraged at the death of his brother, Mahábal challenged the god to single combat. They fought so long that Vishnu became exhausted and sought the help of the goddess of enchantment. She cast a spell over the giant so that he ceased fighting and promised to grant any favour the god should ask of him. The favour asked by the god was the death of Mahábal. As Mahábal had pledged his word this favour had to be granted, and the gods began to cut the giant in pieces without his offering any resistance. Struck with admiration Shiv offered to fulfil any of his dying wishes. Several requests were made and granted, the chief being that Shiv and Vishnu should take the names of the giant and his brother, and that in memory of their fight their temples should be called Mahábaleshvar and Atibaleshvar.

There are three yearly festivals or *utsavs* at the temples, Krishnábái's and *Navrátra* in honour of the river Krishna,

Chapter XIV.
Places.
MAHÁBALESHVAR,
Excursions.
Temples.

¹ According to a local story Parshurám Náráyan Angal was a Sátara beggar who suddenly discovering a large treasure became a banker and spent his money in building temples, rest-houses, and wells in the Sátara district. Lady Falkland's Chow Chow, II. 31. See below Páteshvar.

Chapter XIV.

Places.

MAHÁBALESHVAR.

Excursions.

Temples.

and *Shivrātra* in honour of Mahábaleshvar. Krishnábbái's fair begins on the first day of the bright half of *Phálgun* (February-March) and lasts for five days; the *Navrātra* begins on the first day of the bright half of *Ashvin* (September-October) and lasts for ten days; and *Shivrātra* begins on the twelfth day of the dark half of *Múgh* (February-March) and lasts for seven days. To meet the cost of these fairs and to entertain daily about 500 Bráhmans, the sum of £15 (Rs. 150) is sanctioned from the revenue of the endowed village of Kashri. The amount falls short of the outlay, and about £20 (Rs. 200) are yearly collected by private contributions. The *Navrātra* festival is of secondary importance, its festivities costing about £7 (Rs. 70), which is wholly met by the proprietor.¹ While these fairs last, from £20 to £30 (Rs. 200-300) are spent on the observance of such religious rites as *prayojan*, *purán*, and *kirtan* or *katha*. The amount sanctioned for the performance of these rites is about £17 10s. (Rs. 175), and the excess is met from funds raised on the occasion.

At the *Navrātra* there are scarcely any strangers. On the two other occasions from about 1000 to 1500 Bráhmans, Prabhus, Vánis, Maráthás, Sonárs, Shimpis, and others gather from the neighbouring villages in the Jávli and Wái sub-divisions of Sátára, and from the nearer villages of the Mahád sub-division of Kolába. People from Poona and Násik and from the more distant parts of the Deccan and of Northern India, especially Bairágis and Fakirs, may also sometimes be seen. And occasionally Pársis and Musalmáns are attracted for the sake of amusement or from curiosity. Of these visitors those who live close at hand return the same evening, and those who dwell farther off remain till the close of the fair. These are accommodated either in Krishnábbái's shrine or in the houses of priests, most of whom hold papers from the ancestors of the pilgrims appointing them their hereditary religious guides. The only rites performed by the pilgrims are bathing in the sacred waters of the Panchganga and worshipping the principal images. Rich pilgrims sometimes give feasts and dinners to Bráhmans. The privilege of bathing in the sacred waters is not enjoyed by all. People of low caste are forbidden to touch the water in the holy pond. But the temple Kolis serve out water which they carry from the spot, and use it at some distance from the shrine. Except the petty shopkeepers and Mális of Malcolm Peth few traders open stalls at these fairs. The articles offered for sale are of the commonest sort, glass bangles, earthen toys, dry dates, cocoanuts, potatoes, guavas, plantains, and other ordinary fruit, and raw sugar and sweetmeats. Their aggregate value is about £24 (Rs. 240) and they are sold to the pilgrims for cash for immediate use.

These feasts and fairs are a source of profit to the temple priests and servants. The income depends chiefly on the number and position of the pilgrims and is in no case trifling. A Bráhman on an average can lay by from £2 10s. to £4 (Rs. 25-40), though

¹ The amount originally estimated by the late Rája of Sátára for the purpose was about £4 6s. (Rs. 45); but the prices of provisions have since risen, and the original grant is inadequate.

he may often complain.¹ The Guravs² or ministers appropriate the money offered by the pilgrims to all the images except to Marlidhar in Krishnābāi's temple, whose offerings belong exclusively to Koli temple servants.

Besides these presents and offerings the priests and temple servants receive yearly allotments in cash or in kind from the land assigned to the temples. The revenue of the villages of Kashri and Gānje, estimated at £50 (Rs. 500) and paid chiefly in kind, goes wholly to the priests. The Guravs, in addition to their income from the yield of *inām* land in Jor and Jāvli,³ enjoy a yearly cash payment of £2 (Rs. 20) and of two *khandis* and three *mans* of rice in husk from the proprietor. They have, besides, the privilege of using the articles of food supplied for the god by the *ināmlār*.⁴ Unlike either the priest or the Gurav the Koli has no land. He receives from the proprietor a yearly allowance of 4s. (Rs. 2) and of four *khandis* of rice in husk. The villages which were assigned by the late Rājā of Sātāra and continued by the British Government, yield a yearly revenue of from £110 to £120 (Rs. 1100-1200).

Mahimandangad in Jāvli is a small fort on the top of a hill rising about 600 feet above the valley, and situated in the small village of Shindi eleven miles west of Bānnoli and close to the south of the Amboli pass bullock track. The fort is easy of ascent from Slāndi. It is not more than about ten acres in extent and was but little used as it is commanded on all sides by other hills. Except some light broken down walls and a pond little of the fort remains.

Mahimangad Fort in Mān lies within the village limits of Shindi Budrak about five and a half miles west of Dahivadi. The easiest way to it is by the Sātāra-Pandharpur road to a point about half a mile west of the pass descending into the lower parts of the Mān sub-division. From this point a broad track branches off northwards to the fort which lies not more than half a mile from the road. There are three hamlets close on the north of the fort which towers about 250 feet above them. It consists of a flat nearly triangular table land with the apex to the east surmounting a perpendicular escarp of black trap below which are steep slopes of short grass with a little soil. The sides are overgrown in places with prickly pear especially on the north-west corner. The ascent should be made from the second hamlet which will be encountered on approaching the Pandharpur road from the north-west. A path about five feet

Chapter XIV. Places.

MAHĀDESHVAR.

MAHIMANDANGAD
FORT.

MAHIMANGAD
FORT.

¹ There were formerly about seventy-five families. About fifty have lately left. The income of those that remain must be considerable.

² There are twelve Gurav families dependent on the temple. The representative of each family worships the idols in turn, and enjoys during his time the right of using the food offered to the god.

³ The produce of these lands was formerly worth about Rs. 82½. But as much of it has been included in the Five Mile Forest Reserve the income of the Guravs has greatly fallen off.

⁴ The articles set apart as food for the god are for one day, rice one *sher*; wheat 1½ *shers*; pulse ½ *sher*; split gram ½ *sher*; clarified butter, sugar, and molasses, each three *tals*; coconut-kernel two *tals*; and other condiments and spices 2½ *shers*. Besides these half an *anna* was allowed as a present or *dakshina*. The rice and other articles are cooked, the dishes are set before the image, and when the worship is over the food is eaten by the Gurav and his family.

Chapter XIV.

Places.

MAHIMANGAD
FORT.

wide is still kept in good order with rude steps at intervals of almost every yard. A steep walk of about five minutes leads up to the gateway, the immediate approach to which is in places almost blocked by prickly pear. The path which leads up the side in a south-east direction here takes a turn at nearly right angles to the south-west. But before entering the visitor will probably go some fifteen yards further to see a small tank cut in the rock, the site of an excellent spring always full of water and furnishing the neighbouring hamlets with their hot weather supply. The gateway has been cut in the scarp about thirty feet below the summit. The passage cut is about six feet wide but the gateway narrows to about five feet. It consisted as usual of a single pointed arch about seven feet high of well cut masonry the top of which has fallen in. Inside are twenty-two rock-cut steps which wind through a right angle and lead to the top facing east. The inner side of the curve is as usual protected and the way up the steps proportionately narrowed by a curtain of solid masonry. On emerging on the top and proceeding east along the north face of the fort on the right hand is a small hillock on which stood the office or *kacheri* now in ruins. A little further on is a water tank thirty feet square, originally built of well cut masonry, but now a great deal fallen in. Near it are two small tanks lined with cement for the storage either of grain or water, and to the south of these is a large pit rough hewn out of the rock, perhaps intended for prisoners as in Vārngad. About fifty yards further east is a turret of considerable size the masonry of which is still solid and on which a gun was planted. This turret stretches right across the fort but underneath it on the southern side is an archway about four feet high by two broad. By creeping through it is reached the eastern end which tapers off nearly to a point. The fort is about a hundred yards long by forty wide. The walls are at present about five or six feet high and the masonry, except the top layer, is in fair preservation. At the east end is one, and at the west end are two bastions at the north-west and south-west angles. Originally all three were crowned with guns and there are still remains of parapets on them. On the east bastion is a small stone placed erect for a *ling* and worshipped as the image of the god Jajarnāth Mahādev. A small fair is held in honour of the god and the existence of this shrine explains how the path up to the fort is in good order. There is also a ruined building of loose stones near the south-west bastion in honour of some Muhammadan saint or *pir*.

History.

Mahimangad is expressly mentioned as one of the chain forts built by Shivaji to guard his eastern frontier. But some of the natives declare that the fort existed in Musalman times and point to the *pir* shrine as evidence. This shrine however proves nothing since there are many such unfortified hills. The masonry is characteristic of the later built forts of Marātha times consisting of small, almost or altogether, uncut stones bound together by mortar usually poor but, at the bastions and entrance, of good sound quality. On the same spur about a hundred yards east of the fort is a hill which barely commands it and is connected with it by a neck of the spur. The hamlets at the foot are not walled or protected in any way so that the

approach within 250 feet of the top must have been easy enough. To escalate it however must have been difficult though at the south-east corner by no means impossible. The hereditary garrison consisted of about seventy-five Rámoshis and Mhárs who hold the *gadkari* *inám* lands. The fort had lands assigned for it. The *haváldár* or former commander of the garrison is now the *pátíl* and the *sabnis* or accountant is the *kulkarni* of the lands which are for purposes of administration as a distinct village called by the name of the fort.

Ma'huli, a small village of 1097 people in Khárápur, ten miles north of Vita with which it is joined by a local fund road, has a remarkable Hemádpanthi temple of Kadamba Deri. The temple is in the centre of the village, though not easy to find out. It is about forty feet long by about twenty broad and consists of a hall or *mandap* with a shrine and vestibule, but without a spire. It is built of gray trap on a mound about ten feet above the average level of the village streets. It is closely surrounded by mud houses and therefore seen to less advantage than many of these old temples which are usually found in vacant spaces and often outside the villages. It is raised on a stone plinth about three feet high, the face of which is cut in a lozenge pattern. The walls are different from the usual type of Hemádpanthi temples in the district being elaborately carved externally, especially the shrine wall. The hall or *mandap* is twenty feet square and the walls reach to the roof not as usual left solely for support to the pillars. The line of the front or east wall is straight and contains a square entrance. But it is in bad repair, the carved work nearly defaced and everywhere blocked up with mud and stones put in to prop it up. The side walls, which also contain two square entrances, are as usual rather wider at the centre, the outline slightly resembling the cruciform. The stones are pointed in beaded and tooth work and floral decorations are faintly carved on them. The vestibule to the shrine is about five feet by nineteen. The shrine is star-shaped and about fifteen feet by twenty at the widest part. At the west north and south sides are flat faces connected by zigzags showing five corners. These walls are carved in much the same way as the hall or *mandap* walls but far more elaborately. The faces contain niches with images of deities fairly well executed. The image in the north niche is Mahishásmi Devi riding on a buffalo and holding the child Parshurám in her lap; the image on the west is of Narsinh the man-lion; and the image on the south is Ganpati and Shadánan or Kártikeya. The roof has heavy eaves of carved stone but scarcely projecting and a modern brick parapet. The hall or *mandap* inside has four pillars in the centre carved in the usual pattern. The shafts are of a single block and about seven feet high. The basement is square and the rest of the rock is cut into cylindrical square and other sections all carved in floral and beaded patterns. Under these four pillars is the round slab called *rangshila* for religious dancing and the like. Embedded in the walls are twelve other semi-detached pillars of the same pattern connected with the roof by crochets of a scroll pattern. The roof is divided by cross beams into nine compartments cut in the lozenge pattern. But the

Chapter XIV.

Places.

MAHIMANGAD
FORT.

MÁHULI.

Chapter XIV.

Places.

MÁHULI.

most noteworthy thing in the interior is the sort of screen which divides the shrine or *gābhāra* vestibule from the *mandap*. It is of pierced stone work very elaborately cut in lozenges of a sort of tooth pattern exceedingly elegant and striking. The shrine is a plain square chamber and contains nothing but two projecting slabs or stone symbols of Devi with the *ling* and *shālunkha* of Mahādev in front. Though so small inside the carving of the temple is superior to anything in the district, except perhaps some at Shingnāpur and the old temple at Parli. The temple is said to have been built by a Kāsār or bangle-maker more than a thousand years ago. A branch of the Kāsār's family is said to reside at present in Kolhāpur without any connection with Māhuli.

MÁHULI.

Māhuli, 17° 42' north latitude and 74° 6' east longitude, also called Sangam Māhuli from its position at the meeting of the Krishna and the Yenna, is a holy town of 2916 people in great local note, about three miles east of Sātāra. The town is divided into two parts Kshetra Māhuli in British territory on the east bank of the Krishna¹ with 1630 people and Vasti Māhuli on the west bank of the Krishna with 1286 people, the property of the Pant Pratinidhi by whose family most of the Māhuli temples were built in the eighteenth century. These temples,² which form the chief objects of interest at Māhuli, are ten in number and are built almost on or about the river banks. Descending the river the first is the temple of Rādhāshankar on the east bank of the Krishna in the limits of Kshetra Māhuli. The temple stands on the Giri Ghāt a long and handsome stone platform built by one Bāpu Bhat Govind Bhat about 1780. The temple is built of basalt and consists of a shrine and a vestibule which may here be described as a veranda supported by three small horse-shoe scalloped arches. The dome is of brick and almost conical in shape. It is broken up into gradually lessening rows of stucco ornamentation in which are niches filled with images. On each side of the entrance is a lamp-pillar or *dīpmāl*. The temple was built about 1825 by Tāi Sāheb Sachiv the great-grandmother of the present Pant Sachiv of Bhor.

The second, also on the east bank of the Krishna, is the temple of Bilveshvar built about 1742 by Shripatrāv Pant Pratinidhi. The temple consists of a vestibule (18' x 18' x 11') and a shrine (10' 9" x 10' 6" x 18'). The vestibule has no opening but a low door close to which is the Nandi. The roof is supported by a few pillars each of which is in alternate courses square round or octagonal. The front is plain and about thirty feet long. The sides gradually contract by a series of offsets which run up nearly to the top of the dome so that the back wall is only five or six feet long. Except the upper part of the dome which is of brick covered and ornamented with stucco, the temple is built of gray stone and bears a very solid appearance. Over the bull near the vestibule door is a square

¹ The Krishna is crossed near Māhuli by a flying bridge and the steep descent on its east bank is obviated by a good winding pavement or *ghāt*.

² The temple accounts are from the MSS. of the late Mr. E. H. Little, C.S. formerly First Assistant Collector, Sātāra. Compare Chesson and Woodhall's Bombay Miscellany, I. 303-304.

stone canopy apparently later than the temple and supported on each side by a broad low pointed arch. In front of the temple are a few tombs of ascetics and further beyond is the *ghāt* or winding pavement and flights of steps leading to the river built in 1738 by A'nandráv Bhivráv Deshmukh Angapurkar. The third, also on the east bank of the Krishna but at some distance from the first two as also from Máhuli village, is a large temple dedicated to Rámeshvar and built about A.D. 1700 by Parshurám Náráyan Angal of Dehgaon. Looking at it from the opposite or west bank the chief objects of note are the very fine flights of thirty-five steps leading up to it from the river-bed. One flight with its broad platform was begun by the last Peshwa Bájiráv II. (1796-1817), but never finished. Though forming part of the whole structure, it would lead, if finished, rather to the side of the temple than to the temple itself. The other flight begins nearly where the first leaves off, and at an angle to it, and is said to be the work of Parshurám Angal. Half-way up it on either side is a small cloister of two arches, which would be perfectly circular but for a small niche in the keystone. The roof is domed and formed by concentric layers of stone, each projecting over the one below and so diminishing in circumference till only a small hole is left enough to admit one stone. At the top of the steps are two lamp-pillars one on either side and on the right is a small shrine with a three-faced image of Dattátraya. In front is a bull with his face towards the door of the vestibule. He is very richly ornamented with chains and bells. Between his feet is a small *ling* overshadowed by the cobra with two worshipping women. The canopy is supported at the corners by pillars which are square and round or octagonal in alternative courses. Above is a low octagonal dome on two courses, the lower plain, the upper with a few figures. Above this again is a representation of the lotus, but the stucco has fallen off. The doorway consists of a stone perch supported on half pillars. The vestibule is very small and is entered by a low door. There are three domes, the lowest is over the vestibule, the next comes a little higher, and the third adjoining it is the highest. All the domes are of brick and stucco surmounted by a representation of the lotus. Behind the temple is a cloister of five arches. A small door leads into the shrine with five small figures in black basalt. The central figures are Shiv and Párvati. At one end is an upright Hanumán with hands clasped together.

The fourth temple of Sangameshvar Mahádev is, as its name shows, close to the *sangam* or junction of the two rivers, on the west bank of the Krishna and the north bank of the Yenna and nearly opposite the Bilveshvar temple. From the bank of the Krishna two flights of steps lead up to the courtyard wall in which is a small door opening into the quadrangular court in which lies the temple. It consists of a small open veranda with a roughly executed painting of Lakshmi and a vestibule and shrine. In front is the sacred bull under a canopy resting on four pillars. The breadth at the back is gradually diminished by a series of offsets which are carried up into the dome. The architecture is pure Hindu. The pillars are round or octagonal and square in alternate courses, and the roof is formed of long stones which

Chapter XIV.

Places.

MÁHULI.

Temples.

Chapter XIV.

Places.

MÁHULI.

Temples.

stretch diagonally from pillar to pillar so as to form a series of lozenge or diamond-shaped spaces, filled in with square stones of less size. There are good flying buttresses to the platform of the sacred bull and the top of the dome. Like Bilveshvar the body of the building is of basalt and the dome of brick and stucco. It is said to have been built by Shripatrāv Pant Pratinidhi about 1740. Just below this temple and at the actual junction of the rivers is a triangular plot of ground occupied by tombs built over the burial places of an ascetic named Banshapuri and his disciples. The largest, under which the ascetic himself is said to be buried, is an octagonal building of gray basalt, surmounted by a low dome. The sides are open, and the triangular heads of the openings are scalloped and richly carved above; a broad ledge is carried round supported on elegant scrolls. Inside is a *ling* and sacred bull. The next in size is square with a horse-shoe opening about six feet high and carved pilasters on each side. The dome is of brick plastered and fluted. Inside are a *ling* and bull. The third is a mere canopy with fluted dome and supported on square pillars over the *ling* and bull.

The fifth, the largest of the Máhuli temples on the south bank of the Yenna at its meeting with the Krishna is dedicated to Vishveshvar Mahádev and is said to have been built by Shripatrāv Pant Pratinidhi about 1735. It is of basalt and enclosed by an irregular-shaped court-yard open on the river side, from which it is approached by a flight of steps. The high platform on which it is raised, the low colonnade which runs round the greater part of it, the short thick pillars in alternate courses of round octagonal and square, the lozenge-figured stone roof, the breadth increasing from the front by offsets and then decreasing in a similar way behind, all show that it is a building purely Hindu in architecture. The length from back to front is about fifty feet, and the breadth varies from twenty feet to five feet. The interior consists of a vestibule with images of Ganpati and Lakshmi and a marble shrine. The dome is of brick and stucco. The squareness of the form in this and other domes of this time contrasts with the round domes of a later period. Animals are carved in the capitals of the pillars and the cornices. The sacred bull is on the usual platform surmounted by a canopy and octagonal dome, the niches of which are filled with mythological figures, and are divided from each other by figures of men on elephants. On two sides of the court-yard are cloisters with broad low pointed arches and square pillars; they are either meant to serve for cooking purposes or are hostleries for visitors. On another side is a similar unfinished building with narrower and more pointed arches. At the entrance of the vestibule is a fine bell apparently with no writing but the date 1744 in English figures. The bell was probably taken by the Maráthás from some Portuguese church in the Konkan after the capture of Bassein in 1739. At the back of the Vishveshvar temple and very inferior to it in every respect is a basalt temple of Rámchandra said to have been built in 1772 by Trimbak Vishvanáth Pethe usually called Māma a distinguished general under the fourth Peshwa

Mádhavráv (1761-1772) and the maternal uncle of Sadáshivráv Bháu. It is very small and consists merely of a veranda and a shrine with brass figures of Rám, Lakshman, and Sita. The wall behind them is panelled with broad low arches and painted with flowers. The dome consists of only two polygonal courses. There are five other small temples in Máhuli. The temple of Vithoba was built by Jotipant Bhágvat of Chinchner about A.D. 1730. It originally consisted of a small veranda with carved wooden pillars opening into the shrine by a low Mnhammadan arch. A hall or vestibule with wooden pillars and door all round was added about 1860. The roof is hung with lamps. Bhairavdev's is a small temple consisting of a shrine and open vestibule or veranda with three small arches. It was built about 1770 by one Krishnamhat Tálke and a hall with wooden pillars, as in the temple of Vithoba, has been recently added to it. The other three temples are one of Krishnábai and another of Krishneshvar Mahádev built in 1754 and 1790 by Krishna Dikshit Chiplunkar; and a temple on the right of the Sátára road with a handsome flight of steps begun by one of the Sátára Ránis in 1865. Besides these temples Máhuli has on each side of the road leading to the ferry several tombs or cenotaphs to members of the late royal family of Sátára and others.¹ One or two of these have some simple but handsome stone carving.² Máhuli was the birthplace of Rám Shástri Parbhone the famous spiritual and political adviser of the fourth Peshwa Mádhavráv (1761-1772). Máhuli was the scene of an interview between the last Peshwa Bájráv (1796-1817) and Sir John Malcolm just before war was declared against him and during his wandering he constantly returned to Máhuli.

Makrandgad, 4054 feet above sea level, well known to Mahábaleshvar visitors as the Saddleback, is a hill fort situated as the crow flies seven miles south-west of Malcolm Peth. It is well named the Saddleback and consists of two flattened humps with a ridge between them.³ From almost any part of the western face of the hill between Bombay and Babington points it forms a fine object in the magnificent pile of hills varied in form and colour which form the south-west group. It is perhaps best seen from Sassoon Point where several peaks and ridges in the back ground serve for contrast and throw it into strong relief. It is about 650 feet lower than the Mahábaleshvar plateau, but to reach the summit it is necessary to walk from ten to twelve miles and descend about 1800 feet into the

Chapter XIV.

Places.

MÁHULI.

Temples.

MAKRANDGAD.

¹ The illustrious dead from Sátára and the neighbouring villages are brought for cremation to Máhuli.

² One tomb with the figure of a sitting dog is said to mark the burial place of a favourite dog of Rája Sháhu (1703-1749) called Vedá Rája or the Mad King from his eccentricities. It was a black greyhound and saved Sháhu's life by its furious barking, which called the king's attention to a tiger which was in the act of springing on him. On one occasion Sháhu dressed him in gold brocade covered with jewels and put his own turban on his head when he was about to receive two Maráthá chiefs in full court. A palanquin establishment was kept up for him. Grant Duff's Maráthás, 265 note 4; Lady Falkland's Chow Chow, II. 31-32; Murray's Bombay Handbook, 275.

³ A view of the fort with its two flattened humps is given in Chesson and Woodhall's Bombay Miscellany, I. 177.

Chapter XIV.

Places.

MAKRANDOD.

Koyna valley. The easiest way is to take a path beyond Babington Point which descends by Devli village whence after crossing the Koyna a fairly gradual ascent leads to the village of Ghonaspur lying on a shoulder of the hill at the south-east corner of the scarp. The line of the ridge is north-west south-east. The south-east hump is scalable but the north-west very difficult to climb if possible. On the south-east hump is a temple of Mallikárjun built by Shiváji and an unused spring. The fort walls are broken down and appear not to have been very strong at any time. The local story about this as about other Sátára forts is that it was built by Shiváji probably about 1656 at the same time as Pratápgad. It was a fort of minor importance as it commanded none of the important passes, but it served as a link in the chain between Vásoa and Pratápgad. It was surrendered by private negotiation on 14th May 1818 at the same time as Pratápgad.¹

MALA.

Mala, a small village sixteen miles south-west of Pátan on a plateau at the very edge of the Sahyádris, gives its name to a very favourite bullock pass which connects the port of Sangameshvar in Ratnágiri with the Sátára district. The road from Pátan is by the Kumbhárli metalled road as far as the Yerad ferry, then by Morgiri on to Kokisri, whence by an easy ascent is climbed a long spur ten miles of a level path along which leads to Mala. The path crosses a small ridge about a mile from Mala and the camping ground adjoins a temple situated in a shallow basin of rice and flat lands surrounded by the rounded tops of the neighbouring hills. A mile's walk over nearly dead level ground leads to the edge of the pass from where on clear days a fine view as far as the sea is obtainable. There are a few bison and *sámbar* in this neighbourhood, but to beat the forest a very large number of men and two or three guns are required. In October, and, if the monsoon is late, after the first fall of thundershowers, there is a fair chance of falling in with game by stalking in the early morning. The Mala forests are not good for bear, but tigers not unfrequently roam in the neighbourhood. The climate in the hot weather is delicious and the ascent at Kokisri once made easy a fair weather track for carts and rough carriages would easily be maintained. The bullock traffic is chiefly along another spur from Dheberádi a village in the Váng valley. The ascent is not much steeper than at Kokisri and the ten miles of track along the ridge by Páneri and Humbarni are equally easy. These two villages as well as Páncbgani on the other route are good places for bear and *sámbar* shooting. There is also a track to Helváik but this is less used and the ascent at Náv is exceedingly steep.

MÁLÁVDI.

Mála'vdi, near the head of the Mán river, is a village of 1363 people in the Mán sub-division, seven miles north-west of Dahiradi. There is some tolerable land near the village and river, but low rocky hills close the village in on three sides, and at a very little distance from the village the ground is very broken and the country rugged and wild. The village has walls with gates flanked with bastions on the north and south between which is the market street lined

¹ Pendhári and Marátha War Papers, 343.

with shops. There is now only a small local traffic, but in Marátha times Málávdi was the home of the Ghátges one of the most influential Marátha families. The Ghátges were Deshmukhs and Sardeshmukhs of Mán and their chief had a *mansab* or command of horse or some equivalent dignity under the Bahmani dynasty. The title of Sardeshmukh was given them in 1626 when it was bestowed on Nagoji Ghátge as an unconditional favour by the sixth Bijápur king Ibrahim Adil Sháh (1580-1626), together with the title of Jhunjár Ráv. The great ancestor of the family was Rám Rája Ghátge who had a small *mansab* under the Bahmanis. From that period the Ghátges have been notorious for their family feuds. They held *inám* and *jágir* lands under the Bijápur government immediately subject to the control of the *mokásádár* or district administrator and served it with a body of horse.¹ In 1657 when Aurangzeb attacked Bijápur Sarjéráv Ghátge joined the Bijápur general Khán Muhammad with his troops.² About 1680 the Deshmukhi claims of Málávdi were given by the Moghals to the Bráhma Deshmukhs of Khatáv. When returned to the Ghátges on their submission they were placed under the Bráhmans' surveillance. The Ghátges were plundering without stint over the whole district up to Malkápur near Panhála, although Aurangzeb's army was within forty miles of them. The present representative of the family, enjoying a yearly revenue of about £2000 (Rs. 20,000), is Shiváji bin Bhavánji Ghátge who resides both at Málávdi and Budle.

Malliká'rjun Hill in Válvá, about 1000 feet above the plain, is a point in the range of hills which breaks off from the Kandur spur at Yeupo about twelve miles south-west of Karád and with a break at the joint boundaries of the villages of Itkare and Yede Nipáni runs as far as Pokharni and Bavachi close to Ashta. The hill is more or less conical in shape with a flat plateau of about ten acres on the top. The ascent can be made from Múlevádi on the south or from Yede or Gotklindi on the north from two to three miles either way. On the flat plateau at the summit are three large tombs of Musalmán saints or *pírs* and several smaller ones much resorted to by devout Musalmáus. The chief mausoleum is of Chánd, a native of Bokhára in Tartary who is said to have lived here as a devotee and died some three or four centuries ago. A hundred years later one Gávri built him the mausoleum which is a whitewashed stone building with a small dome about twenty feet square and twenty feet high. Another follower Badrud-din of Baghdád in Turkey in Asia came some seventy years ago and his disciple one Satu a Marátha from Sánqli built his mausoleum. Annáji, son of Satu, built another to his father's memory adjoining Badrud-din's and Annáji's son Náikji is still alive and lives in attendance at the mosque. This is a living instance of a Marátha family becoming hereditary disciples of Musalmán saints without breaking with their own religion. Náikji has built a Hindu temple to his father Annáji which lies on the south-east while ascending the northern slope from Gotklindi. The temple of Malliká'rjun lies about 700 feet off the plain. At less than

Chapter XIV.

Places.

MÁLÁVDI.

MALLIKÁRJUN
HILL.¹ Grant Duff's Maráthás, 39.² Grant Duff's Maráthás, 71.

Chapter XIV.

Places.

MALLIKÁRJUN
HILL.

Caves.

a third of the way or about 200 feet from the plain is the Pátal Ganga spring. From here a path with steps leads about 400 feet higher up to the first terrace which was built on to the side of the hill in mortared masonry by one Shidappa Gogre of Panhála about 1830. About seventy-five feet higher is another and the chief terrace also built by Gogre about sixty feet long by twenty broad and on a level with some caves which are now dedicated to Mallikárjun. Round the north-east and west sides up to the various buildings is a parapet. The entrance is up some steps a little east of the centre. A little west of the centre and in the middle of the terrace are two lamp pillars or *dīpmāls* with a basil platform between, evidently modern.

Beginning from the east the first is a modern cave-like structure of two masonry arches and a flat roof built forty years ago by Lingappa, a Váni of Botkhál in Sāngli. Close to it on the west is an old cave twenty-five feet long by nine deep and six feet high with two arches and a partition in the centre forming a double cell. The roof is flat and the arched entrance modern. The third close by is a small temple of Kálbhairav with a conical tower also modern. Adjoining this to the west is a large cave twenty feet long by eighteen feet deep with two arches at the face. An open space of four feet is followed by a masonry veranda of three arched divisions and evidently modern twenty-one feet long and ten feet broad. In a line with this is another veranda of four divisions a pillar supporting each. The veranda is not more than six feet high, about twenty-one feet long and eight feet broad, built of masonry and against the face of the rock in which a small door about five feet high by two feet broad is cut. Inside is the main temple, a flat roofed chamber (21' x 16' x 5' 10"), the roof supported on four squat pillars in three courses two rectangular with a cylindrical one between them. The space between the pillars from east to west is about ten feet and between the two southern pillars a vestibule sixteen feet by ten is made leading to a small door four feet by two which opens into the shrine or *gābhāra*. The shrine is about ten feet by eight and contains a *ling* of Somnāth Mahádev. Westward from the outer division of the *mandap* is a chamber (10' 7" x 8' x 9') containing the *ling* of Mallikárjun Mahádev. The roof here is very thin and a conical spire has been built upon the rock by some modern restorer. To the west of this again is a small stone basin. To the north and in a line with the veranda of the *mandap* is the Nandi chamber also dug in the rock which projects here beyond the entrance of the *mandap*. Again upon the terrace and in front of this is another modern Nandi chamber surmounted with a drum-chamber or *nagárkhána* built about fifty years ago by a Váni of Nard in the Álta petty division of Kolhápúr. He also built the veranda in front of the chief *mandap*. A little above and adjoining the pond next the Nandi cave is a double flat-roofed cave seventeen feet long east to west by twelve deep and six high and to the west of these are two more modern masonry cells built by Sakhoba a Váni of Shirála in Válva. The path to Málevádi leads past a small spring in a stone basin the water of which however is not used. Further on on the south side is another spring constantly used about 220 yards from Mallikárjun's temple and about thirty more from the Musalmán tombs above.

Nothing is known of the maker of the caves which are admitted to be ancient though artificial. The sage Agastya mentioned in the *Kurvir Māhātmya* as the devotee of Mallikārjun is generally accredited with being the builder. *Somnāth* is said to be the older form of the deity. Its position would make it probable that it is the chief one but the only fair held here is in honour of Mallikārjun on the first and last Mondays of *Shrāvan* or July-August, when about 500 people assemble and the god's palanquin or *pālkhī* is carried in procession. The temple is a favourite spot of worship with the Jains and *Lingāyat Vānis*. *Shidāppa Gogre* the Vāni of *Panhāla* lately made extensive repairs and built the very fine terraces and his sons set aside a portion of their earnings for this purpose year by year. The pillars of the *maudap* are very curious and are sharply cut, while the roof and wall doors are the same. Except a little moulding the doors have no carving. There are no signs in any of the caves of stone benches or beds and the set is classed by Dr. Burgess as Brāhmanical the pillars being of about the twelfth and thirteenth centuries.¹

Ma'ndhardav is a point in the *Mahādev* range lying six miles north of *Wāi* from which a spur branches northward to *Ving*. It crowns a long plateau which is easily reached by the bridle path known as *Playre's road* from *Wāi* on the south whence the ascent is eight miles, from *Shirval* on the north whence the ascent is about thirteen, or from the west by *Baloghar* about ten miles by a road made from the top of the *Khāmātki* pass. All these roads were made at about the same time when it was intended to make *Māndhardav* a health resort for troops. This plateau is about twelve miles long and generally about half a mile wide looking down some 2000 feet on the north and west to the *Bhor* territory and the *Khandāln* petty division and about 1500 on the south towards *Wāi*. A small dip on the west contains a rest-house, garden, and an excellent water cistern built by *Tāi Sāhob Sachiv* the great grandmother of the present prince of *Bhor*. To the west again of the dip is the plateau of *Yerul* similar to *Māndhardav* and about four miles long. The height above sea-level of the *Māndhardav* peak is 4510. There are still traces of the road made by Government when the health resort was under consideration and to the west are the remains of a travellers' bungalow. The hill is very bare, the slopes on all sides for about a hundred feet down being under cultivation. The only exception is an *Anjan* grove which surrounds a temple of *Devi*. The temple is said to be 300 years old. It was built in honour of *Kālubāi* or *Kāleshvari Dovi* the patron goddess of the village. The idol has two silver masks and some garments. About 1850 a spire was added to the temple. The temple enjoys about 47½ acres of rent-free land assessed at £1 3s. (Rs. 11½). The grant is entered in the name both of *Māndeshvar* and *Kāleshvari*. The masks are carried in procession. The *Guravs* perform worship by turns for a fortnight and the offerings go to each during his turn. A yearly fair lasting for a day and night and attended by about 5000 people takes place on the full-moon of *Paus* or December-January. The offerings are estimated at £10 (Rs. 100). Above the temple is a small flat

Chapter XIV.

Places.

MALLIKĀRJUN
HILL.MĀNDHARDEV
HILL.¹ Cave Temples of India, 427-428.

Chapter XIV.
Places.

space on the hill top where the people who assemble at the yearly fair usually camp. The spot commands an extensive view on all sides and Purandhar in Poona stands out with a special boldness to the north.

MASUR.

Masur in Karád is a village of 4530 inhabitants, lying on the left bank of a stream at the junction of the Karád-Tárgaon and Umbraj-Pandharpur roads four miles east of Umbraj and eight miles north of Karád. The village obtains a copious water-supply from the stream on which it lies. The surrounding land is most of it excellent black soil with unusual facilities for irrigation by water-lifts and small dams yielding some of the best wheat crops in the Karád sub-division. Masur has a vernacular school with over a hundred boys and a village post office. The village has one main street running west to east with an open space at the west end which serves for a market. To the north of this market is a large building with the remains of a wall about twenty feet high with corner-bastions. The walls enclose a space of about two acres and contain a large mansion in the native style with a two-storeyed building in the east, a quadrangle in the middle centre, and stabling in the west. This was formerly the head-quarters office of the Tárgaon sub-division which reached as far west as Helyák. Before this Masur was a mud fort under the Pratinidhi, and in 1806 the Pant Pratinidhi Parshurám Shrinivás was confined here, shut up by the last Peshwa Bájiráv and his mother who was backed up by Balvantráv Phadnis the *mutálik* or deputy. Bápu Gokhale was sent to enforce submission, and for a time the country was quiet, but shortly afterwards Táí Telin an oilwoman mistress of the Pratinidhi collected a force in Vésota, descended on Masur, carried it, and released the Pratinidhi. But Gokhale came back and succeeded in taking the Pratinidhi prisoner.¹

MÁYNI.

Máyni, 17°27' north latitude and 74°34' east longitude, a municipal town with in 1881 a population of 2997 or nineteen more than in 1872, lies thirteen miles south-east of Vaduj at the junction of the Tárgaon-Mográls and Malhárpeth-Pandharpur roads. It has a vernacular school, a village post office, and to the north a lake built by the Irrigation Department in 1875-76 with a small irrigation bungalow about a mile east of the town.² The town is walled and entered by gates on the west and east. A tolerable water-supply is obtained from a stream which runs by the north-east of the town and falls into the Yerla five miles south-west. The canal and most of the good soil lie to the south of the town. In places where the level of the land is too high for water to be obtained direct from the canal, it is raised by water-lifts attached to small wells dug near the canal banks and supplied by sluices from the canal.

The municipality which was established in 1854 had in 1882-83 an income of £43 (Rs. 430) and an expenditure of £38 12s. (Rs. 386). In a revenue statement of about 1790 Máyni appears as the head-

¹ Grant Duff's *Maráthás*, 615-616.

² Details of the Máyni lake are given above p. 154.

quarters of a sub-division in the Ráybág *sarkár* with a revenue of £1312 (Rs. 13,120).¹ In 1827 Captain Clunes notices Máyni as a *kasba* or market town with 600 houses, thirty shops, and a water-course.²

Medha, 17° 46' north latitude and 73° 56' east longitude, about fourteen miles north-west of Sátára, is the head-quarters of the Jávli sub-division with in 1881 a population of 1407 or 215 more than in 1872. Medha lies about a hundred yards from the left bank of the Yenna which is crossed about a few hundred yards above by a foot-bridge and has an excellent water supply in some cisterns or stone basins filled from a pipe fed by a spring in the range of hills to the north of the town. The Medha-Bámnoli and Medha-Gogva bullock tracks leading to the Koyna and Solshi valleys start from Medha. A well built fair weather track passes through a gorgo about ten miles north-north-east to Kudál and a perennial road joins Medha with Sátára and Malcolm Peth. Besides the sub-divisional revenue and police offices, Medha has a Monday market, a school, a post office, a travellers' bungalow, and, since the passing of the Deccan Agriculturists' Relief Act, a sub-judge's court. The sub-divisional offices are located in a native building where in 1880 a large number of Government records were destroyed by fire.

Mhasvad, 17° 38' north latitude and 74° 55' east longitude in Mán, seventeen miles south-east of Dahiradi and about fifty-three miles east of Sátára, is a municipal town, and in its village extent the largest in the Mán sub-division. It lies on the Sátára-Pandharpur road on the left bank of the Mán and had in 1881 a population of 5581 or 740 less than in 1872, the fall being chiefly due to the 1877 famine which was very severe in the Mán sub-division. The 1872 census showed 6058 Hindus and 263 Musalmáns and the 1881 census showed 5354 Hindus and 227 Musalmáns. The municipality which was established in 1857 had in 1882-83 an income of £238 4s. (Rs. 2382) and an expenditure of £182 10s. (Rs. 1825). Mhasvad is enclosed by a ruined mud wall with corner bastions. The town has one main street running from east to west and leading to the Pandharpur road which runs round the north of the town. It is about half a mile long and thirty feet broad with on each side grain and cloth shops. A weekly market is held on Wednesday. It is an important trade centre with about sixty traders mostly Bráhmans, Gujarát and Lingáyat Vánis, Shimpis, Jains, and Sangars. Bombay and English piece-goods are brought in large quantities by Gujarát Vánis and Shimpis from Bombay and Poona. The Vánis and Jains buy from the growers spiked millet raw sugar wheat and earthenuts and send them in cart-loads to Sholápur and Pandharpur in the east and Sátára Mahád and Chiplun in the west, and from Chiplun bring salt cocoanuts and spices. The Sangars buy sheep's wool-twist from the Dhangars, weave it into blankets or *kámbilis*, and send them to Chiplun, Mahád, Sátára, Pandharpur, and Sholápur. To the north-east of the town is

Chapter XIV.
Places.

MEDHA.

MHASVAD.

¹ Waring's Maráthás, 214.

² Itinerary, 62.

Chapter XIV.

Places.

MHASVAD.

Temples.

the dispensary in charge of a hospital assistant which was established in 1871 and in 1883 treated thirty-two in-patients and 4121 out-patients at a cost of £59 4s. (Rs. 592). Besides the dispensary the town has a post office and two schools.

Near the west entrance of the town in the north side of the street is the temple of Shidnáth usually called Náth. The original structure is evidently ancient and recoursed. The *gábhára* or image-chamber, with an internal area of 20' by 20' but outside about 30' by 30' is of the star shape and built of gray basalt. It contains images of Náth and his wife Jogái in human form. The walls are ten feet high. The original unmortared blocks have been replaced by smaller ones in mortar but the old shape has been retained. The spire thirty feet high is of brick and lime with a series of octagonal concentric storeys. The *mandap* has a vestibule about 6' by 6' the walls of which are in black basalt and have a wainscot of carved stone figures. This leads into a *mandap* now an oblong structure (30' x 20') with a roof ten feet high. In the centre are four of the ancient pillars in the usual octagonal cylindrical and rectangular courses excellently carved and moulded. The whole is on a plinth four feet high. Outside this is a modern court about fifty feet square enclosed on three sides by rude verandas of stone and mud with wooden pillars. On the wall of the western veranda is imbedded a large black stone on which is a very plainly written Kánarese inscription. Every evening Puráns are read here by a Bráhmaṇ. On the fourth or southern side is a detached hall on wooden pillars about 50' by 30' and beyond this again an uncovered court. Just outside the southern end of the hall is a large black stone elephant about 5' high and 4' broad with the right foot raised and trunk curled. A legend explains that Náth rescued from drowning in the Ganges the elephant of which this is the image. It is much venerated and many offerings are presented to it. Attached to the right foot is a small chain and the story goes that rheumatism can be cured by waving the chain over the shoulders; also that if any one fail while visiting the temple to give a suitable offering to the elephant, the chain will be discovered next day in his field, and he will have to return it to the temple under pain of severe calamities arising from the displeasure of Náth. The court also contains at the south-east corner a fine lamp-pillar. Two archways lead into the street of which the inner about thirty feet high is a little higher than the outer archway. Who built the original temple is not known, as the inscription has not been made out. The courts, archways, lamp-pillar and restorations are mostly about 200 years old, the work of Báláji Dábal a member of the Karád Deshchaughula family. A yearly fair is held on the bright first of *Mārgashīrṣ* or November-December, when the masks of the images are driven in a car. Besides the usual articles of trade this fair, which is attended by about 20,000 people and lasts for about fifteen days, has a special traffic in horses and cattle. The number of cattle and horses sheep and goats exhibited reaches about 3000, and as much as £3000 (Rs. 30,000) are estimated to change hands. Six miles south-east of Mhasvad at

Rájevádi in the Átpádi territory is the great Mhasvad irrigation lake which when full covers an area of six square miles.¹

Mhasvad was the home of the Máno family who were its Deshmukhs. The Mánes were distinguished Shiledárs under the Bijápur government but nearly as notorious for their revengeful character as the Shirkes.² In 1827 Captain Clunes notices Mhasvad as a *kasba* or market town with 735 houses, sixty shops, and a bi-weekly market.³

Nandgiri or Kalya'ngad Fort, 3537 feet above sea level, stands at the end of a spur of the Mahádev range running south-west from the villages of Vikhle and Bhádle, eight miles north of Koregaon and about fourteen miles north-east of Sátára. It is separated from the rest of the spur by a small gorge or *khind* and stands on a lower hill than the Chaudan Vandan range close to its north-west. It forms therefore a less conspicuous object from Sátára than the Chaudan Vandan twins, though from the south it comes prominently in view as it forms the southern extremity of the spur dividing the Vángna and Vísna valleys. The hill sides are very steep and rugged and the scarp is very perfect. There is no regular approach and the ascent is made by very tortuous and precipitous footpaths from Dhumulvádi the village immediately at the foot of the hill to the east to the first gate directly above the village and facing north. Though easy at first, the ascent becomes very steep afterwards and much blocked by prickly pear. Halfway up in a ravine is a good spring and pond known as the Khám pond with near it some large tamarind and *pípal* trees. The pond is hollowed out of the rock in three divisions and the roof is supported by pillars. The water is good and abundant.⁴ The fort has two gateways the one below the other connected by steps. The first gate faces north, the path turning abruptly as it is reached. Within is a hollow used formerly for stores. From the inside facing east is another cave pond called the Gavi also full of good water. The entrance to it is protected by a wall and there is a drain apparently to furnish water to people outside saving them the trouble to go in and fetch it. This cave pond is now very difficult of access, the way being thickly blocked with prickly pear. The second gateway of mortared stone leads out into the plateau, which is about two hundred yards high by one hundred broad with many ruined buildings, and four chief ponds inside the second gate. The first pond is about ninety feet by forty in area and twenty feet deep, its sides made of large blocks of masonry. Another smaller one is near the eastern face; a third is in a hollow stopped with an earthen dam; and the fourth is a small one near the south wall.

Chapter XIV.

Places.

MHASVAD.

NANDGIRI OR
KALYÁNGAD
FORT.

¹ Details of the Mhasvad irrigation lake are given above pp. 156-157.

² Grant Duff's *Maráthás*, 39.

³ *Itinerary*, 61.

⁴ Mr. H. R. Cooke, C. S., found that perhaps the most remarkable feature on the hill was its water-supply. Immediately after entering the lower gate a steep footpath descends within the western wall into a hollow at the bottom of the scarp. The hollow is about forty or fifty feet deep. When the bottom is reached the entrance to a huge cavern is seen which can only be reached by stooping. The cavern is full of water but very dark. Outside the gate and to the north there evidently were huge caverns but these have been built up with rough masonry.

Chapter XIV.

Places.

NANDGIRI OR
KALYANGAD
FORT.

Here was situated the head-quarters office or *kacheri*, the stone plinth and brick walls of which still remain. Near it are the remains of the houses of the garrison and a small mosque and mausoleum in honour of Abdal Karim a Musalmán saint. The tomb is still visited and, though the roof has fallen in, a cloth still covers the tomb. Immediately behind the tomb is a large banian tree forming a conspicuous object for many miles around. All the building remains except a few tombs to the north end. The south end is entirely open and probably formed a place for amusement or parade. The hill-top is fairly level and surrounded by a wall of large blocks of unmortared stone very massive and ancient. There were two guns on the fort which were taken away at the Mutiny. According to the grandsons of a former *mámlatdár* and a *kárkun* of the fort establishment, the fort was the head-quarters of an administrative sub-division with a treasury and had an establishment of a *mámlatdár*, *fadnis*, *sabnis*, *haváldár* and *daffedár*, two *kárkuns*, three *náiks*, and one hundred and sixty sepoys. According to tradition the fort was built by the Siláhára king Bhoj II. of Panhála.¹ In 1673 with other Sátára forts it surrendered to Shiváji.² The Pratinidhi administered it till his struggle with Bájiráv the second Peshwa (1720 - 1740). In 1791 Major Price describes it as looking like the hull of a ship of war with opposite it another hill with on its summit some places of devotion.³ In the last Maráthha war it fell to the army of General Pritzler in April 1818 without firing a shot.⁴ In 1862 it is described as a dismantled and uninhabited fort with a steep approach and a strong gateway but no water and no supplies.⁵

NERLA.

Nerla in Válva is a large village of 6807 inhabitants, two miles north of Peth on the east of the Sátára-Kolhápnr mail road, with a travellers' bungalow and a vernacular school. A quarter of a mile south of the town close to the west of the mail road is a market place, with shops chiefly of grain dealers and wheelwrights lining three sides of a square. Carts generally stop here on their way to and from Chiplun. The village has also a much frequented market for cattle and grain. Since the establishment in 1855 of a municipality at Islámpnr or Urun about five miles to the south-east with its consequent octroi much of the trade has shifted to Nerla. The village is often in difficulties for water, as a pond on the west contains a supply which though constant is of a very bad quality. Nerla had a municipality under the old Act which was abolished in 1873. In 1827 Captain Clunes notices Nerla as a post runner's station with 400 houses, one shop, a water-course, and wells.⁶

NHER.

Nher village in Khatáv on the right bank of the Yerla, fourteen miles north-west of Vaduj and a mile north of the Sátára-Pandharpur road, gives its name to a large storage lake built by the Irrigation department between 1876 and 1881.⁷ In its land to the north is the Pálu Mál a stretch of rocky ground interesting on

¹ Grant Duff's Maráthás, 13 note 3.² Grant Duff's Maráthás, 116.³ Memoirs of a Field Officer, 261.⁴ Bombay Courier, 11th and 18th April 1818.⁵ Government List of Civil Forts, 1862.⁶ Itinerary, 34.⁷ Details of the Nher storage reservoir are given above p. 152.

account of its having had a standing camp of the Moghals for twelve years.

Nigdi village on the right bank of the Krishna eleven miles south-east of Sátára and four miles south-west of Rahimatpur has the tomb or *samādhi* of a famous religious teacher or *muhápurush* named Raghunáthsvámi. In 1791 Major Price notices it as being in possession of a fraternity of Gosávis to whom it was originally granted by Shiváji.¹

Nimb is a flourishing market town about eight miles north of Sátára with in 1881 a population of 3968. It is alienated to Rájárám Bhonsla the adopted son of the late Sátára Ránis. The neighbourhood of Nimb is noted in the district for its fruit especially mangoes though not of a very superior variety. Grapes also are occasionally grown. In 1751 Nimb was the scene of a victory by Damáji Gaikvád who was advancing to Sátára in the interests of Tárábái against the Peshwa's faction. He was opposed by 20,000 men being 5000 more than his own force at the Sálpi pass. He drove them back to Nimb where he defeated them and caused several of the forts to be given up to Tárábái.²

Nimsod in Khatár, about ten miles south of Vaduj, is mentioned in a revenue statement of about 1790 as the head-quarters of a *pargana* in the Ráybág *sarkár* with a revenue of £2625 (Rs. 26,250).³ In 1827 Captain Clunes notices it as a market town or *kasba* with 225 houses, fifteen shops, a water-course, and wells.⁴

Pál village, originally called Rájápur, lies on both banks of the Tára about twenty miles north-west of Karád, and had in 1881 a population of 3617. The village is chiefly remarkable for a temple of Khandoba where a yearly fair attended by about 50,000 people is held in December-January.

On the right bank of the river is the market street containing the shops of the chief grain dealers, moneylenders, and merchants, and most of the dwellings. On the left bank is the noted temple of Khandoba and the houses of the worshippers priests and a few others. The temple lies on the site of a legendary appearance by the god Khandoba to a favourite devotee, a milkmaid named Pálá in whose honour the village name was changed from Rájápur to Pál. The temple was built about 400 years ago by a Váni named Ába bin Sheti Padhode. It is a very favourite resort with all classes and has been added to in many ways. The original structure consists of a stone shrine or *gábhára* and a porch thirty-five feet by twenty-eight from outside. The porch is enclosed by four pillars very plain but of the old pattern, the shaft being cut in rectangular octagonal and cylindrical blocks, but in mortar which shows that the temple is not older than the thirteenth century. The image-chamber sixteen feet square inside contains on a pedestal two *lings* with brass masks representing Khandoba and his consort Mhálsábái. On the right hand is a black stone image of

Chapter XIV.

Places.

NIGDI.

NIMB.

NIMSOD.

PÁL.

Khandoba's
Temple.

¹ Memoirs of a Field Officer, 260.
² Waring's Maráthás, 244.

³ Grant Duff's Maráthás, 274.
⁴ Itinerary, 62.

Chapter XIV.

Places.

PAL.

*Khandoba's
Temple.*

Bánubái another wife of Khandoba, and behind are brass figures on horseback representing Khandoba's chief minister Hegadi Pēdhári and his wife. The porch holds in niches on the north the image of Ganpati and on the south the image of Siddhavasini. On the north is the drain for water poured on the images, covered with a canopy and flanked by stone horses. To these buildings Dhanáji bin Sambháji Jádhav, the well known Marátha general who flourished in the reigns of Shiváji (1627-1680) and Rájaram (1689-1708) and died in 1709, added a hall or *mandap* twenty-one feet square with open sides. It is supported on twelve pillars about two feet high and similar to those in the *gábhára* porch and surrounded by a bench with a carved back. The roof has the usual broad carved eaves and parapet. The whole is of stone but the pillars are disfigured by whitewash and painting. Several of them are coated with brass and have a little poor carving. At each corner of the *mandap* is a small pinnacle and in the centre a small arched spire or *shikhar*. Over the porch of the shrine is a rather large spire and over the shrine itself is the main spire about fifty feet high off the ground, and tapering from the base which is as large as the shrine roof. All the spires are of brick and more or less ornamented in stucco with niches painted with mythological designs and images of gods and goddesses. The ornamentation is neither good nor elaborato. But the parts of the building are in good proportion which makes it look massive and imposing without being heavy. The temple occupies the centre of a fine square court paved throughout and measuring one hundred and forty feet east to west by eighty feet north to south. The court also contains at the north-west corner a small shrine of Omkáreshvar Mahádev, and in the south-west corner one of Hegadi. In front that is east of the *mandap* is the canopy with the image of the sacred bull Nandi covered with brass. On each side are two carved stone lamp-pillars or *dipmáls* about fifteen feet high. The bases are supported by grotesque stone images of elephants and bulls. Still further east is another rather larger canopy containing a brass-coated stone elephant, about one-third of life size and rather well carved. To the south of the Nandi canopy is a small temple to Shiváji and to its north is a platform for the *tulsi* or basil plant. The wall of the court is about twenty feet high, and the west, the north-west, half of the south, and north half of the east side are all cloistered, the former in ogee arches and fine masonry, the work of His Highness Sindia, and the latter with flat roof resting on plain pillars of the old pattern built by Dhanáji Jádhav. The outer roof of these cloisters is flat and serves as a terrace and promenade. Compartments of the cloisters are walled up at irregular intervals and used as lodgings for devotees and permanent worshippers and for stabling the horses attached to the god's establishment. In the pavement of the court are embedded stone tortoises, while between the Nandi canopy and the *mandap* is a large tortoise coated with brass. The court-yard has three entrances. The eastern is a small doorway six and a half feet wide flanked inside by two large stone lamp-pillars thirty feet high with twelve sets of brackets for lamps handsomely carved and by far the finest lamp-pillars in the court.

This gate and lamp-pillars were built by Gamáji Chavhán, a *pátíl* of Nher in the Khatáv sub-division. The northern entrance is another small doorway built by the Sindiás in their cloisters. The southern about twelve feet high by five feet wide is the chief and the finest gateway to the south of Dhanáji Jádhav's cloisters. Inside it is flanked by two cloistered chambers, the western chamber forming the end of Dhanáji's cloisters and containing an image of Máruti; the eastern consisting of two cloisters and containing a smaller image of Ganpati was built by the Ghorpades of Mudhol. On the top is an ornamental music-chamber or *nagárákhána* in brick and mortar which with the archway of the gate was the work of the Mánes of Rahimatpur. Outside the court is an outer yard also paved with stone. The east side has a rough wall with some ruined cloisters; the south side contains a rectangular stone building originally built with a dome and eaves supported by carved brackets, of which the latter raised by Dhanáji Jádhav still remain. The rest of the south side and most of the west is taken up by buildings, but in the west is another very large gateway thirty feet high twenty feet broad and two feet thick, with a massive stone pointed archway about six feet broad inside. This was erected by Yamáji Shivdev the founder of the Karád Mutálik family. The number of prominent historical families in the Deccan who have bestowed gifts on this temple shows the great veneration in which it is held. Besides lands assigned for the maintenance of its establishment the temple enjoys a Government yearly cash grant of £30 (Rs. 300). The offerings at the great December-January fair are estimated at about £60 (Rs. 600), while many offerings are made throughout the year. Every pilgrim entering the temple at the fair time has to pay a toll of $\frac{1}{4}$ d. ($\frac{1}{4}$ *anna*) and an equal shop tax is levied without official authority on every trader. A clerk superintends the finances of the establishment and carries the metal masks of the god in procession. The worshippers and priests are Guravs and Bráhmans and, connected with the temple, as at Jejuri, are many Murlis or female devotees mostly women of easy virtue. The great yearly fair held in the month of *Paush* or December-January is attended by about 50,000 people from all parts of Sátára and the neighbouring districts. The pilgrims usually camp in the bed of the Tára which at this time forms a large dry beach. The fair proper lasts three or four days, being the days during which the marriage ceremony of the god Khandoba is supposed to proceed. The days vary slightly with some conjunction of stars. The traders linger some time longer. Copper and brass pots, bangles, piece-goods, silk-cloth, country blankets, and other small articles are sold at the fair, the sales amounting to more than £800 (Rs. 8000). Sanitary arrangements are superintended by the village officers and the district police who keep water free from pollution and dig trenches for latrine purposes. Cholera once broke out during the 1869 fair when forty-three out of sixty-one reported cases proved fatal. A municipality at Pál was established under the old Act, but was abolished in 1872-73, as the committee took no active part in superintending the fair arrangements and the only

Chapter XIV.

Places.

PÁL.

Khandoba's
Temple.

Chapter XIV.

Places.

PÁL.

History.

work of improvement was a general superintendence of the village cleanliness and sanitation and repair of the chief street.

In Marátha times Pál was a *kasba* or market town of some note on the main road from Sátára to Karád. Pál village and temple are closely connected with a celebrated exploit of Chitursing in February 1799 in revenge for the defeat of his brother Sháhu the Sátára Rája. He had heard that Rástia was encamped near Sátára fort with a force of 2000 or 3000 men on behalf of the Peshwa. He accordingly led 600 infantry through the hills and valleys till opposite Pál where he remained concealed till night. He then repaired to the celebrated temple, performed the usual worship, and the whole party having solemnly invoked the deity, stained their clothes with yellow dye, rubbed their hands and faces with turmeric in token of a vow to win or die, and issued forth to the attack. The enemy was not unprepared but had only time to fire a few rounds when they were furiously charged sword in hand, their guns taken, and the whole body dispersed in a few minutes. Chitursing then retreated to Kolhápur so quickly that he could not be overtaken.¹

PALSHI.

Palshi, a small village to the north of the Karád-Bijápur road seven miles south-east of Khánápur, has to the extreme east a curious fort called Kuldrug about one hundred and ten acres in area. The fort lies on a plateau between two streams descending down a steep rocky hill into the Mán valley which lies about 700 feet below. There are remains of a wall and four bastions on the south-west side; all the rest has no defences except the great natural steepness of the hill side. Inside are the plinths of several buildings and the whole is said to be of great antiquity, the work of a Koli Rája who endeavoured to head an insurrection against the Bhoj Rája of Panhála. In 1827 Captain Clunes notices Palshi as a small village on the Váсна with twenty-five houses.²

PÁLUS.

Palus is a large village of 4771 inhabitants on the Karád-Tásgaon road about ten miles north-west of Tásgaon. The village consists of one broad market street and a few small lanes. The Krishna Canal ends in the lands of this village. The soil is rich and sugarcane is abundantly grown in irrigated and a good deal of cotton in the unirrigated soils. The village has a vernacular school.

PÁNCHGANI.

Description.

Pá'ncgani³ in Wái, about ten miles west of Wái and about eleven miles east of Mahábaleshvar, is a small health-resort on the Surul-Mahábaleshvar road 4378 feet above sea level. The village, which, according to the 1881 census, had a population of 636, lies with five others on a Sahyádrí spur which juts out at Mahábaleshvar and terminates about a mile from Wái. Situated to the lee of Mahábaleshvar and about 200 feet lower, it escapes the heavy rain and fog of the outer range which are carried away into the valleys to the north and south. It is also happily shielded from the east wind by being built under a large extent of tableland. The magnificent

¹ Grant Duff's Maráthás, 546.

² Itinerary, 32.

³ Contributed by the Rev. Mr. Burgess, Headmaster Páncgani High School.

scenery of the Krishna valley extending for many miles from east to west with its numerous hamlets, highly cultivated fields, and picturesque river, can be seen along the whole northern ridge of the mountain. Though less extensive, the southern aspect is even more beautiful. The geological formation of Páñchgani is volcanic as is the rest of the Deccan. While all along the road up the hills from Wái to Dhándheghar two miles from Páñchgani trap is found, the soil on the hill top has a large admixture of oxide of iron which reddens the stratum into laterite. At the base of the scarp of the tableland are to be found bubbles thrown up in the rapid cooling of molten rock of preadamite days. The water-supply is from springs on the south-west of the hill all of which except three are on private grounds. Of the three public springs the most important and the chief source of the station water-supply lies on the north of the village and much below it in elevation. It has been built round and is known as the Marátha well. It has been very recently improved by Government at a cost of £35 6s. (Rs. 353).

Considered as a sanitarium, Páñchgani stands almost unrivalled. With a temperature like that of Mahábaleshvar it has the eminent advantage over that charming health resort of being comfortably habitable throughout the year. The climate is cool salubrious and comparatively dry. It is excellently adapted for both adults and children but for children especially it is unsurpassed in India. The average rainfall is fifty-six inches¹ or about a fifth of that of Mahábaleshvar. The temperature varied in 1883-84 from 55° at 6 A.M. in December 1883 to 96° at 2 P.M. in March 1884. The mean temperature at noon is 71° and the mean daily range only 6°.

The European settlement was founded by private enterprise, chiefly through the energy and zeal of the late Mr. John Chesson, who, in 1854, began farming here on a small scale. After careful observations extending over many years,² Mr. Chesson was satisfied that the climate and soil of Páñchgani were suitable for the cultivation of most of the fruits of the temperate zone, besides making it a cheap health resort for Europeans. By 1862 there were six substantial houses built by Europeans and a yearly grant of £200 (Rs. 2000) was made to the station by Government in that year. Mr. Chesson was appointed Honorary Superintendent and Magistrate by Sir Bartle Frere. The great drawback to Páñchgani is its isolation; but the opening in 1886 of the West Deccan Railway will greatly benefit the station. If, as is probable, a branch line will be carried to Wái, this would bring Páñchgani within ten miles of the line of rail.

The 1881 census showed a population of 636 of whom 555 were Natives and eighty-one Europeans. The number of Europeans varies from 140 in the summer to about seventy-five through the rest of the year. The station is managed by a Superintendent with second class magisterial powers, and has, besides his office, a well-appointed travellers' bungalow, a rest-house, a post office, a market, a Government

Chapter XIV.

Places.

PÁÑCHGANI.

*Description.**Climate.**Management.*

¹ The rainfall in 1883 during the five rainy months June to October was 58 inches 11 cents.

² Chesson and Woodhall's Bombay Miscellany, IV. 336.

Chapter XIV.

Places.

PÁNGHANI.

High School.

vornacular school for natives and an aided high school for Europeans and Eurasians, a dispensary, and thirty residences three of them belonging to Government. The travellers' bungalow, which is about sixty-four feet long and 33½ feet broad, has a cook-house, servant's and messman's rooms, and stables. It is much used by visitors on their way to Mahábaleshvar. The high school, which is managed by a committee in connection with the Diocesan Board of Education, was originally opened in 1876 and reopened in 1880 by the Bishop of Bombay. In 1884 it had an average of thirty-two pupils including day scholars and boarders. A neat and substantial school room (40' x 18') was added in 1884 at a cost of £260 (Rs. 2600). It is used for church services on Sundays. This school is the only one of its sort permanently located in the hills for European boarders and offers special advantages to those parents who, unable or unwilling to send their children to Europe, are yet anxious to remove them early from the injurious effects of the climate and surroundings of a life on the plains. In 1883-84 the dispensary treated 5163 out-patients. This is an increase in numbers not due to increased sickness in the neighbourhood, but to the continued presence of skilled medical officers who attract natives even from considerable distances, from as far as Mahád in Kolába and Pandharpur in Sholápur. The station funds, including a yearly Government contribution of £200 (Rs. 2000), amounted in 1883-84 to £334 14s. (Rs. 3347) and the expendituro to £195 2s. (Rs. 1951). Nurseries are attached to the station where experiments have been made in planting exotic and other trees and shrubs and in cultivating English potatoes, which with peaches, the pear, and the blackberry thrive in the mild climate. The coffee of Páñchgani has been favourably reported on by London brokers. Here too the sweet heliotrope and myrtle grow in wild profusion. The sweet briar, so rarely met with in India, flowers here; and the eye of the traveller from the dusty plains below is gladdened with the sight of lanes bordered with hedge-roses which festoon overhead entwined with honeysuckle. A single cluster of sixty or seventy roses is not an unusual sight. Páñchgani, always beautiful, is at its best in August and September when the fairy pimpernel the buttercup and the wild sweetpea cover the hillside while the springy turf of the tablelands is thickly carpeted with the velvety bluebonnet and the more delicate stargrass.

Nurseries.

PÁNDAVVÁDI.

Pa'ndavva'di, a hamlet of Bhogaon village about three miles west of Wái, is apparently named like Pándavgad from the legendary Pándav princes. It is celebrated as the place where in 1673 died the great Marátha poet Váman Pandit a contemporary of Shiváji Tukárám and Rámdás. Váman was a Rigvedi Deshasth Bráhmaṇ originally an astrologer of Koregaon. He studied the Shástras at Benares. His two great works are in the *ovi* metre a commentary on the Bhagvadgita and a metaphysical work called the Nigamsúr.¹

PÁNDAVGAD
FORT.

Pa'ndavgad or Pa'ndugad Fort, 4177 feet above sea level, lies four miles north-west of Wái. The fort is conspicuous over a low spur branching east from its southern angle. A path to the

¹ Navanita (New Edition), 80-81.

hamlet of Shelárvádi leads on to a small break in the above mentioned spur and from this break the path continues by a shoulder of the hill, on which are a few huts belonging to Kolis formerly connected with the fort and now charged with attendance on the temples remaining there. The ascent from the Koli huts is steepish and for the last two hundred yards is in steps roughly cut in the sides of the hill. The fort is about six acres in extent and nearly square. Its defences consist of a scarp generally from forty to sixty feet high, more than usually precipitous and in many places actually overhanging and surmounted by a wall with masonry ramparts. The original materials of enormous blocks of dry stone have nearly all disappeared and except the northern end where the gateway and wall are of the huge masonry of the old forts, what remains is very light work. On the south is a modern bastion in tolerable repair. The entrance consisted of a single archway with apparently no door. On the top which is nearly level is a large pond one hundred feet by sixty now quite empty and silted up. The water apparently was first let out by blowing up the scarp and wall which form the outer side. The fort has fourteen other ponds and cisterns almost all empty and useless except two still used by the Kolis, and two small temples of Pandjái Devi and Márnti. The fort is completely commanded from the Yreuli plateau about two thousand yards distant and led up to by easy bullock paths from the north by Ving and Mándhardev or from the south from Wái. The Wái path, however, would be commanded from the fort.

The fort is said to have been built by the Kolhápúr Siláhára chief Bhoja II. (1178-1193) of Panhála. About 1648 it is mentioned as being in the charge of a Bijápur *mokásádár* stationed at Wái.¹ In 1673 it was taken by Shiváji.² In 1701 Pándavgad surrendered with Chandan Vandan to Aurangzeb's officers.³ In 1713 during his flight from Chandrasen Jádhav the Marátha captain or Senápati, Báláji Vishvanáth afterwards the first Peshwa, being refused shelter by the Sachiv's agent at Sásvad attempted to cross to Pándavgad in the opposite valley. Closely pursued he contrived to conceal himself until two Maráthás Piláji Jádhav and Dhumál then common cavaliers in his service, gathered a small troop of horse and carried him with great difficulty to Pándavgad where he was protected by Sháhu's orders. Chandrasen demanded that Báláji should be given up and in case of refusal threatened to renounce his allegiance. Sháhu refused to give up Báláji and sent orders to Haibatráv Nimbálkar Sarlashkar then at Ahmadnagar to march on at once to Sátára. Meanwhile Báláji was in Pándavgad surrounded by Chandrasen's troops. But hearing of Haibatráv's arrival at Phaltan about forty miles east, Chandrasen quitted Pándavgad and marched to Deur about fifteen miles to the south-east.⁴ During Trimbakji Denglia's insurrection in 1817 Pándavgad was taken by the insurgents. It surrendered in April 1818 to a detachment of the 9th Native Infantry Regiment under Major Thatcher.⁵

Chapter XIV.

Places.

PÁNDAVGAD
FORT.

History.

¹ Grant Duff's Maráthás, 62.² Grant Duff's Maráthás, 116.³ Grant Duff's Maráthás, 177.⁴ Grant Duff's Maráthás, 189-190.⁵ Bombay Courier, 18th April 1818.

Chapter XIV.

Places.

PÁNDAYGAD
FORT.
Caves.

The Pándavgad caves are situated on a small south-east projection of Pándavgad fort within the limits of Dhávdi village. On taking the path to Pándavgad and reaching the opening in the hills instead of turning up the shoulder of the hill to ascend the fort, the way to the caves goes straight on towards Dhávdi by a well defined footpath which skirts the face of the hill. The small spur with the caves is found at about a distance of 300 yards. The angle it makes with the main spur should be made for and about 200 feet up are the caves. The first is a flat roofed chapel or *chaitya* about twenty-one feet by seven and about twelve to fourteen feet high. An arched entrance blocked up with mud and stones leads to a relic shrine or *dāghoba* four and a half feet in diameter and six feet high. Its capital is lost. Close by is another cave seven feet square, also flat roofed with an arched entrance and containing a mutilated stone instead of the *dāghoba* and locally said to be a *ling*. It looks more like a *dāghoba*, being fully three feet in diameter at the base and scarcely a foot at the top. East of Cave II. is an eight-celled dwelling cave or *vihār* about thirty-five feet square and five feet high. The floor has been much silted up with earth brought in by rain water. The original height, as seen from the outside, was probably eight feet. The roof is flat and the rock overhangs four feet making a veranda with an entrance in its back wall about eight feet wide. The cells are two each on the east and west and four on the north, and there is a bed shelf all round. Five yards to the west is a rock-cut cistern six feet deep and nine feet wide holding no water.

PARLI OR
SAJJANGAD
FORT.

Parli or Sajjangad¹ Fort, about 1045 feet above the plain and 1824 yards in circumference, lies on a detached Sahyādrī spur about six miles west of Sātāra. Inspection reports of 1850 and 1881 describe the fort as surrounded and commanded by three hills, Yavteshvar about 3500 yards to the north, Old Sātāra about 2500 yards to the south, and Nānka within 1100 yards to the south-west. The road from Sātāra is fairly good, unmetalled after about two miles but running over rock or gravel and passable by infantry cavalry and mountain guns at all times. At about five miles the road crosses the Urmodi by a rocky ford which is rather difficult for carts and becomes unsuitable for wheeled carriages when it reaches the hill on which the fort stands. Another more difficult path leads from Parli village to the fort gates.

The only entrance to the fort is by two gateways at the south-east angle and by a partly blocked up sallyport at the south-west angle. Both the gateways are in good order strongly built of cut-stone and flanked by towers and a parapet along the rock. The lower gateway which is partly under the rock is completely hidden from the approach and commanded by the upper gateway.

The defences consist of a scarp of perpendicular black rock varying in height from about 100 feet along the faces to about

¹ The name Sajjangad that is the fort of good men or *sajjan* is locally said to be derived from the number of good men who visited it after it became the residence of Rāmdās Svāmi the spiritual adviser of Shivāji.

fifty feet at the south-west angle of the fort. The scarp is built up in places, but, except near the gateway and at the south-west angle which appears to have been strongly fortified, little of the old parapet remains. The south-west angle is the only place practicable for an escalade as in other places the rock is too high and the hill below it too steep to allow ladders to be placed against it, while there is no cover from the fire of the fort.

The fort contains a partly ruined mosque and three temples, one of which situated about the middle of the fort and dedicated to Rām is a handsome cut-stone building capable of defence. In the village around are about thirty-five buildings of various kinds with about 200 inhabitants chiefly Brāhmaṇs and Vāṇīs. Just outside the gate is a small hamlet inhabited by about sixty Parvāris. The water-supply of the fort is from ponds, of which there are several but only two hold water throughout the year. Of these two, one to the north of Rām's temple holds good water.

Parli village lies about 1200 yards by a path to the north of the fort. It contains about 130 houses, some of which and several temples in the neighbourhood are built of cut-stone or have thick mud walls, which, with their situation, render them capable of defence. A weekly market is held at the village on Monday at which forage and vegetables are obtainable. The water-supply of the village is from wells and from the Urmodi which flows to the north. All round the base of the hill on which the fort stands are several small hamlets, some of them consisting of not more than three or four huts. Parli was the favourite residence of Rāmdās Svāmi (1608-1681) the famous spiritual guide or guru of Shivāji (1627-1680) who gave it to the Svāmi in *inām*. The local tradition is that if Shivāji in Sātāra required counsel from Rāmdās Svāmi, Rāmdās reached Sātāra through the air in a single stride. The temple of Rāmdās is in the middle of the village surrounded by the dwellings of his disciples. The temple of basalt with a brick and mortar dome was built by Akābhāi and Dirākar Gosāvi, two disciples of the Svāmi. It was repaired and ornamented in 1800 and 1830 by Parshurām Bhāu of Shirgaon village eight miles south-east of Wai. The spire is in octagonal tiers and about seventy feet high with handsome stucco decoration. The veranda was built by one Vajjnāth Bhāgrat of Yarteshvar. A yearly fair attended by about 6000 people is held in February.

On the north-west of Parli village about a few yards outside are two old Hemādpanthi temples facing east. The southern temple now deserted looks like the older of the two; and some of its best carvings have been transferred to the northern temple. It is about forty by twenty feet, including the *gābhārā* or shrine which is of the old star shape. Of the shrine the walls alone remain. They are about six feet high and built of enormous blocks of unmortared stone. The shrine has a pyramidal roof of huge slabs diminishing in size from the bottom upwards. The shrine portal is most beautifully carved in relief in a pattern similar to the carving of the balustrade and pillars in the northern temple.¹

Chapter XIV.

Places.

PARLI OR
SAJJANGAD
FORT.

¹ See below p. 538.

Chapter XIV.

Places.

PARLI OR
SAJJANGAD
FORT.

The northern temple of about the same size as the southern temple is complete, but the immenso stones show signs of falling. The hall or *mandap* is about twenty-four feet square with four rows of four pillars each, seven feet apart, supporting with brackets a flat roof ten feet high. The central one over the round slab in which the Nandi is placed has a canopied top. Each of the other compartments formed by four pillars has a ceiling of the lozenge pattern. Outside in an unclosed court is the Nandi canopy. The pillars supporting it are specially rich, the carving pattern differing in each. Its ceiling is domed and about the same height as the rest of the temple. It is well paved and elaborately carved, every available bit of space being filled with decorative moulding of some kind. A small vestibule also beautifully worked leads to the *gābhāra* or shrine which is square inside but star-shaped outside. The sides are walled in at an early but comparatively modern time with mortared stone. At the entrance is a balustrade very elaborately carved. The pillars in the *mandap* are plainer than is usual in the oldest Hemādpanthi temples. Some are giving way and rude props have been erected between them. Slabs belonging to the broad eaves of the old temple roof have been used to make a pedestal for a lamp-stand. The balustrade and Nandi canopy probably belong to the northern temple, the rest is very likely a building of Shivaji's time or perhaps even later after the Moghals took Parli (1700). It is not known who first desecrated the old shrine, but either the Bijapur Musalmāns or the Moghals must have done so, and the new temple was a feeble copy of the old raised after their departure. To the north of the entrance is a tablet bearing a very indistinct inscription. Fifty yards north of these temples is a pond about forty yards square and ten feet deep. It is of the old pattern, the lower stones projecting beyond the upper ones. The existence of these two old temples and ponds makes it probable that Parli fort was in existence before Musalmān times. It was subsequently occupied by them and surprised by a detachment of Shivaji's Mavalis in May 1673.¹ A few days before his death in 1681 Rāmdās Svāmi addressed from Parli a judicious letter to Sambhaji, advising him for the future rather than upbraiding him for the past and pointing out the example of his father yet carefully abstaining from personal comparison.² In 1699, when the Moghals were besieging Sātara, Parshurām Trimbak Pratinidhi prolonged the siege by furnishing supplies from Parli. After the capture of Sātara in April 1700 the Moghal army besieged Parli. The siege lasted till the beginning of June, when, after a good defence of a month and a half, the garrison evacuated. Aurangzeb called the fort Naurastāra.³ In a revenue statement of about 1790 Peraly appears as the head-quarters of a *pargana* in the Nakhisdurg *sarkār* with a revenue of £2250 (Rs. 22,500).⁴ In 1818 Parli was taken by a British regiment, and a detachment of native infantry under a native officer was kept here. During the 1857 mutinies a gang robbery took place in Parli, and it

¹ Grant Duff's Marāthās, 116.² Grant Duff's Marāthās, 174, 175.³ Grant Duff's Marāthās, 137.⁴ Waring's Marāthās, 244.

Chapter XIV.

Places.

PÁTAN.

now living was located in Rámápnr. His mansion a fine large house was completely destroyed by fire in 1874. The sub-divisional office built on a knoll after the standard model has a square court and a massive arched gateway with rooms over it in which the subordinate Civil Court lately instituted under the Deccan Agriculturists' Relief Act is held. The houses of the Bráhmans and better classes are down below near the Kera. Several of them are substantial but exceedingly damp. On a hill immediately adjoining the sub-divisional office and about one hundred yards to the south is the dispensary an excellent stone building. The dispensary was established in 1873 and in 1883 treated ten in-patients and 4362 out-patients at a cost of £163 (Rs. 1630). Next to it on the south is the mansion of Nágojiráv with strong high stone walls and ramparts and a gateway flanked by bastions. A rose and plantain garden has been made close to it by the *inándúr*. A market is held here in the town proper every Monday and numerous attended from the hill villages. Blacksmiths wheelwrights and bullock farriers come in considerable numbers during the carting season. There are no special traders at Pátan, but there are several considerable moneylenders who deal with the cultivators almost entirely in grain. Rice goes from Pátan and Tárta ten miles to the north-east to Karád and Chiplun and from Chiplun are brought salt cocoanuts and groceries. The water-supply is taken from both the Kera and Koyna rivers. The Koyna is muddy being polluted by the thousands of cart drivers and bullocks of the carts which throng the camping ground, some eight hundred passing every night during the busy season. There are two wells sunk in the Kera which give fair water to the better quarters of the town proper. The main street of the town is kept clean, but the byelanes are very dirty. The Pátankars were the Deshmukhs under the Maráthás of the whole surrounding district and had charge of Dátégad fort three miles to the north-west. During the struggles between the Peshwás and the Pratinidhis they did pretty much what they pleased. The elder branch is one of the few prosperous Marátha families in the district; all the younger branches are sunk in debt. There is no historical mention of Pátan. But title deeds show that the Bijápur kings had a well established rule here. The district was assigned to the Pratinidhi by Rám Rája but was wrested from him by the Peshwa after the rebellion of Yamáji Shivdev Mutálik in 1750.¹ It was not finally secured to the Peshwa till the time of Gokhale and throughout the eighteenth century both authorities would issue contradictory orders, the carrying out of which rested very much on the will of the Pátankars alone. In 1827 Captain Clunes notices Pátan as a market town with 350 houses and twenty-five shops.²

PÁTESHVAR.

Pa'teshvar, a peaked hill rising above the rest of the range about seven miles south-east of Sátára, has on its north-west face close to the junction of the villages of Degaon Nigdi and Bharatgaon and within the limits of Degaon a series of cave temples. The easiest way for a visit on foot or horseback is to take the track to Degaon

¹ Grant Duff's Maráthás, 271.² Itinerary, 63.

Chapter XIV.

Places.

PĀTESHVAR.

Cave Temples.

each eighteen feet high. The whole temple and courtyard is of good stone work but all modern, the work of Parshurām Nārāyan Angal the great banker and temple-builder who lived in the time of Shāhn (1708-1749).¹ In this group the only object of any age would seem to be the Margal Mhas cave. Passing about a hundred yards east four caves are reached all about ten feet square and facing about north-west. They have flat roofs about ten feet high and no signs of building in them. A number of *lings* are scattered about without any order. A little east of these is a small modern temple of Balibhadra or Agni with a curious image of which the body from the neck back is a bull, tail and all. The face from the mouth upwards is human, the chin that of a bull. It has four horns growing out of the head, four hands on the right and three on the left, and three legs, two of a man and one of a bull. This image is typical of Agni or the god of fire who is represented in the Shāstras as having three legs, seven hands, two mouths, and four horns. On an oblong stone near the image are some well carved figures in relief of men and women. Next to Agni's temple on the east is a temple of Satrāi Devi containing two small images of goddesses. Both the temples are modern. Five hundred paces east is a curious cave or group of caves known as the *Varādghar*. The southern side has a shrine about ten feet square. In the three sides are arched niches prettily sculptured with bead decorations. The southern niche contains a *ling* three feet high. The eastern niche has some figures of Rishis, and in the western niche is a long shaped stone with eight figures in relief though what the figures represent cannot be made out. Two pillars support the roof, one with a club figured on it in relief, the other with some indistinct letters of which *va sa* and *ha* can be made out. The part which opens west contains only a *ling*. Much of the original cave remains. It is about thirty-five feet deep, but too dark and impenetrable for taking exact measurements. A little to the east of this group is a small pond known as the Bhim Kund. The caves are plain flat-roofed cells without benches and originally without pillars. All the building here is done by Angal, the only remaining representative of whose family is Sakhārām the great-great-grandson of Parshurām and aged ninety.

PETH.

Peth, 17° 3' north latitude and 74° 17' east longitude, about forty-five miles south-east of Sātara, is the head-quarters of the Vālva sub-division, with in 1872 a population of 4971 and in 1881 of 5672. The town lies close to the junction of the provincial Poona-Kolhāpur and local fund Peth-Sāngli roads, and besides the sub-divisional revenue and police offices has a post office. The 1872 census showed 4799 Hindus and 172 Musalmāns, and the 1881 census 5433 Hindus and 239 Musalmāns. There was a municipality under the old Act which was abolished in 1872-73. As its name indicates the town is one of the local trade centres, the chief articles of trade being grain and cattle. The chief traders are well-to-do Gujars who deal chiefly in raw sugar and tobacco, which they buy from the cultivators and export through Chiplun in Ratnāgiri.

¹ See above p. 511 note 1.

Chapter XIV.

Places.

PRACHITGAD
FORT.

giri district. The paths to the fort pass over the crest of the Sahyádris through thick forest or over sheet rock and unite at a point about a mile from the fort. It is about four miles either from Rundhiv or Jávli the nearest villages. Jávli is four miles from Peth Lond the favourite halting place on the east side of the south Tivra pass which there joins the Vásna valley track. The path to Jávli runs north-west from Peth Lond and seems to have been the one most used in former days. Rundhiv is four miles south-east of Mala¹ the village at the top of the Mala pass. From the junction of the two paths it is about a mile to the edge of the Sahyádris and from here a winding path leads on to a small neck or gorge about thirty yards long and about two hundred feet below, crossing which the gate is reached. A narrow ledge runs at the level of the gate right round the fort and at the western end communicates with a steep path leading down to the Konkan. Above this ledge is a scarp varying in height from thirty to sixty feet and crowned with towers on the east and west and a wall all round loopholed for musketry. The wall is in parts composed of enormous boulders unmortared, in others of smaller stones to which mortar has been applied. On the west is a sort of prominence fortified by a tower capable of mounting several guns. The top is undulating and in area not more than three or four acres at the outside, the extreme length being not more than two hundred and the breadth not more than one hundred yards. Under the scarp on the south side are some cave ponds filled with excellent water. On the top on the west is a large pond and one or two smaller ones with a less certain supply. There are ruins of buildings all over the fort. The head-quarters apparently were near the centre on the east side. There is nothing to show what the other buildings were. Who built Prachitgad is not known, but the character of some of its masonry points to a considerable age, perhaps anterior to the Musalmán rule. In 1862 Prachitgad is mentioned as a dismantled and ruinous fort with ample water. It was said to have contained a garrison of 300 men but was then deserted and not garrisoned.

Prachitgad was never the scene of any notable event until 1817 when it was seized by a Gosávi named Chitursing who gave himself out to be the younger brother of the Sátára Rája Sháhu. The real Chitursing was, by his gallantry, an object of much interest at the time, and being considered dangerously hostile to the Peshwa, Trimbakji Denglia seduced him to a conference and imprisoned him in the fort of Kángori in Kolába where he eventually died. The pretended Chitursing however gave out that he had escaped to Prachitgad. He got possession of the fort by a daring enterprise suggested by a traditionary account of Shiváji's exploits. From before the time of Shiváji it was usual for villagers to supply leaves and grass for thatching the fort houses. The insurgents having corrupted one or two persons in the garrison a party of them each loaded with a bundle of grass, with his arms concealed in it, appeared at the fort gate in

¹ See

" 520.

Chapter XIV.

Places.

PRATÁPGAD
FORT.

to the fort gateway, most of the pathway lying through small, but in places thick, forest. On passing the gateways the outwork of Abdulla's tower lies to the right while the path to the upper fort is on the left. The temple of Bhaváni is on the eastern side of the lower fort. It consists of a hall and shrine, the hall with wooden pillars about 50' long 30' broad and 12' high. The shrine is of stone. It contains a black stone image of Bhaváni with some fine clothes belonging to it. The roof of the temple is flat inside. Outside is a leaden covering put up by the Sátara Raja Pratápsinh (1818-1839) and over the shrine is a small spire or *shikhara*. The temple is in good repair but unattractive and only worth a visit on account of its historical associations. The western and northern sides of the fort are gigantic cliffs with an almost vertical drop in many places of seven or eight hundred feet. The towers and bastions on the south and east are often thirty to forty feet high, while there is in most places a scarp of naked black rock not much lower.¹

In an inspection report of 1842 Pratápgad is described as occupying the highest point of the range with a full and commanding view of the surrounding country. The west and north sides were very steep and inaccessible, both covered with huge masses and a vast precipice of trap rock. On the east and south the hills were more sloping and covered with a dense wood in contrast with the rocky west and north, and gradually descended to the valleys separating Mahábaleshvar and the Kineshvar range on the east and the Konkan valley on the west. It consisted of two forts, an upper fort built on the crest of the hill and a lower fort immediately below on the south and east, both overlooking the surrounding country and guarding the passage to the hill on almost all sides. One approach, however, was not so strongly guarded as others, which, passing over an easy ground fit for a mortar battery, led to a tower locally known as Abdulla's tower. From the tower the ascent ran up a steep and rugged pathway along the south of the outwork and completely defended by it. The pathway led to the entrance between two strong towers through two narrow and well built gates. From the lower to the upper fort were two entrances one of them on the north-east corner. It was a mere opening without a gateway between two towers very weak but for a precipice outside. The fort walls varied in height according to the nature of the ground. The parapet wall was very slight and the rampart only three feet broad. The upper fort, built upon the crest of the hill, was 200 yards long by 200 broad and contained several permanent buildings for residence and a temple of Mahádev. A remarkable tree stood on the highest part of the fort; from this tree and the northward was a steep and rugged descent to the wall on the north, below which was a large pond and a good stone well with never failing water. The lower fort, 350 yards long by 120 broad, was on the eastern and southern side of the hill. The southern side was rocky and precipitous, while the eastern side had a strong outwork ending in the tower above mentioned which commanded the approach to the place. The outwork was

¹ Mr. J. W. P. Muir-Mackenzie, C.S.

Chapter XIV.

Places.

and 3638 out-patients at a cost of £144 (Rs. 1440). Pasesárli is a small trade centre with about 120 traders, mostly Bráhmans, Gujarát and local Vánis, Telis, and Koshtis. In 1818, while pursuing Bájítár, General Smith's division reached Pasesárli on the 27th of January.¹ In 1827 Captain Clunes notices it as a *kasba* or market town with 380 houses, twenty shops, and wells.²

RAHIMATPUR.

Rahimatpur in Koregaon, 17° 35' north latitude and 74° 17' east longitude, is a municipal town of 6082 people on the Sátára-Tásgaon road, seventeen miles south-east of Sátára, seven miles south of Koregaon, and about three miles beyond the flying bridge on the Krishna at Dhámner. Besides the municipality Rahimatpur has a sub-judge's court and a post office. The 1872 census showed a total population of 7168 of whom 6678 were Hindus and 490 Musalmáns. The 1881 census showed a fall of 1086 or 6082 of whom 5590 were Hindus and 492 Musalmáns. The municipality was established in 1853 and had in 1882-83. an income of £649 (Rs. 6490) and an expenditure of £704 (Rs. 7040). A weekly market is held on Thursday and Friday. Rahimatpur is a pretty large trade centre with about 155 well-to-do traders chiefly Bráhmans, Márwár and Gujarát Vánis, Shimpis, Sangars, Marátha Kunbis, Jains, Koshtis, Kásárs, and Musalmáns. Of these traders the Bráhmans are generally moneylenders. Bombay and English piece-goods twist and silk are brought by the Márwár Vánis from Poona and Bombay; the Vánis Jains and Marátha Kunbis buy from the growers raw sugar, turmeric, earthnuts, and coriander seed, send them in bullock carts to the ports of Chiplun, Rájápur, and Mahád, and bring from those ports salt, cocoanuts, dates, and spices. The Musalmáns Sangars and Koshtis buy twist from the Márwár Vánis which the Musalmáns weave into turbans and the Sangars and Koshtis into waistcloths, women's robes or *lugdis*, cotton sheets or *pásodis*, and other hand-made piece-goods. There are three schools, one of them Hindustani. The chief object of interest in the town is a mosquo and mausoleum, which, with the name, show that Rahimatpur was a head-quarter town under Muhammadan rule. The mosque is about forty feet long by twenty feet broad and opens to the east. The inner roof is divided into six vaulted divisions made by two lines of Saracenic arches running from north to south and two from east to west. There is a good deal of ornamental work about the arches and walls. The shafts of the pillars supporting the arches are in a single rectangular course. The roof above is flat with a small parapet and projecting eaves supported by brackets at intervals. East of this is a raised stone platform forty-five feet square and three feet high with a projecting margin, and in the centre a pipe for a fountain. To the east of this again is a domed mausoleum about thirty feet square. The usual tomb inside the spring of the dome is about twenty feet off the ground and the whole about forty feet high. In the centre of each side is a small door about two feet by five broad. The mausoleum seems to have been built in honour of Randullákhán, a distinguished Bijápur officer who flourished in the reign of the seventh Bijápur king Máhammad (1626-1656). Ho

Mosque.

¹ Fendhári and Marátha War Papers, 200, 202.² Itinerary, 32, 62.

Chapter XIV.

Places.

when staying at the house of a Bráhmaṇ in Vita who had lost his seven children, to have ordered the wife to cut the last child into seven pieces from which he created seven new children. He is said to have attained immortality and is believed still to hover about the locality. The temple consists of an image-chamber with a *mandap*, all walled in but without a spire, the whole about thirty feet by thirty. It is a conspicuous object on the south side of the Karád-Bijápur road as soon as the plateau is reached. A yearly fair attended by about 500 people is held at the temple in February.

Rájpur.

Caves.

Rájpur¹ in Jávli has a group of caves, situated, as the crow flies, about five miles south-west of Wái and about midway between Bávdhan and Páñchgani. The caves which are almost wholly natural, are formed by the removal of the soft material below the rock scarp of the hill. The hard rock has also here and there been worked away to improve appearance and shape. The excavations form one whole although there are four or five separate entrances. They face nearly due east and are picturesquely situated about 100 feet below the little village of Rájpur and about 4000 feet above sea level. The scarp is about fifty feet high, forms the corner of a small ravine, and slightly overhangs the entrance to the caves. From above some fine creepers hang gracefully, below the ground shelves steeply away and is studded with some fine mango trees, one or two *chámphás*, and a *jámbhul*. The most northerly entrance leads into a cave temple dedicated to Kártiksvámi. The cave is small in size, but penetrates deep into the hillside at its north-west corner. From this cave it is possible to gain access to all the others without again going outside, but the communication between the fourth and fifth caves is by a mere hole through which it is possible to creep only with difficulty. These four caves are full of carved stones, some in good preservation and some much worn with age. Sitábái's arm, with the pustule on the palm of the hand, figures conspicuously on several of these stones. The fifth cave is the most curious of all. Almost the whole area is occupied by a couple of small ponds cut in the solid rock, each about eight feet square and three or four feet deep. Beyond these, in the innermost recess, is the figure of Ambábái to whom the cave is dedicated. The ponds are filled by a spring which issues beyond the caves to the south and is introduced by a small channel into the southern corner of the southernmost cave. It is then led into the back of the figure of a bull and passing through the animal's body it issues in a strong stream from its mouth. The figure is of stone, but has been carved elsewhere and merely placed in its present situation. Outside, in front of the caves, is a figure of the bull or Nandi under a canopy. Beneath its mouth is the figure of a man represented as feeding it with oil-cake. Resting against the outer wall of the caves is a stone tablet bearing an inscription in old indistinct characters apparently Maráthi. Towards the northern extremity the mouth of the caves has been built up to support the rock above which threatens to fall in. A fair, chiefly attended by Bráhmans, is held at the cave every third year in Kártik or October-November. A Gurav living in Rájpur looks after the caves.

¹ Mr. H. R. Cooke, C.S.

Chapter XIV.

Places.

SÁRANA.

Description.

projecting similarly from the fort form partial enclosures on the east west and south. The best view of the town and neighbourhood is from the fort. Immediately below, the town is seen well wooded and partly sheltered on the north-west by a spur of the Yavteshvar rango and completely so on the west and south by the connecting saddle-backed ridge and the fort. The different spurs running from the Sahyádris in a south-easterly direction stand out like giant buttresses enclosing between them rich valleys along the centre of which rivers, fed by the springs along the high land and by the rain falling on the neighbouring hills, run a rapid course and are discharged into the Krishna. On the north-east, at a distance of about twelve or fifteen miles, is a spur of the Mahádev range of hills among which the hill forts of Chandan Vandan (3841) and Nandgiri (3537) stand out conspicuously; whilst the huge hill of Jaranda, sacred to Hanumán, is seen raising its vast crest, about seven miles to the east of the town.

A visitor from Poona will probably enter the municipal limits by the village of Karanja. He may note just west of that village, north of the road, the small pillar which marks the site of Aurangzeb's encampment in 1700. Passing the race course on the right, and leaving the main road a mile further on, he will continue his course to the travellers' bungalow. Thence meeting the old Poona road he will start due south up the hill, till he again joins the mail road at the post office, passing the treasury and head-quarter offices on his right. From the post office he will have choice of two roads for entering the town. Taking the lower which runs due west he will pass between the jail on the left and the Police head-quarters on the right. A quarter of a mile further are the livestock and grain markets in an open space on the left and the vegetable and meat markets on the right. The street here turns south-west and meets the main thoroughfare of the city in the Bhaváni Peth. Turning again west, of the sixty yards, passing between the city post office and the chief constable's office, he will find himself in a square. The western side is lined with the old and new palaces of the Rájás Pratápsinh and Ápa Sáheb, now the High School and District Judge's Court. Its south-west corner contains the stables of the Rájá, and the north-west the road leading to the Jalmandir or water pavilion. Having seen these he will return to the square, and, taking the road past the south wall of the High School, will pass Shupakar's Tank, and continuing west out of the city to the storage reservoirs. Returning again to the square and driving east he will go by the main thoroughfare past the Civil Hospital and the principal mosque of Amina Náikin and meet the upper road which started from the post office junction. Turning up this to the right he will pass successively the Rangmahál or private palace of the Rájás, the old Adálat váda or public offices on the left, the Mámlatdár's offices down a small street to the right and the Sachiv's and Dastekar's mansions. Passing this road, and keeping to the left, he will reach the tunnel by driving through which a fine view is obtained of Parli and the Urmodi valley. In this manner most of the objects of interest will have been passed. The southern part of the town is most of it on a slope, some of it rather steep being the lower

Chapter XIV.

Places.

SÁTARA.

Climate.

the feelings the hottest month, March is thermometrically the coolest, but the climate of May is more pleasant to the feelings than either of the other two months. Two or three heavy thunder-showers from the eastward generally fall towards the end of May and occasionally one or two showers in April. Though always preceded by a close atmosphere, these showers are generally followed by a considerable abatement of the hot winds. The heat of Sátara then is neither immoderate nor protracted. It is rarely very oppressive to the feelings, nor does the climate in the hot season prove so relaxing or exhausting to the system as might be expected from its abstract temperature. This arises partly from the dryness of the atmosphere, but chiefly from its rarefaction and from the regularity and strength of the sea breezes. In a substantial thatched house, with the doors shut and the windows closed and screened between the hours of from seven to nine in the morning and five in the evening, the temperature in the hottest month of the season usually ranges between 76° and 84°. *Tattis* are neither absolutely necessary nor do they do much good. A single *tatti* put up in the afternoon is useful as a means of renewing the inner air, rather than of cooling the apartment, its effect being to elevate rather than to depress the thermometer, in consequence probably of the wind blowing at that time from the seaward. In the outer air the wind is felt to be unpleasantly hot, but the reflected heat is by no means so great as might be expected, or as it is found to be in less elevated and more inland parts of the Presidency. The parched and brown appearance of the surrounding country is agreeably relieved by the fresh foliage of the surrounding trees.

During the first half of June a gradual change is felt from the dry and unpleasant heat of the hot season to the soft and refreshing temperature of the monsoon. On some days there is a genial softness of the air with westerly breezes; on others, and these perhaps the most numerous, the atmosphere is close and hot in the early part of the day; soon after noon clouds begin to form on the eastern horizon, and the day closes in with a heavy thunder-shower from the same quarters. These thunder-showers vary much both in frequency and severity in different years. The date at which the south-west monsoon sets in varies in different years, but it generally begins between the tenth and twentieth of June. For one or two days the characteristic initiatory monsoon clouds are observed to cap the summits of the surrounding hills accompanied by a delicious freshness of the air, and at length the monsoon begins usually during the day, either with dense drizzling showers or with steady heavy rain continued for an entire day. The climate now gains the coolness characteristic of the Deccan monsoon; vegetation, which had partially sprung up under the influence of the preceding thunder-showers, now increases with astonishing rapidity, and in a few days the fields and surrounding hills assume the freshness and verdure of a northern spring. The weather throughout the remainder of June, and during the month of July and greater part of August, presents the same general character, modified to a certain extent by the relative quantity of rain. For about a fortnight in July the rain falls heavily. But during the rest of the monsoon there are two or three heavy falls of a week or ten days

Chapter XIV.

Places.

SÁTARA.

Climate.

the mountain air at this time; but, on the other hand, it does not partake of the oppressiveness which is felt on the coast. But when there is a deficiency of the late rains, a hot dry easterly wind sometimes prevails, succeeded by close nights. In the latter part of the month the sky is clear, and the air becomes dry and warm at midday. In the evening there is generally a light westerly wind and a heavy dew at night. The cold season usually begins in the first week of November, after which, and during the two following months, the climate maintains a tolerably uniform and steady character. The mornings are still and cool, and frequently cold; and during November, but rarely afterwards, a smoky fog generally rests over the beds of the Yenna and the Krishna rivers until seven or eight. In the early part of the day an easterly or north-easterly wind springs up, and blows with varying degrees of strength, but in general very moderately, until three or four in the afternoon, when it either subsides into a light easterly air, or draws to the southward, and is succeeded by a still night. In clear weather, during the early part of the season, there is a pretty copious deposit of dew. Towards the end of January the wind begins to draw westward in the evening, and in February the sea breeze generally sets in with great regularity between eleven and one and blows through the rest of the day, rendering the climate more agreeable than in the colder and drier months that precede it. Such is the prevailing character of the weather of the cold season. But there are frequent intervals of cloudy weather, which lasts for a week or ten days. The coldest weather is always experienced when the sky is perfectly clear, and the wind is either due east, or one or two points to the northward of east. A few showers of rain generally fall in the course of the cold months, but they are less frequent and less heavy at this station than in the district to the east. They occur most frequently in November, though occasionally at other times. A plentiful fall of the late autumnal rain is not less beneficial to the climate than it is to the crops of the cold season, and tends more particularly to temper the dryness and freshness of the east winds. The mean temperature in the four winter months, excluding October, usually averages from 65° to 76°, but though this is the coolest period of the year, the weather is not so pleasant as the monsoon climate. The air is often unpleasantly dry, particularly when the wind blows uninterruptedly from the east for several days in succession, without drawing round to the southward or westward. In the cold season the temperature sometimes varies as much as 40° in twenty-four hours.

Soil.

The hills in the neighbourhood are composed of trap, capped in some places, as at Yavteshvar, with laterite. At Sátara the soil varies in depth from two or three feet to perhaps fifteen or twenty and consists of a soft, spongy, easily friable *murum* overlying the hard trap-rock.

Drainage.

Its situation on a hill-slope gives Sátara excellent natural facilities for drainage. The slope is generally from south-west to north-east and the stormwater is carried off from the west by the large Krineshvar streamlet which rises in the hills beyond the Mahárdara springs

Chapter XIV

Places.

SÁRGA.

Dichin.

houses, and a population of 152 mostly Musalmáns. *DRAGA PETH* is the most thickly populated in the town. It has an area of two acres, sixty houses, and a population of 250 mostly Mángs of the late Rája's artillery. It has one small native rest-house. The south-west corner is named *KRSHNAKAR'S PETH* and includes parts of the fort slopes. It has an area of twenty-seven acres, 112 houses, and a population of 522 one-fourth of which are Musalmáns. The last three blocks have no wells or ci-terns, but depend for their water-supply on the neighbouring sub-divisions. There remains the present *RACIVÁR* division with an area of sixty-one acres, eighty-nine houses, and a population of 400 mostly lime-burners. The water-supply is from two reservoirs one within the rest-house enclosure, the other opposite the treasury. It has a large rest-house adjoining the Poona-Kolhápúr road.

The *GERUVÁR PETH* contains no separately named blocks. With an area of twenty-seven acres, it has 570 houses, and a population of 2916 mostly silk-dyers and spinners. The water-supply is from twenty-three wells, one of them municipal.

The *SHANVÁR PETH* contains no separate block. With an area of ninety-four acres, it has 777 houses and a population of 3785 about a fourth of whom are Bráhmaus. Its water-supply is from fifty-two wells, one of them municipal. It has two schools, one Government branch vernacular and the other an American Mission school.

The *BEDEVÁR PETH* contains two blocks. The *PRATÁPGANJ*, on the north-west, called after Rája *Pratápsinh* (1818-1839), has an area of twelve acres, 127 houses, and a population of 737 mostly tailors basket-makers and coppersmiths. It has two private anglo-vernacular schools. *SADÁNIV PETH* on the south has an area of ten acres, 193 houses, and a population of 706 mostly Musalmáns and Bráhmaus. The water-supply is from fourteen wells and a reservoir. It contains the meat and vegetable markets. There remains the present *BEDEVÁR PETH* with an area of thirty-four acres, 214 houses, and a population of 932 mostly Musalmáns and Sangars or wool traders. The water-supply is from fourteen wells and a reservoir. It has two private Maráthi schools and a native rest-house built by the municipality in 1874 at a cost of £122 (Rs. 1220).

The *SONVÁN PETH* contains the *Yádo Gopál* block, a narrow strip cut off from its south-west corner. It has an area of forty-seven acres, 193 houses, and a population of 1084 one-fourth of them Bráhmaus. The water-supply is from thirty wells, one of which is municipal. The remainder or present *SHANVÁR PETH* has an area of twenty-six acres, 355 houses, and a population of 1811 mostly brass and copper smiths and dancing-girls. The water-supply is from fifteen wells and a large reservoir. It has two vernacular schools one Government and the other private, and one rest-house built in 1858.

The *SHUKRÁVÁN PETH* contained a block at its south-east corner, the present *BHAVÁNÍ PETH*, which contains the old and new palaces and principal square of the city. It has an area of thirty-four acres, 167 houses, and a population of 1187 mostly traders and shopkeepers. The water-supply is from nineteen wells, two reservoirs, and one fountain. This is the busiest of all the Peths and contains the High

Chapter XIV.**Places.****SÁTARA.**

The 1872 census showed for Sátara a population of 25,603 of whom 21,824 or 85·24 per cent were Hindus, 3176 or 12·40 per cent were Mussalmáns, 549 Christians, and 54 Others. The 1881 census showed an increase of 3425 or 29,028 of whom 24,809 or 85·47 per cent were Hindus, 3596 or 12·38 per cent Musalmáns, 527 Christians, forty-eight Pársis, and forty-eight Others.¹

Roads.

A large portion of the town was originally laid out by the late Major-General Briggs a former Resident at the court of the late Rájá, and broad roads running from south to north and east to west were constructed as the principal thoroughfares. Twenty-six miles of made roads are kept out of municipal funds.

The principal outlets from the town are, one at the post office where a large rest-house is situated on the Poona-Belgaum mail road, and whence branch roads, to Pandharpur by Máhuli and Koregaon, to Tásgaon by Rahimatpur the old Poona road, another by the tunnel at the south-west angle of the town which communicates with Parli fort and by a cross road with the Belgaum road further south; and a third by the road running north from the Bhaváni Peth which joins the new Poona and Mahábaleshvar roads about a mile from the town. From the post office a large street runs west to the Bhaváni Peth and another along the south of the town to the tunnel. From this another street branches west to the Bhaváni Peth. This is the broadest street in the town and contains the principal shops. Another large street runs parallel to this a little further south but has not much traffic. There are two principal streets running from south to north, the one from the Adálat váda to the last street mentioned and so on through the length of the town, the other from the tunnel turning to the Bhaváni Peth. From the Bhaváni Peth also branch two main streets, the one northwards to the Poona road and the other westwards through the Mangalvár and Vyankatpura divisions.

Tunnel.

The tunnel is cut through the base of an offshoot of the hill to the south of the town for securing communication with the roads leading to Karád in the south-east and to the fort of Parli in the south-west, the burial place of Rámdás Svámi the spiritual guide of Shiváji. It was built in 1855 soon after the death of the last Rájá of Sátara, under the direction of Captain P. L. Hart. A tablet built at the entrance shows that the tunnel was completed in 1855 at a cost of £2900 (Rs. 29,000) when Mr. Ogilvy was Commissioner of Sátara.

Houses.

The city has 4084 houses of which ninety-eight are of the better sort and 3986 of the poorer sort. The better class of houses are, as a general rule, built upon a plinth of well chiselled cut-stones with a superstructure of burnt bricks and roofed with good seasoned wood sometimes with an upper storey. The outer walls of the principal houses of this class are strongly built with a gateway leading into an open court-yard with a veranda running all round the main building. The rooms and the upper stories have generally windows facing the court-yard. The roofs of the houses are invariably covered with the flat brick tiles

¹ Distribution details of the city population are given above pp. 557-559.

Chapter XIV.

Places.

SÁTÁRA.

Native troops are quartered whilst the Sadar Bazár of the station forms the district municipal quarters or *peth*.

In 1882-83, besides a credit balance of £2589 (Rs. 25,890) and a loan of £10,000 (Rs. 1,00,000) taken during the year, the municipality had a net income of £5127 (Rs. 51,270) or a taxation of about 3s. 6½d. (Rs. 1½) a head. This income is chiefly drawn from octroi. During the same year the expenditure amounted to £9308 (Rs. 93,080) of which £5000 (Rs. 50,000) were spent on buildings for the city water-supply.

Water Supply.

The water-supply of Sátára is chiefly derived from three sources Yavteshvar, Mahárdara, and wells. The first is from the summit of the Yavteshvar hill where an intercepting masonry channel was made during the Marátha rule along the northern ridge which catches the water from about thirty springs as they issue along the verge of the hill. The channel passes along the eastern face and that of the dividing ridge and over the tunnel along the side of the fort and is distributed from the highest point of the town near the *Rang Mahál*. It supplies eighty-seven public fountains and dipping wells and ten private cisterns. The water is extremely pure, but runs short during the hot weather (March-May) when it is most needed.

The second is known as the Mahárdara and is taken from three masonry ponds in the valley of the Krishneshvar stream in the Yavteshvar recesses. The water is let out by sluices into a channel to the large pond in the Mangalvár Peth known as Shripatrav Pratinidhi's Tank and built by the Pant Pratinidhi of that name about 1730. From this pond the water is raised by a Persian wheel usually worked by two bullocks and supplied by channels to the western quarters of the town, the Jalmandir or water pavilion and the old and new palace reservoirs, and a dipping well close to the town library. It is estimated that the Yavteshvar and Mahárdara supplies together yield about twenty gallons a head, except in April May and June when they sink down to three or four gallons a head or even less. The public dipping wells are raised stone cisterns about three or four feet deep and are divided into compartments for the exclusive use of different castes of Hindus and for Musalmáns. The Mhárs and Mángs are not allowed to enter the enclosures where high caste Hindus draw water; and in some quarters of the town until lately no provision was made by which they could obtain it. Now at certain fountains men are employed by the municipality to distribute the water to the low caste people outside the enclosure and at other places separate cisterns outside have been provided for their use. Besides the above there are 425 wells which however nearly all run dry in the hot weather and seven ponds the water of which is mostly undrinkable. Of the various ponds and wells the following are worth special mention. The dipping well adjoining the civil hospital in the Guruvár Peth is a fine bit of work and the principal source of supply of the Yavteshvar water. One of the ponds in the Budhvár Peth known as the Diván's Tank is of good masonry, 100 feet long and 10 feet deep with a broad flight of steps. It was built by the father of the

Chapter XIV.**Places.****SATARA.****Gardens.****Objects.****Adalat Vada.****Rang Mahal.****Sachiv's Mansion.**

belonging to the Rájás of Sátára and now to Abá Sáheb at Khed two miles north-east and at Khondiyé two miles north-west.

The station has a fair collection of roses and other plants at the recreation ground, while there is also a Government recreation ground garden supported partly by voluntary subscriptions whence plants and European vegetables are obtainable. The supply greatly varies owing chiefly to unsteadiness of demand and frequent change in the management.

As above explained most of the ancient town was under the fort walls. According to tradition Shiváji used to reside principally in the fort. He and his successors used the old Adálat vada as a court for the transaction of business. The Peshwás afterwards appropriated it entirely to their own use. The Rang Mahál was used as a pleasure house and on the shoulder of the fort was the Ránis' pleasure house, principally used by them for witnessing the Dasara processions. Neither these nor any other of the old buildings seem to have been remarkable for elaborate carving or for architectural decorations. The rooms were low and the court-yards the reverse of spacious. Nothing of an imposing nature seems to have been attempted till Rája Pratápsinh built the old palace in 1824.

The Adálat vada is situated at the base of the fort walls not far from the post office junction on the road to the tunnel. Its plinth is about ten feet high on the outside and was so built in order to obtain a level basement as the slope of the hill is considerable. The gateway is plain; a flight of a dozen steps leads to the court which is as usual rectangular about 50 feet square surrounded by buildings, mostly inhabited only in the upper storeys, the lower being long verandas opening on to the courts. Behind this is a solid block of buildings. The whole covers about 225 feet by 160. The civil courts were held in this building till the new palace was appropriated by Government in 1876.

The Rang Mahál, about 220 yards east of the Adálat vada, was originally a rectangular building facing north about 100 feet long and 50 feet wide on an enclosure 150 feet wide. It was burnt in 1874 when the high school which had been held in it since 1849 was transferred to the old palace. Sháhu the first died at the Rang Mahál which therefore must date from at least as early as his reign. Directly in front of it is a large enclosure known as the mansion of the Senápati or commander-in-chief. The walls have all been pulled down since its confiscation at the banishment of the Senápati with the Rája Pratápsinh. The enclosure was nearly 350 feet square.

North of this is a rectangular building with two wings which used to be the elephant stable in the days when a number were required for state purposes. North of this again is the mámlatdár's *kacheri* or office. It consists of the eastern half of a mansion which originally belonged to the Shirkes, one of the most ancient Maráthha families, and was confiscated by Government after the mutiny in 1857 on proof of the complicity of the elder Shirke.

About 220 yards east of the Adálat vada and about forty yards down the first turn to the right, on the left hand side of the street is the Sachiv's mansion. The block of buildings occupies about 150

Chapter XIV.

Places.

SÁTAHA.

Objects.

Dasara Sports.

part of the procession. The forehead of every horse was anointed with the blood of the sheep or goat, and after that the flesh was eaten by the grooms or horsekeepers. The next ceremony after the slaughter of the buffalo, which took place generally towards evening, used to be the great procession headed by the Rájá and followed by all his nobles. In this procession it was a point of honour that the nobles should bear all their insignia and come in the highest state for which they were entitled. For instance, a noble entitled to sit in a *pálkhi* would be bound so to appear, and his appearance on horseback would be disrespectful. About the neighbourhood of the Hajiri Bungalow were planted numerous *apta* trees typical again of the demon who was slain on the day. The procession over, the Rájá struck the first tree and his followers the rest. The leaves of the tree were then gathered by the populace as the spoil of the demon. They were considered typical of gold pieces, and were afterwards given to friends as complimentary presents and wishes of good luck. The day terminated with the chief *darbár* or state assemblage of the year on which offerings were made to the reigning prince who in his turn bestowed dresses of honour titles and rewards.¹ The only other buildings of Marátha times worth mentioning are the Farás Khána or store-house of camp equipage and the *pága* or Rájá's stables both adjoining the large square.

Water Pavilions.

In the Shukravár Peth are two water pavilions or *jalmandirs*, the old and the new. The old pavilion, which was laid out by Rájá Pratápsinh in 1824-25, is a plain one-storeyed building and had one room of which the walls and ceilings were covered with looking-glass. It is now occupied by the local municipality by whom the building and the pleasant garden attached to it have been repaired at some outlay. A pretty little pond between the municipal office and the garden adds to the attraction of the place. The new water pavilion owned by Ába Sáheb Bhonsle was laid out by Rájá Pratápsinh's brother much about the same time as the old building. It has a large and beautiful garden divided into two parts, the upper or western and the lower or eastern. The upper part contains the water pavilion, which is two-storeyed and built on a pavement in the centre of a small tank. It has also a mirror-room of two apartments, one containing pictures of native and Anglo-Indian celebrities by native artists. The walls and ceiling of the other are completely covered with mirrors. The garden contains a large number of cocoa and betel palms and other fruit trees besides a good number of flower plants. It is intersected with parallel paths paved with well chiselled stones. The lower or eastern portion of the garden contains a pleasure-house. The buildings and gardens are up to the present time well taken care of and are frequented by people of all classes. The large open ground to the south of the garden, but within the enclosure of the *jalmandir*, is used during the rainy and cold seasons for foot races and athletic sports, a favourite amusement with the surviving Marátha nobles and retainers. These sports attract many wrestlers from Nágpur Baroda and Gwalior.

¹ Details are given below in Appendix D.

Chapter XIV.

Places.

SÁTARA.

Objects.

Frere
Alms-house.

Government authority to commemorate the services rendered by the late Sir Henry Bartle Edward Frere when Commissioner of Sātara between 1848 and 1850. A fund was raised by voluntary contributions by the estate-holders bankers Government servants and pensioners. The amount to the credit of the fund stood on 1st January 1884 at £1106 2s. 4½d. (Rs. 11,661 as. 3). Out of the interest of the fund, which amounted in 1883 to £44 3s. 8d. (Rs. 441 as. 13½), grain of the value of 4s. (Rs. 2) is distributed every Sunday Tuesday and Thursday morning among the blind, the lame, and the helpless. At a place to the east of the town and north of the Pavai Náka is the tree near which the charity distribution takes place. The tree has a stone-work or *pār* round it bearing a Maráthi and an English inscription. The English inscription runs:

"This Testimonial in conjunction with a charitable Institution has been erected in the year 1895 by subscription of Ja'girdars and others as a respectful tribute of gratitude and memory of His late Highness Sha'ha'ji Rá'ja of Sa'tara and of H. B. E. Frere Esquire, the British Commissioner, Sa'tara."

The number of persons receiving grain every Sunday Tuesday and Thursday varies from seventy-five to a hundred.

Jail.

A large building in Shanvár Peth, built originally for a jail by the late Rája, was used for that purpose till 1864. Owing to its defective arrangements a new jail covering ten acres of land was built in 1864 in Mallár Peth on the site occupied by the late Rája's arsenals, opposite the police head-quarters. The jail buildings were built by a gang of nearly 150 Chinese convicts. It is a fourth class jail, accommodating 125 persons or one prisoner to 648 cubic feet of space. The jail is more or less overcrowded the number of prisoners in ordinary times amounting to 400. Large numbers have recently been employed on extramural work, thereby decreasing the pressure on the central jail. There are two barracks for male prisoners running from south to north and facing each other capable of holding thirty prisoners each. The female ward, which is a detached building, provides accommodation for fourteen prisoners though the number often varies from thirty to forty. In addition to these are fifteen cells,¹ each capable of holding nearly ten prisoners if necessary. There is a small detached building in the jail used as a hospital with beds for fifteen patients under the charge of a second class hospital assistant. Within the jail is one cistern supplied with cooking and drinking water from the Mahárdara reservoir and an unbuilt pond which serves as a reservoir for rain and spring water ordinarily used for watering the jail garden, and in the hot season when the supply at the cistern is generally scanty, for cooking and washing. The pond is the result of quarrying for the outer jail walls. Within the walls is a small garden where country and European vegetables are grown, the former for the use of the prisoners and the latter for the station. The other buildings are the office of the jail superintendent who is the civil surgeon and the manufactory. Among the articles turned out by convict labour are tapes, ropes, trouser cloth, towels, napkins, tablecloth, blankets,

¹ Of the fifteen cells four are for under-trial prisoners, four for condemned prisoners, two for Europeans; four for boys, and one for other purposes.

Chapter XIV.

Places.

SÁTARA.

Objects.

Temples.

the large pond and of Ráni further south are also large and much patronised. On the first day and full-moon of every month, on the Mondays and especially the last Monday of *Shrāvan* or July-August troops of people are seen on the road to Māhuli. Many also pass this way up a Saturday on their way to the sacred hill of Jaranda seven miles distant. To Māhuli also are carried the dead of all who can afford it in order that the bodies may be burnt near the sacred Krishna and the ashes carried away by the stream. Of the ninety-seven temples twenty-nine receive from the British Government yearly cash allowances varying from 2s. to £21 (Rs. 1 - 210).

Mosques.

Of the nineteen mosques six are found each in Guruvār and Shanvār Peths and the remaining seven in the Mangalvār, Ravivār, and Malhār Peths and in the Rāmāchāgot Rājapura and Durga Peth. The costliest of these mosques is in the Durga built at a cost of £10,000 (Rs. 1,00,000) by the late Rāja Pratāpsinh at the request of Amina a dancing girl. It is a plain domed whitewashed building about fifty feet by forty and fifteen feet high. The building fronts east with four Saracenic arches, another row running down the centre of the building. The arches are ornamented in floral patterns of tolerable workmanship.

Church.

Immediately behind the southern block of market shops in the Sadāshiv Peth is the American Mission church. Regular services and preaching are held in the church and open air daily and on Sundays. The mission has a school about fifty yards north of the post office.

Station.

The station, immediately east of the town, has an area of three and a half square miles. It is situated very pleasingly on high ground about a mile from the right bank of the Yenna at the point where the stream reaches the more open vale of the Krishna into which it falls two miles lower down at Māhuli. Owing to the less confined position of the station, the amphitheatre of hills rising from the borders of the two rivers are seen to much greater advantage than from the town. Some of the hills in question, among which Chaudan Vaudan, Jaranda, Yavteshvar, and the hill fort of Sātara stand prominent, show in their most striking forms the distinctive features of the secondary trap formation and give a character of peculiar beauty to the scenery of the Sātara valley. These hills form most striking objects in the landscape from their boldness and variety in shape and colour. They environ the station on the north, south, and west in distances varying from two to eight or nine miles and each heights approximately from 1000 to 1300 feet above the plain, the forms most general in them being table-shaped and hog-backed.

The surface of the station is well wooded and contains a large extent of grazing ground cut by several natural streamlets carrying the drainage into the Yenna. The soil immediately round is very shallow and consists chiefly of a light friable yellowish red *murum* formed from the decomposed trap with very little alluvial soil. But the black mould gradually deepens as it approaches the Yenna. From the rapidity with which the porous substratum of the soil soaks moisture and from the sloping nature of the ground

Chapter XIV.

Places.

SÁTARA.

Objects.

also thatched and easily recognizable from its size as compared with the neighbouring bungalows. The native lines are situated about 200 yards to the north-east of the mess, and between the lines and the mess is the parade ground. The Sadar bazár lies immediately to the north of the lines. Opposite the mess another road turns almost due west following which for 250 yards is reached the church on the right hand side of the road. About a hundred yards south-west of the church and in full view is the arsenal surrounded by a slight earthwork and a ditch.

Church.

The church of St. Thomas was opened in 1850. It is sixty-three feet from east to west and sixteen feet from north to south. At the east end is a handsome stained glass window and a carved teak screen. The Gothic roof is of teak and the pulpit of polished gray stone. The old colours of the 6th Native Infantry are crossed over the west entrance.¹ The station

Chapels.

has two Roman Catholic chapels one under the jurisdiction of the Roman Catholic Bishop of Bombay and the other under the jurisdiction of His Grace the Archbishop of Goa. The chapel under the Bishop of Bombay is in the Military Lines. It was built in 1863 by the Reverend De Souza, military chaplain of Sátara, partly from a Government contribution but chiefly at his own expense. The chapel under the jurisdiction of His Grace the Archbishop of Goa was built in 1846 by public subscription and dedicated to the Blessed Virgin Mary under the invocation of Nossa Senhora De Saude. Near the chapel, surrounded by a burnt brick wall repaired in 1866 by the Portuguese community, is a cemetery. The chaplain is paid by the Goa government. About half a mile north-east of the European barracks is the cemetery planted with flowers and cypresses and other fine trees. It contains a remarkable tomb with a white marble cross, to the wife of Thomas H. Leach, who died August 1870, and to her husband who died January 31st, 1875, when out with the police after a criminal and shot accidentally by one of his own police men. At the south-east corner is the grave, unmarked by a stone, of the wife of a sub-judge shot by her husband by accident. A little off to the right of the road leading to the fort is the old cemetery now closed where the oldest tomb is to Major Bromley who died July 15th, 1852.²

Cemetery.

Fort.

The chief places of interest within easy reach of Sátara are Parli, Páteshvar, Yavteshvar,³ and the fort. The steep-sided and flat-topped hill fort of Sátara lies to the south of the town and at the end of one of the many Sahyádrí spurs jutting south-east along the Yenna valley. It rises rather abruptly to the height of about 900 feet and commands the town and the view of a most extensive and superb panorama of hills among them Chandan and Vandan and the lofty ridge of Jaranda on the east, Yavteshvar and other hills on the west, and Parli to the south-west. It stretches for about 1100 yards from east to west and 600 yards from north to south.

¹ Murray's Bombay Handbook, 270.² Murray's Bombay Handbook, 270.³ Details are given above under Parli and Páteshvar and below under Yavteshvar.

Chapter XIV.

Places.

SÁTARA.

Fort.

guard of native infantry has been kept in the fort which was recently surveyed for the purpose of considering its value as a defensive position. The nearest hill commanding it is that of Yavteshvar within 3500 yards. All the slopes within 2000 yards are to be cleared of forest and the slopes on the south and north-east, which belong to Aba Sáheb Bhonsle, will be purchased for that purpose.

About 1190 the fort is said to have been built by the Kolhápúr Siláhára chief Bhoj II. (1178 - 1193), better known as Bhoj Rájá of Panhāla in Kolhápúr, and at the time of its building two Mhárs, one a boy and the other a girl, are said to have been offered to the place-spirit and buried alive at the west gates. Sātára fort was always kept in excellent order by the Bijápúr government and used as a state prison. Here were imprisoned Chándbibi widow of Ali Adilsháh I. (1557-1580) in 1580 and Diláwar Khán a Bijápúr nobleman in 1592. Shiváji captured it after a three months' siege in September 1673. It was besieged by Aurangzeb and taken after five months' siege in April 1700, but retaken in 1706 by a stratagem. Chandásáheb, son of the Nawáb of Arkot, was confined here on his capture by the Maráthas who invaded the Madras Karnátak in 1747. Since 1749 it was used as a prison for the Rájás of Sātára when under the dominion of the Peshwás. Once only did the Rájá rise in 1798 and used the fort as a stronghold, but finding it destitute of provisions he surrendered to Parshurám Bháu Patvardhan who took possession of it. The Peshwás occupied it till the 7th February 1818 when it surrendered to General Smith after scarcely any resistance.

History.

The earliest mention of Sātára appears to be in the reign of the fourth Bahmani king Muhammad Sháh (1358-1375) when with other forts Sātára fort is said to have probably been built.¹ In 1579 the Bijápúr minister Kishwar Khán falsely accused Chándbibi, the dowager queen, of instigating her brother Murtaza Nizám Sháh king of Ahmadnagar, to invade Bijápúr, and sent her a prisoner to Sātára after subjecting her to many indignities.² But in the same year on Kishwar Khán's fall Chándbibi was released.³ In 1592 Diláwar Khán, the Bijápúr regent, was sent a prisoner to Sātára where shortly after he died.⁴ In 1673 after the capture of Parli Shiváji laid siege to Sātára fort which had been kept in good order by the Bijápúr government, and took it after a siege of several months.⁵ In 1686 Shirze Khán of Bijápúr, who was sent by Aurangzeb to invade Sambhájí's districts marched towards Sātára.⁶ In 1692 Rámchandrapant Bávdékar, one of Rájárám's high officers, fixed his residence at Sātára where by the aid of his head writer Shankráji Náráyan he not only attended to every military disposition but regulated the revenue and established order.⁷ In 1699, at the recommendation of Rámchandrapant, Rájárám made Sātára the seat of the Maráthas government.⁸ In 1700, while the Maráthas were directing all their preparations towards the defence of Panhāla in Kolhápúr, Aurangzeb appeared suddenly before the fort of Sātára, and pitched his tents to the north on the site of Karanja village.

¹ Briggs' Ferishta, II. 325-326.² Briggs' Ferishta, III. 150.³ Grant Duff's Maráthás, 116.⁴ Grant Duff's Maráthás, 166.⁵ Briggs' Ferishta, III. 148.⁶ Briggs' Ferishta, III. 172-173.⁷ Grant Duff's Maráthás, 151.⁸ Grant Duff's Maráthás, 172.

Chapter XIV.

Places.

SÁTARA.

History.

and so ingratiated himself with all that they brought him with them, admitted him into the fort, and, in reward for his wit, allowed him to live there. Annájipant who had been a writer attached to a body of Mávli infantry saw that, with the aid of a few of his old friends, the place might be surprised. He watched his chance, told Parshnrám Trimbak of his design, and having introduced a body of Mávli into the fort the enterprising and remorseless Bráhma put every man of the garrison to the sword.¹ In the confusion which followed the release of Sháhu in 1708 the Pratinidhi took possession of Sátára fort. Sháhu, joined by Dhanáji his general, sent an order to Parshurám Trimbak to surrender Sátára. Parshurám disobeyed but Shaikh Miráh, a subordinate Muhammadan officer, confined him and gave up the fort.² On gaining possession of Sátára Sháhu formally seated himself on the throne in March 1708. In the end of 1709 Sháhu, who had been out to renew the war, returned to Sátára and married two wives one from the Mohite and the other from the Shirke family.³ In 1713 an expedition under the Peshwa Bahiropant Pingle sent from Sátára by Sháhu against Angria failed. Bahiropant was defeated and taken prisoner by Angria who threatened to march on Sátára. All the force that could be spared was gathered to oppose him and placed under Báláji Vishvanáth whose former connection with Angria would, it was hoped, lead to some settlement. Báláji's negotiations were successful and on his return to Sátára in reward for his services he was appointed Peshwa.⁴ In 1716 Khandaráv Dábháde defeated two large Moghal armies, went to Sátára, paid his respects to Sháhu, and was raised to the rank of Senápati or general of the Marátha empire.⁵ About 1730 Sambháji Rája of Kolhápur encamped on the north side of the Várna with his baggage, women, and equipments and began to plunder the country. The Pratinidhi surprised Sambháji's camp and took many prisoners, among others Tárabái, Rájárám's widow, and her daughter-in-law Rájasbái, the widow of Shiváji of Kolhápur who were both placed in confinement in the fort of Sátára.⁶ In 1732 Bájiráv the second Peshwa assumed the command of the army in Máliwa, and sent back his brother Chinnáji and Piláji Jádnav to Sátára to maintain his influence at court and to concert measures for settling the Konkan which was in a very disturbed state.⁷ During the Peshwa's absence Kánhoji Bhonsle, the Sena Sáheb Subha, was accused of disobedience and confined at Sátára. Shripatráv Pratinidhi, who was a friend of Kánhoji, endeavoured to obtain some mitigation of his sentence, but failed, and the brave Kánhoji died, after having lived there many years a prisoner at large.⁸ In 1735 after Bájiráv's successful return to Sátára from his campaign against the Sidis of Janjira, he was appointed Subhedár of the late acquisitions.⁹ On receiving the news of Bájiráv's death in 1740 Chinnáji Ápa and his nephew, who were in the Konkan, returned to Sátára after the usual mourning. Raghuji Bhonslo, the

¹ Grant Duff's Maráthás, 180.² Grant Duff's Maráthás, 185.³ Grant Duff's Maráthás, 188.⁴ Grant Duff's Maráthás, 192-193.⁵ Grant Duff's Maráthás, 195-197.⁶ Grant Duff's Maráthás, 223.⁷ Grant Duff's Maráthás, 227.⁸ Grant Duff's Maráthás, 229-230.⁹ Grant Duff's Maráthás, 233.

Chapter XIV.

Places.

SÁTÁRA.

History.

About this time the French missionary Tieffenthaler describes Sátára as a great city the capital of the Maráthá chief, a Rajput of the Sisodian family. On the back of a hill was a fine fortress with walls that looked like a hill as the rocks were used as a wall. On this wall of rock worked with the chisel was raised a wall of stone nine yards high. The fort had rich springs. It was taken by Aurangzeb but went back to the Maráthás.¹

In 1751 after the Peshwa left for Aurangabad Tárábái finding Rám Rája unfit for her purpose sent messengers to Damáji Gaikwár to march to Sátára to rescue the Rája and the Maráthá state from the Bráhmans. Damáji at once acted on this request, and Tárábái, as soon as certain accounts were received of the Gaikwár's approach, invited the Rája into the fort of Sátára and made him prisoner. Trimbakpant Parandhare, Govindráv Chitnis, and other of the Peshwa's officers at Sátára were at first disposed to ridicule this attempt of Tárábái as that of a mad old woman. But on hearing of Damáji's approach from Songad fort on the Gaikwár-Khándesh frontier they quitted the town and collected troops at the village of Arle seven miles north-east of Sátára. The next day they were defeated by Damáji who went to Sátára to pay his respects to Tárábái and several forts in the neighbourhood were given to her. Sátára was well stored with provisions and the Pratinidhi promised to aid Tárábái's cause. News of these proceedings recalled Báláji. In the meantime Damáji was totally defeated and sent a messenger to treat with Báláji. Báláji solemnly agreed to abide by the terms proposed by Damáji and enticed him to encamp in the neighbourhood. As soon as Báláji got him into his power, he took him a prisoner and sent him to Poona.² The Peshwa then tried to induce Tárábái to give up the fort and the Rája. Some of the Peshwa's troops were impressed with the idea that Tárábái was a *dev* or good spirit and others that she was a *daitya* or evil spirit, but the Maráthás thought that she was a rightful regent. Under these circumstances Báláji thought it safe to leave her unmolested. Tárábái confined Rám Rája in the fort in a damp stone dungeon giving him food of the coarsest grain. During the absence of Báláji in Aurangabad Tárábái occupied the districts of Sátára and Wái and a large force was sent to Sátára to starve her into submission. Anandráv Jádhav, the commandant of the fort, convinced of the folly of resistance formed the design of carrying the Rája out of her power. On learning this she ordered him to be beheaded and appointed one Báburáv Jádhav, a person unconnected with the late commandant, to the command of the fort. In 1753 the Peshwa on his march to the Karnátak sent to assure Tárábái that, if she would submit, the control of the Rája's person and establishment should remain at her disposal. To this Tárábái would not listen unless Báláji Bájiráv would come to Sátára, acknowledge her authority, and give such personal assurances as would satisfy her, but on assurances of safety and protection from the Peshwa she left the garrison of Sátára and the custody of Rám Rája's person to Báburáv Jádhav and repaired to Poona.³ In 1772

¹ Description Historique et Géographique de l'Inde, I. 487.

² Grant Duff's Maráthás, 274.

³ Grant Duff's Maráthás, 275.

Chapter XIV.

Places.

SÁTARA.

History.

was formally installed ruler. He supplied the city with Yarteshvar water and built some large public offices and a fine palace and pleasure grounds. On the 5th September 1839 Rāja Pratāpsinh was deposed for treason against the British Government. His younger brother Sháháji was appointed his successor. He built and supported a civil hospital and schools and was liberal in expenditure on roads bridges and other public works, especially the city water-works. He also finished the magnificent court-room and buildings known as the New Palace. Sháháji died in April 1848 without issue and on financial military and political grounds it was decided to annex the state.¹

During the 1857 mutinies no outbreak occurred at Sátara but evidence was discovered of a widespread conspiracy only a week before the date fixed for the rising.² Prompt measures were taken against any attempt at rising and on the 6th of August 1857, by order of Government, Sháhn the adopted son, the two Ránis of Pratāpsinh, the adopted son of Bálásáheb Senápati, and a cousin of Sháhu were removed for confinement to Butcher's Island in Bombay Harbour. Guns were taken to and pointed on the palace in the early morning and the family were removed in closed carriages. Sháhu was afterwards allowed to return to Sátara.

SHINGNÁPUR.

Shingnápur, north latitude 17° 50' and east longitude 74° 42', in Mán thirteen miles north-east of Dahivadi the sub-divisional headquarters, is a famous place of pilgrimage situated in a nook of the Shikhar Shingnápur hills. The hill, crowned by a temple of Mahádev to which the village owes its celebrity, appears at a distance like the point of a very obtuse-angled cone. It is the highest point for many miles and can be seen all the way from Dahivadi and from other parts of the Mán sub-division. It is reached by a poor local fund road unbridged and undrained. But the main difficulties, namely the negotiation of the precipitous sides of the two valleys of the Mán and one of its tributaries, are made surmountable by passes, though not of the best, and the surface is passable for *tongás* or pony carts and country carts. The rains too are so light and intermittent in this part of the district that little difficulty would be experienced in visiting Shingnápur even during the monsoon, after reaching the irrigation bungalow of Gondvale three miles south-east of Dahivadi. Nine miles north-east on the Shingnápur road will be met the village of Vávarhira in one of the Mán ravines and here may be visited a curious old temple of Mahádev on the right as the eastern pass is ascended. The temple on the site of a fine spring is very rude but probably old. Six miles further north-east is Shingnápur. The tower and lamp-pillar of the great temple stand out distinct flashing against the glary sky. The hills look hopelessly bare and wretched. A mile from the village the road takes a turn to the south-east and then again resuming its north-east course runs through an opening of what now turns out to be a cluster of hills into a space opposite the municipal bungalow. The road turns again at right angles to the westward and makes for the temple steps and a very pleasant camp is reached opposite a municipal rest-house. The

¹ Details are given above pp. 311-314.

² Details are given above pp. 316-319.

Chapter XIV.

Places.

SHINGNÁPUR.

with a single pointed arch about thirty-two feet high and fourteen feet ten inches cut through it. The building has a flat wide roof and stone eaves, about two feet broad and resting on twenty-two brackets, project horizontally from it. In the side walls of the arch are chambers seven feet square and about six feet high vaulted and with sides open to the west and to the interior of the large archway. Each contains the image of an elephant roughly worked in stone, and from each staircases lead up to the roof. Two-thirds of the way up are arched windows looking east. The threshold is a foot high from the ground, and at the centre is a cylindrical block girded with a coil of ornamental chain work raised in relief. This seems intended to receive the bolts of folding doors which should have been fitted to the archway. On each side of this block are two rough bits of carving which may be intended for the satyr-like masks usually placed at the entrance of temples and public buildings. Water is always poured on the centre block by worshippers. On the outer or eastern side are two platforms or plinths one on each side of the entrance eleven feet two inches long and thirteen feet eight inches broad and three feet nine inches high. The whole building is made of small rectangular blocks of stone roughly cut and set in mortar. Immediately inside the arch on the left hand is a small niche containing a rough slab of black stone which is an image of Mángoba the god of the Mángs, who are supposed to approach the great temple only so far. The causeway now passes up between lines of houses. The steps for some sixty yards are very broad and the rise is scarcely felt. It then steepens for about another 150 steps till the second gateway is reached which forms the entrance to the court-yard of the great temple. This gateway the court-yard and the temple itself were built by the great Shiváji (1627-1680). The lower gateway is rather larger than this but a mere copy of it. This gateway is thirty-four feet wide, thirty-eight feet high, and thirteen feet thick. The arch is pointed as on the lower gateway and is about twenty-six feet high by fourteen feet two inches broad. There are windows in the front and eaves to the roof as in the lower gateway. The eaves rest on twenty brackets. On the front, about twenty feet from the ground, four lotus-like ornaments are cut in relief, two on each side of the arch. The inside ornaments are on the left wall a relief of three knotted cobras and on the right one of Krishna riding on a five-headed cobra. As in the lower gateway there are vaulted chambers on the sides with stone elephants, one of which is evidently an object of worship. There is also in the centre the raised threshold with a cylindrical block decorated with chain work and flanked with mask-like ornaments. Eleven more steps lead to the terrace on which the temple court is built. About ten yards to the right of these is a chamber built in the terrace which contains the footprints of Mahádev, and forms the limit to which Mhárs are allowed to approach. The terrace is ascended by about twenty steps cut in the masonry the rise of each step being about one foot. The walls on each side of this entrance are over eight feet above the level of the courtyard and were evidently intended to support another arch which however was never built. On the left of this entrance is a projection with five small lamp-pillars or *dipmáls*. These steps lead on to the south-east end of the court.

Chapter XIV.

Places.

SHINGNAPUR.

to be and evidently is Hemádpanti. The remains alluded to lie just inside the southern entrance on the way to Sambháji's tomb. There are parts of the eaves of the pillars, brackets, the cross beams, all enormous slabs of stone evidently put together without mortar. The pillars and brackets show carvings of exactly the same pattern and in some cases decidedly superior in workmanship to that of the pillars belonging to the present structure. The designs of the eaves and roofing were evidently exactly the same. The modern workmanship however is unusually good, and very different from the imitations of Hemádpanti work in other parts of the district. The work was carried out by a banker named Balvantráv to whom Shiváji furnished the funds. The *mandap* is nearer cruciform than anything else, while the *gábhára* is almost star-shaped. The whole pile stands on a solid stone plinth with overhanging rims. The plinth projects everywhere three feet beyond the rest of the building and is three feet high. The roof of the *mandap* is not supported by walls, but by pillars originally eighteen, though now, owing to the numerous cracks in the roof, many small pillars of the poorest workmanship have been put up as additional props. The roof overhangs the outer pillars by some three feet with heavy stone eaves. The pillars, including the capital brackets, are nine feet six inches high. But the sides are partly filled up by a sort of balustrade five feet two inches high. Three feet from the ground on the inside of this is a seat two feet wide and running round the *mandap*. The inside of the balustrade is curved so as to form a comfortable lean-back, while the whole arrangement is in solid stone. But the only support given to the roof in all this comes from the embedding of the lowest three feet of fourteen out of the eighteen pillars in the stone work of the bench. The other four pillars form a square in the middle of the *mandap* under which are placed three Nandis covered with brass and copper and of poor workmanship. The pillars are remarkably handsome. Excluding the brackets which support the roof the shafts are seven feet nine inches high each made out of a single block of stone. This is cut in five sections, the first section or basement being rectangular, two feet square by one and a half high. On this is another rectangular block one foot eight inches square and two feet two inches high. The third is an octagon one foot eight inches in diameter and one foot five inches high. Upon this is another rectangular block, base two feet square and height one foot three inches. Upon this is a cylinder, one foot eight inches in diameter and one foot five inches high. The carving on the fourth section consists of figures in bas relief representing a variety of subjects, dancing, eating, duelling, a great deal of hunting and fighting, but little if any of mythological subjects. In one women are represented tiger hunting. Generally the animals hunted are the boar, tiger, rhinoceros, and the animal used for hunting the dog. The favourite weapon in fighting and hunting is the spear though in several the bow appears. In one fighting picture a man is shown using a gun. The other sections are carved with floral and bead patterns. Here and there the work is pierced, and all is beautifully defined and clear cut. The brackets rest on the upper section of the shaft and branch out on four sides about two feet out from the centre. They are solid blocks of stone, shaped like

Chapter XIV.

Places.

Sambhārūn.

eight pointed arches fifty-eight feet long by eight feet deep and about seven feet high. Deep windows are pierced in the walls, which are over four feet thick. Sambhāji was executed by Aurangzeb in August 1689, and this mausoleum was afterwards set up to him by Shāhu.

Next to the great temple, or perhaps even greater in interest, is the temple of Amrteshvar, known as Bali Mahādev. It is reached direct by a road which turns off to the right from the steps about a hundred feet below the great temple; or it can be reached from the great temple by the south-east gateway. About twenty yards further on a turn to the right leads down twenty small steps to the chief gateway, an archway of the ogee pattern about twenty-five feet high and otherwise similar to the main gateways of the great temple. The temple is in a courtyard eight feet below the level of the gateway and mere or less in a pit. It may be described as a miniature of the great temple, though of far ruder and plainer workmanship. The walls of the courtyard are very large blocks of stone, here and there repaired with mortar. The central hall or *mandap*, with the shrine vestibule, forms a rectangle from which there are three porches on the west north and east. The *gūbhāra* or shrine is on the south. The sides of the *mandap* are open and the roof is supported by the pillars, which, including the outer pillars of the porches, are sixteen in number and form thus three divisions or *khans*. The southern division is the vestibule to the shrine and is closed up all but a narrow door in the centre. The pillars are shaped as those in the great temple and the roofing inside is of the same pattern. The carving though well executed is much less elaborated. Affixed to the vestibule by a closed passage is the shrine or *gūbhāra* star-shaped and much as in the great temple. The *mandap* and vestibule are about forty-two feet long by thirty-two feet broad, and the extreme length and breadth of the *gūbhāra* about twenty-three feet. The spire is modern and covered with stucco work in apparent imitation of the main temple though it is locally believed to be of the same age with the temple. This pattern of ornament is a sort of rail and tooth work. The tower is ten-storeyed and about forty feet high. As in the larger temple there are also arms at the four sides bending over the top of the tower like erect cobras. There is a small pyramidal stone turret in the centre of the *mandap* which is disfigured by an ugly urn or *kalash* with which it is surmounted. The towers of this temple are grossly disfigured by whitewashing, and the stucco painting has entirely faded. The roof and eaves are of stone slabs, adorned and worked as in the larger temple. There are special festivities during the festival of *Shivrātra* in February-March. The great fair or *jatra* is held from the bright fifth to the full-moon of *Chaitra* in March-April. The attendance varies sometimes reaching 50,000. In 1876 it was probably not much less as the municipal pilgrim tax was farmed for £220 (Rs. 2200) which implies an estimated attendance of over 25,000. During the fair the masks of the god are paraded in procession. The offerings at the fair are almost solely in money. Some of them are made for the benefit of the temple. These are administered by a committee appointed by Government. The

Chapter XIV.

Places.

SHIRÁLA.

written on the tree whether he tells it or not. A fair in great local repute is held in the month of *Chaitra* or March-April and is attended by many *Lingayat Vánis*, *Maráthás*, and other people. *Shirála* is famous for its brass lamps or *samais*, and except being the residence of a very large capitalist named *Shinde*, who has most of the old landholding families of the neighbourhood in his debt, has but little trade. The town is surrounded by mud walls and was in *Marátha* times a fort of some strength and not unfrequently attacked during the wars on the *Kolhápúr* frontier. A hereditary officer of some dignity was always stationed at *Shirála* for the administration of the surrounding tract and custody of records. The petty divisional office is a strong building of stone with gates flanked with small bastions.

SHIRVAL.

*Shirval*¹ on the north-west border of the *Sátúra* district in the territory of the *Pant Sachiv*, fourteen miles north of *Wái*, has a group of fifteen early Buddhist caves. The caves are from two to three miles south-west of the *Shirval* travellers' bungalow at the head of a short narrow valley on the eastern slope of a spur from the *Mándhardev* range of hills which bound the *Nira* valley on the south.²

The caves face north-east and are of the same severely plain type as all the earliest caves. Six of them on the south side of the ravine are small excavations filled up with rubbish. Of the remaining nine the first is a small chapel cave, 20' 3" deep by 14' wide and square at the back with, 3' 3" in front of the back wall and 4' 6" from the sides, a plain relic-shrine 5' 3" in diameter, surmounted by a plain capital of four three-inch fillets, the upmost 2' 6" square. The door is 5' wide, but the whole floor is so silted up that no part of the interior is more than 5' 6" high. The second excavation, perhaps the most imposing of the series, has been a dwelling cave or *vihár* of which the whole front has disappeared with one of the cells on the right side. It has been about 26' square with three cells on each side and in the back.³ Round the hall runs a bench up to the level of the top of which the floor is filled with dry mud. Of the nine cells which vary from 6' to 7' in depth and from 5' 9" to 6' 3" in width and are about 6' 6" in height, seven have the usual stone benches and four have small window openings, a foot square with a counter-sunk margin on the outer side. The rock in which this cave has been cut is somewhat softer than the rest and the partitions are here and there broken down, more especially near the mouth of the cave. The third is apparently a natural irregular cavern 17' deep and only about 3' 6" high. The remaining four caves in the lower tier and two in the upper are more or less irregular apartments much ruined by the decay of the rock. One of them has at its back two cells with benches.

¹ Fergusson and Burgess' *Cave Temples of India*, 212; Major Lee's MS. Report.

² It was up this spur that Colonel Phayre, when Quartermaster General of the Bombay Army, traced the road up the proposed *Mándhardev* sanitarium. See above *Mándhardev*, p. 523.

³ The floor of the centre of the hall is lower than the cell floor and the 2' 6" passage in front of them. This central part is filled with clay silt but it is locally believed to have been originally a cistern. Major H. Lee, R.E.

Chapter XIV.

Places.

TÁRGAON.

Tárgaon village, with in 1881 a population of 2687 or an increase of 375 over that in 1872, lies on the left bank of the Krishna seven miles south of Rahmatpur. A cleared local fund track connects Tárgaon with Masur and Karád, and Tárgaon is one of the proposed stations on the West Deccan Railway thirteen miles south of Koregaon. It was formerly a place of some importance being a *kasba* or market town, and the head-quarters of a revenue sub-division. It is now nothing more than a well-to-do agricultural village with a vernacular school.

TÁRLA.

Tárla, about ten miles north-east of Pátan is an alienated village with in 1881 a population of 4117. It is the chief village in the valley of the Tárla and has one or two traders of considerable capital dealing chiefly with Chiplun. A good local fund bullock track connects it with Pátan. There is another short cut to Helvák passable for bullocks and ponies passing by Nir Kane, Karvat, and Vajegaon. The Tárla valley grows a great deal of sugarcane and groundnut most of which comes to the Tárla market before export to Chiplun. A weekly market is held on Saturday. The village has a vernacular school in an excellent building. The water-supply of the town is taken from an excellent spring in a small tributary of the Tárla, over which a temple of Mahádev has been built. The temple is neither old nor noteworthy, but the spring is very good. The water is collected in small stone tanks to which sullage drains are attached.

The village is alienated to the Mahádik family, a Marátha house of distinction and one of the branches of which was connected by marriage with the line of Shiváji. During the 1857 mutinies a member of the Mahádik family was concerned in the Sátára plot, and his share in the family possessions was confiscated. The neighbourhood of Tárla has been considered a fit site for one of the large irrigation schemes. It is proposed to make here a storage pond which will increase the supply for the Krishna canal and give enough water for another canal on the right bank.

TÁSGAON.

Tásgaon, $17^{\circ} 2'$ north latitude and $74^{\circ} 40'$ east longitude, the head-quarters of the Tásgaon sub-division, is a municipal town of 10,206 people sixty-four miles south-east of Sátára by the direct Sátára-Tásgaon road. A far more convenient route is by Karád only two miles longer. Travellers' bungalow accommodation and a metalled road are to be had as far as Karád sixty-two miles, and from Karád thirty-four miles of a first class local fund *murum* road. Sixteen miles along the road is the irrigation bungalow at Tákári. The town is on a slight rising ground on the north bank of a stream which flows into the Yerla about four miles to the south-west. The Sátára-Tásgaon road crosses the Yerla three miles west of Tásgaon. Except during the rains its bed is perfectly dry. In the rains the floods last but a short time, but are very sudden. The water-supply of the town is taken from the stream above mentioned and from private wells. The wells are liable to pollution by soakage, but the water of the stream is good and tolerably abundant at all seasons. The 1872 census showed a population of 10,528 of whom 9644 were Hindus and 884 Musalmáns. The 1881 census showed a decrease of 322 or 10,206 of whom 9282 were Hindus, 920 Musalmáns, and

DISTRICTS.

Chapter XIV.

Places.

TASGAON.

*Patvardhan
Mansion.**Ganpati
Temple.*

trade of the town is cotton which is warehoused here for exportation by Chiplun. There is also a considerable grain trade. The chief buildings are the Patvardhan's mansion and the temple of Ganpati also built by the Patvardhans. The mansion of the Patvardhan family is a set of buildings of the ordinary native type, with front and back courts and the private dwelling house between with several verandas. It is situated in an enclosure about 360 feet square surrounded by mud and stone walls from twenty-two to thirty feet high on the outside, twenty feet on the inside, and ten feet broad all round. There are three chief gates, a small one about thirty feet from the north-west corner and two large ones at the centre of the north and east corners. They are lofty archways fortified on each side. The northern gate was built by the greatest of the Patvardhans, Parshurám Bháu, who flourished at the end of the eighteenth century, and is often mentioned in his Indian Despatches by General Arthur Wellesley afterwards the Duke of Wellington. He left by this gate to his last battle (1799) where he was defeated and slain. In grief at his loss the gate was blocked up and remains so still. The stabling ran along the inside of the north wall. The most strongly fortified is the eastern gate which is flanked by thick walls, and commanded by three towers on the southern side. The four corners of the enclosure and the centre of its southern side are surmounted by bastions. A small temple is near the north-west gate, and a well near the centre of the western side. The temple of Ganpati was begun in 1779 by Parshurám Bháu and finished in 1799 by his son Appa. It consists of an image-chamber and a hall of plain but finely worked stone. The image-chamber is thirty-one feet by twenty-nine feet and the hall forty-five feet by thirty-four. The image-chamber has a spire thirty-four feet high from the ground, flanked by two smaller ones eight feet shorter. These are all of brick and rather tastefully decorated stucco. The hall consists of a nave with two aisles made by two rows of pillars with plain rectangular shafts. In front of the temple, with a ten feet space between them, are shrines of the bull Nāñdi and the man-eagle Garud twenty-one feet high including the pinnacles. They consist of open canopies six feet square and crowned by pinnacles eight feet high. The courtyard is paved with drains and gutters and has a wall ten feet high with a promenade on the top. Part of the pavement is interrupted by tree and flower beds. The entrance to this courtyard contains the most striking object in the building, a gateway formed by a masonry arch surmounted by a tower of the form so frequent in Southern India and known as the *Gopur*.¹ It is seven-storeyed, gradually tapering till the top storey is a mere ridge. The outer ends curve towards one another like the hoods of the cobra; while at the centre is a pointed urn or *kalash*. The lowest storey measures thirty-seven feet two inches from north to south, and twenty-nine feet from east to west. The whole is ninety-five feet five inches high, and the *kalash* and curved arms are seven inches higher. The lowest storey is of stone and the rest of brick

.. ¹ See above p. 585 and note 1.

Chapter XIV.

Places.

TÁTHÁVADE OR
SANTOSHIGAD
FORT.*Description.*

toshigad fort stands on a hill about half a mile from the main range but connected with it by a neck of hill about 500 feet high which meets in its turn a spur three or four hundred feet higher. The ascent to the fort is in two ways, either by the main track down to Tāthāvade village at the foot of the fort riding the whole way; or, to save much climbing, the main track can be left for a small path leading to the spur above mentioned. A rough path down a ravine north of this spur runs along the face of the hill on to the neck above mentioned, and faces the south-west angle of the fort. This path continues in a northerly direction and under the walls of the fort right up to the main entrance which is on the northern side. The fort is roughly triangular in shape. The hill on which it stands is a little lower than the main range. The apices of the triangle are north-west north-east and south-east making it nearly equilateral. At the foot on the northern side lies the village of Tāthāvade with 787 people nearly all cultivators mostly Kunbis with a few Brāhmans. The traders and most of the Rāmoshis have left the place since the abandonment of the fort about 1849. The defences consist of three walls, the top wall going all round the hill and forming what may be called the citadel. It surmounts a perpendicular scarp of black rock about thirty feet high, and is itself about fifteen feet higher. In thickness it is quite twenty feet and had originally a parapet about six feet high and three thick, all of which has broken down. It is made of laterite blocks from one to two cubic feet each, and solidly set in mortar, lined with small stones and mud. It is carefully provided at intervals with secret escape doors for the garrison should the fort be successfully taken. It is especially strong at the three angles from which project triangular outworks about sixty feet lower than the citadel. The outworks are of unequal size, but built of the same materials and more strongly even than the citadel. The sides of the south-west outwork are not more than thirty yards long but it is perhaps the most solid of the three; the sides of the north-east outwork are about fifty yards, and those of the north-west outwork about seventy yards long. The first two outworks communicated with the citadel by a small door not more than two feet wide built through the walls, which led on to the steps cut in the scarp. The citadel wall has a gap at the north-west angle which formed the communication with the north-west outwork. On the north-east side of this was the main gateway about five feet wide, also made of laterite, of beautifully cut massive masonry. It faced east and was sheltered by a projecting bastion. This the north side of the hill was partly protected for about a hundred feet by two lower walls or terraces the one below the other with bastions at intervals. They are of much lighter workmanship than the citadel and its outworks, the face being of small rectangular trap blocks in rough mortar and the lining of uncut stones and mud. These walls both run east and west along the entire length of the northern face of the hill. They then turn through an angle of over 90 degrees, and are taken up the hill to meet the walls above them. The upper of the two is broken by a gateway of trap facing east, like the upper gateway, similarly sheltered, and otherwise like it, but of far less strength and of much rougher workmanship. The lowest

Chapter XIV.

Places.

TÁTHÁVADE OR
SANTOSHGAU
FORT.

Description.

of the fort. The grass was supplied chiefly from lands on the plateau above the Mahádev range and brought for storage to this spot. It is more than two hundred yards from the fort and is hardly more convenient than the village itself which is at least as accessible as the fort. Immediately inside and directly facing the lowest entrance is a large cave pond. Its mouth has been almost wholly blocked with rubbish. A descent of some six feet is therefore necessary to reach the water. The excavation is partly natural but evidently enlarged artificially. The water is exquisitely sweet and clear. The exact size cannot be made out but the depth of water is at least six or seven feet and the extent of excavation not less than thirty to forty feet square. Three massive pillars appear supporting the roof. The rock is laterite and hence no doubt the abundant supply of excellent water which filters from above. The upper fort is nearly all made of laterite with no traces of quarrying about. It seems therefore not improbable that the ponds were excavated by the fort builders and the stone used for the fort walls. There are four other similar ponds completely blocked up. Their stone and that of the big pond on the top would amply suffice for the external work considerable as it is. The mildew of this laterite is used by the people as a tonic for women after childbirth. It probably contains some principle of iron. It is a belief in the village that the large pond in the citadel and this cave are connected by a passage now choked up, and that a lemon thrown into the water of the one used in former times to appear on the surface of the other. These ponds show that the hill internally is made of laterite with an outer coating of trap, thin at the sides but on the top some forty feet thick. The name of this village is traditionally derived from Tátoba, a sage who took up his abode on the fort hill. The cave pond is said to have been made by him, and the small temple of Mahádev in the big pond is named after him. The local tradition is that this fort was built by Shiváji the Great (1627-1680). In 1666 it was in the hands of Bajáji Náik Nimbálkar an ancestor of the present chief of Phaltan and an estate-holder of the Bijápur government. In the same year Shiváji after the treaty of Purandhar served under Jaysing the Rajput general of Aurangzeb's army against Bijápur and with his Mávís escalated Tátthávale.¹ The Bijápur government again apparently got it back from the Moghals probably by treaty. Shiváji retook it for himself in 1673 and apparently held it ever afterwards though twice in 1675 and 1676 he had to retake the open country in its neighbourhood, the estate-holders of which were always ready to rebel against him.² The fort was taken by the Moghals in 1689³ but was ceded to Sháhu in 1720 in the Imperial grants made to him in that year.⁴ In a revenue statement of about 1790 Tátthora appears as the head of a sub-division in the Nahisdurg sarkár with a revenue of £112 (Rs. 1120).⁵ The fort remained in the hands of the Maráthás till 1818 when it was shelled by a detachment of General Pritzler's army from the plateau and a spur

History.

¹ Grant Duff's Maráthás, 94.
² Grant Duff's Maráthás, 158.
³ Grant Duff's Maráthás, 158.

⁴ Grant Duff's Maráthás, 110, 110-120.
⁵ Grant Duff's Maráthás, 200.
⁶ Waring's Maráthás, 244.

Chapter XIV.

Places.

URUN-ISLÁMPUR.

percentage is larger than in most Sátára towns and the name Islámpur shows the fact which is undoubted that the town was at one time a Musalmán colony. Urún the Hindu and older quarter is on the east and contains little of note except the shrine or *dargáh* of Shambhuappa Koshti. Shambhuappa was a Hindu devotee of the weaver caste, but took for his spiritual director a Musalmán saint named Báva Phán who lived at Málgaon in Miraj twenty-eight miles south-east of Islámpur. Shambhuappa used to travel this distance every night for eight years, at the end of which he broke down. The saint touched at his devotion offered to return with him; and Shambhuappa then built the *dargáh* in honour of Báva Phán when he died, and continued to perform devotions at his shrine till his own reputation for sanctity increased. Several miracles are said to have been performed by Shambhuappa. One day, while sitting rapt in religious contemplation, he suddenly informed the bystanders that he had been invoked by a merchant to save his ship, that he had been in the spirit to the ship, and had saved it. As a proof he produced salt water from his bosom. Another trader journeying over the Sahyádris met with a tiger but on his invoking Shambhuappa the tiger fled. It is further related that the Musalmáns objected to Shambhuappa a Hindu becoming the disciple of their *Pir*. They met together and challenged him to prove his mission by reading the Kurán. He called for some blank paper and off it read the whole Kurán. After this test the Musalmáns troubled him no more. He was then tested by the Hindus. A covered pot containing flesh was placed as an offering with the view of tempting him to eat the flesh and thereby violate the chief title to sanctity among Hindus. But when he ordered the vessel to be opened the flesh had vanished and Jasminum zambac or *mogra* flowers blossomed in its stead. This test was not deemed sufficient. Some Jogis or religious beggars getting jealous of him threatened to carry him off by force if he did not satisfy on the spot their unexpressed desires. He immediately produced two hundred mangoes with rice bread which turned out to be exactly what they had desired, and this notwithstanding that it was the dark twelfth of *Mágh* (February-March), nearly two months before the mango season (April-May) commenced. In honour of this exploit a charity dinner is given on that day to all comers. A fair also is held from the tenth to the fifteenth of *Kártik* or October-November and a fine *mandap* or hall is arranged in the courtyard of the *dargáh*, the covering of which is a gorgeous cloth woven and decorated by the various weaver castes of the town. The *dargáh* is a square building with a dome and four of the usual small cupolas and contains the tomb of Báva Phán. Islámpur contains the residence of Sardár Anandráv Mantri. The residence is in the usual Marátha mansion style but of no special size. It overlooks a pond and is surrounded by a brick wall and moat which probably formed the original Musalmán fort of Islámpur. The rest of the town is straggling and poorly built and is badly situated for water. The town has one large moneylending firm and a good many smaller grain and cloth merchants and a large class of weavers. There are about thirty traders mostly Bráhmans, Márwár and Gnjérát and Lingáyat Vánis, and Marátha Kunbis.

Chapter XIV.

Places.

URUN-ISLAMPUR.

The Mantris.

the whole of the revenue *inám* quit-rents and *sardeshmukhi* in Shegaon in Khánápur, Asangaon and Pangad in Sátára, and in the Wái sub-division the Nádgaunder claims over the following *sammats* or sub-divisions Nimb, Vághote, Koregaon, Jokhara, and Jámbulkhora consisting of two per cent of the revenue and two *bighás* per *cháhur* of land, and on *izáfat* or service tenure the village of Menavli, including the *svaráj* and *inám* quit-rents, and the *inám* quit-rents in the following forts, Santoshgad, Vardhangad, Mohangad, Kalyángad, Kamálgad, Chandangad, Vandangad, and Vairátgad; as *saranám* the *lukeri* contribution from Bágni in Pandi Tásgaon, and assignments of *mokása*, *kitta* &c. in many other villages. This ancestor was a very religious man who founded in 1769 a religious establishment in honour of Palkeshvar Mahádev at Sidápur in Karád, as well as at Asangaon in Sátára in honour of Kamaleshvar and Bhimáshankar at Wái, and built temples at his native village of Kochre, and gave much land to Bráhmans. The Rája's records were full of testimonies to his success. He died in 1747. His son Ghanashyám was then invested as Mantri and Trimbakráv was given the *sardeshmukhi* and dues in Tuljápur and the Bálághát enjoyed by his father. His descendants now live in Bágni. Ghanashyám had his *ináms* confirmed by the Peshwa Báláji Bájiráv, and in 1779 he built a temple at Bhilavdi in Tásgaon and made a pilgrimage to Benares, performing many charities and building temples and rest-houses. He then became a *sanyási* or recluse and retired to Benares dying in 1780. His son Raghunáthráv succeeded him. He was born in 1743 and after many good deeds died in 1789. Jayvantráv his son succeeded him and died in 1832.¹ Bájiráv the last Peshwa unjustly resumed much of his possessions. Raghunáthráv Jayvant, father of the present Mantri, was born in 1806 and was invested as Mantri by Pratápsinh Maháráj in 1832. His possessions were curtailed by the invalidation of his title to three villages in Belgaum by the Inám commission. He bore a high reputation for justice, courage, and good service as Mantri and died at Islámpur in 1874. The present representative of the house Anandráv Raghunáth is forty-two years old and was made a second class Sardár in 1874. He enjoys a gross yearly income of about £1810 (Rs. 18,100).

VADUJ.

Vaduj, 17° 34' north latitude and 74° 31' east longitude, on the Pusesávi-Shingnápur road, thirty-one miles south-east of Sátára, is the head-quarters of the Khatáv sub-division, with in 1881 a population of 3363. Besides the sub-divisional revenue and police offices on the standard Government plan, Vaduj has a post office and a vernacular school in a good Government building. There is little trade and the place does not seem to have been very important at any time. The Yerla runs close to the south-west corner of the town, and gives an unfailing supply of good water. About a mile north-west of the town is a pleasant camp.² In a revenue statement of about 1790 Varuja appears as the head of a *pargana* in the Ráybág *sarkár* with a revenue of £3750 (Rs. 37,500).³

¹ In 1827 Captain Clunes mentions Urun-Islámpur as a post-runner's station with 1500 houses, fifteen shops, and twenty wells. Itinerary, 34.

² Details of Camps are given below in Appendix C.

³ Waring's Maráthás, 244.

DISTRICTS.

Chapter XIV.

Places.

VÁLVA.

which the village is built. But the eastern portion close to the river is much subject to flooding, as also sometimes the western which is on the banks of the stream, of which a backwater runs when the Krishna is in flood. A new village site, a quarter of a mile west of the present site, was accordingly granted to this village about 1876 after the great Krishna floods of 1875. The people, however, have taken little advantage of the concession owing to the distance of the new site from the Krishna their sole source of water-supply. A well was sunk at the new site but the supply was found to be of poor quality and precarious in quantity. Válva has a vernacular school in a good Government building of the old type, consisting of one single room with a veranda on all four sides. A municipality was established at Válva but abolished in 1873 owing to the smallness of its income. Except the mansion of the Thorát family of Deshmukhs the village has no remarkable buildings. The family first came into notice under Sháhu (1708-1749) and was confirmed in the *deshmukhi* of villages extending up to Shirála, besides receiving *saranjams* or military grants of several large and productive villages. The *deshmukhi* dates from the Musalmáns. This family must not be confounded with that of the great Dhanájiráv with which it is but distantly connected.

History.

In October 1659 Shiváji took Válva after capturing Shirála. The Muhammadans had so depopulated it that a donkey sprang over the walls. The first Pratinidhi and Rámchandra Pant Amátya repopulated it about 1690, when Amátya was given the command of Vishálgad and Panhála. In 1684 the district was occupied during the monsoon by a Moghal army under Sultan Muázzim who cantoned on the banks of the Krishna. It was then annexed by Sambháji to Kolhápur and suffered greatly from the ravages of Udáji Chavhán. The Pant Pratinidhi surprised the camp of Sambháji and Chavhán, Yashvantráv Thorát was killed¹ in the engagement, and they were driven to Panhála with the loss of all their baggage. This first occasioned the cession to the Sátára king of the Válva district north of the Várna and Sháhu then placed Válva under a *thána* at Islámpur, and gave charge of it to one Kusáji Bhonsle. The first noteworthy Thorát was Bhonsle's *sarnobat*. The charge of the district was given over to him by Báláji Bájiráv the third Peshwa (1740-1761) and continued in the Thorát family till the British annexation in 1818. In a revenue statement of about 1790 Válva appears as the head of a *pargana* in the Ráybág *sarkár* with a revenue of £7500 (Rs. 75,000).²

VARDHANGAD
FORT.

Vardhangad hill fort lies on the Bhádle-Kundal spur of the Mahádev range at a point of it on the boundary between the Koregaon and Khatáv sub-divisions, seven miles north-east of Koregaon and nineteen miles north-east of Sátára. It is a round-topped hill rising about 900 feet above the plain below on the west or Koregaon side and about 700 feet on the east or Khatáv side. The ascent to the fort is from a *máchi* or hamlet at its foot on the Khatáv side. This is easily reached from the Sátára-Pandharpur road, which winds up

¹ Grant Duff's Maráthás, 225.² Waring's Maráthás, 244.

Chapter XIV.
Places.

VARUGAD
FORT.

the Pant Pratinidhi to Chimangaon, a Koregaon village close to the north of the fort, and the fort was then surrendered to him. He administered it for five years till 1811 when the Peshwa took charge of it.¹ It appears to have surrendered in 1818 without resistance.

Varugad Fort in Mán lies, as the crow flies, about twelve miles north-west of Dalivadi, within the limits of Panvan village. The best way to it is to camp at Pingli Badrukhi four miles south-west of Dalivadi and to travel thence by the very rough Tásgaon-Mográla road for about ten miles to Jádhavvádi, a hamlet of Bijvadi village lying almost a quarter of a mile east and within sight of the road; from here a well marked track due west goes to the village of Tondle, and from Tondle a path leads direct to the fort over rough ground broken but perfectly passable by a pony, and skirting the northern base of the long plateau of Panvan. The direction of the path is generally a little north of west and it crosses innumerable small ravines and water-courses which lead through rough hill tracts to the edge of the plateau of which the Mán sub-division chiefly consists. These streams pour down the bare sides of the main hill range, here some 1000 to 1500 feet high, on to the plain of Girvi adjoining the Phaltan state. The country all the way from Pingli is terribly bare and rocky. Here the stony hills and ravines are interrupted by fairly level plateaus with tolerable soil and good sites for cultivation and grazing. A few small deer and *chinkhára* will probably be seen, while cattle are everywhere browsing in considerable numbers. Three hamlets, one of them known as Ghodárádi, are reached, and some well-to-do cultivators will probably meet the visitor and turn out to be Gadkaris or descendants of the ancient hereditary fort garrison. The hamlet is situated on a projection between the two ravines, and has been built on a hill of a truncated conical shape. The hill rises about 250 feet above the level of the plateau, which itself constitutes the summit of the Mahádev range at this point. The cone with the walls on it is seen from a great distance and appears very small indeed. But on near approach it is seen to be but the inner citadel of a place of considerable size and strength for the times in which it was built. On the south-west the outer wall or enceinte is entered by a rude gateway of a single pointed arch about eight feet high and five feet broad. As usual there is a curtain of solid masonry inside. The gate lies about 150 yards east of the edge of the plateau, which there terminates in an almost unbroken vertical precipice of several hundred feet in height and receding in a north-easterly direction. No wall was built along about three hundred yards of this part which is absolutely unscalable, but for the rest of the way the walling is continued along the edge of the cliff in a north-east direction for about another three hundred yards. Here it turns still following the cliff to the south-east for another seven hundred yards, and then gradually rounds to the westward covering four hundred and fifty yards more till it meets the gateway. But for the break of the inaccessible precipice this outer wall would form a nearly equilateral

¹ Papers in possession of the fort Sabnis.

Chapter XIV.

Places.

VÁRUGAD
FORT.

The outer walls east of the gates have bastions at every turn of the cliffs, and the masonry here is particularly strong and well preserved. It would appear that attacks were dreaded chiefly from the plain below. The assailants could either come up the spur towards the north entrance or they might attempt the spurs on the other side of the eastern ravine and attack the southern gateway. Hence apparently the reason for strengthening the walls of the enceinte on this side. After passing the southern gateway the assailants would be commanded from the lower citadel. They would then be encountered by the cross wall. If that obstacle was overcome the besieged would run round the east side and into the two citadels. The appearance from the fort of the plain in the north is most formidable. It would however be easily captured now. The Panvan plateau completely commands and indeed almost overhangs it. The fort is believed to have been built by Shiváji to resist the Moghals whose attacks he must have dreaded from the plain below. The Kárkhánis or Superintendent of the fort was a Prabhu and his descendant a fine strong young man still lives on lands held by him in the neighbourhood. The fort garrison consisted of 200 Rámoshis, Mhárs, and other hereditary Gadkaris besides sepoy. It was surrendered in 1818 to Viththal Pant Phadnis of the Rája of Sátára left in charge of the town. He detached 200 men to take possession, being part of a force then raised to protect the town from the enterprizes of Bájráv's garrisons then in the neighbourhood.¹

VÁSOTA FORT.

Vásota hill fort in Jávli is situated five miles west-north-west of Támbi, at the head of a small valley which branches west from the Koyna. At the mouth of the valley is a village named Vásota, but the fort is within the limits of Met Indoli village, and on the very edge of the Sahyádris. It is a flat-topped hill nearly oval in shape and about 800 feet above the valley. The height on the other or Konkan side is probably some 3700 feet. The first clear drop is perhaps 1500 feet, which, Arthur's Seat excepted, is one of the sheerest on the Sahyádris. The ascent is made from Met Indoli village. The first half is through dense forest apparently primeval, a block specially preserved to increase the difficulties of approaching the fort. Emerging from this by the path which is here and there cut into steps and gets steeper every yard there is a *kárví* grove which is nasty to get through, but quite commanded from the fort. Further on is a perfectly bare piece of rock with rude steps cut in it. This leads to the double gateway at the northern end of the eastern face along a causeway made for about twenty yards on a ridge below the scarp. To enter this the path, here much blocked up with fallen debris, turns right round to the south, and by some fifty steps cut in the rock emerges on to the plateau above. There are three massive masonry arches set in mortar and apparently of Musalmán type. The space on the top is some fifteen acres in extent. On reaching the top and turning to the north close by is the temple of Chandkái a small plain stone structure. Fifty yards further is a large pond forty feet square and fifty feet

¹ Elphinstone in Pindhári and Marátha War Papers, 245.

Chapter XIV.

Places.

VÁSOTA FORT.

History.

1817) Bájiráv sent the Sátára Rája and his family into confinement at Vásota, but before the end of the month the princes were brought away and sent to join his camp on march from Pandharpur to the Junnar hills. The wives and families with him remained till the following April. About the same time Cornets Hunter and Morrison of the Madras establishment, on their way from Haidarabad to Poona with a small escort, were captured by the Peshwa's forces at Uruli about fifteen miles east of Poona after a manful resistance, sent first to Kángori fort in Kolába¹ where they were severely treated and thence to Vásota. At Vásota they were lodged in a single room in the head-quarter buildings. A man named Mhátárji Kánhoji Chavhán looked after them and was rewarded by the British Government for his attentions. Their humane treatment was due to the special orders of Bápu Gokhale. The British force advanced from Medha by Bámnoli and Támbi, driving in outposts at Vásota and met at Indoli. Negotiations were opened with the commandant one Bháskar Pant, but he obstinately refused to surrender. The British forces then advanced a detachment under cover of the thick forest before mentioned to positions in the *kárví* grove where they dug shelters for themselves in the hill side. A battery was set up on the old fort. The local story is that negotiations proceeded seven days, when at last it was decided to bombard. The first shot fell over in the Konkan, the next in the powder magazine which it blew up, the third in the temple of Chandkái, and the fourth in the middle of the head-quarter on which the commandant surrendered. This is the native account but evidently not true, as, according to Grant Duff, the bombardment lasted twenty hours.² The prize properly amounted to about £20,000 (Rs. 2 lákhs) and the Sátára Rája recovered family jewels worth £30,000 (Rs. 3 lákhs).³

VÁTEGAON.

Temples.

Vátegaon in Válva is an alienated village of about 2800 people on the banks of a stream called the Bhogávati Ganga six miles north-west of Peth. The village lies on both banks of the river and is in charge of a Bráhmañ *kamávísár* under the Kurundvád chief to whom it belongs. The village has an indigenous school and a liquor shop under the British Government. The streets and roads are better than is usual in villages of its size and there are two or three well off merchants trading in tobacco, raw sugar, and other agricultural produce. On the left bank of the stream, in the west half of the village, are two temples of Lakshmináráyan and Vátेश्वar Mahádev. The original portions of the structures are of finely hewn stone and consist of an inner shrine or *gábhára* about ten feet square and dome-roofed. The entrance is by an arch three feet wide and built like the walls three feet thick. There is a cross passage two feet wide and another similar door leading by one step into the outer hall, the vestibule or *mandap*, which is about fourteen feet square with the corners cut off by oblique canopy-like arches. The roof is also dome-shaped and about thirty feet high all of large stone. Two more steps lead into another *mandap* with

¹ Compare Bom. Gazetteer, XI. 323, 471-472. ² Details given above pp. 306-307.

³ Bombay Courier, 18th April 1818.

Chapter XIV.

Places.

Wái.

wall. The *deshmukhs* who live here used to be connected with Bhopálgad fort twenty-four miles to the east.

Wái, 17° 58' north latitude and 73° 58' east longitude, on the left bank of the Krishna, twenty-one miles north-west of Sátára, is a holy town, the head-quarters of the Wái sub-division, with in 1881 a population of 11,626. The town lies fifty-six miles south-east of Poona with which it is connected by a metalled road which branches off from the Southern Marátha Country mail road at Surul seven miles east of Wái and forty-eight miles south of Poona. Wái is one of the most sacred places on the Krishna, and has a large Bráhman population. At the west end of the town the river forms a pool partly by the aid of a stone weir built from the steps about fifty yards above a large temple of Ganpati. The face of the river for half a mile is lined with steps, and for an hour after dawn and before sunset people are incessantly engaged in their ablutions and clothes-washing. The river banks are low and overhung with grass and trees. The country round is beautifully wooded with mangoes, and the Pasarui and Pándavgad ranges form a noble background to the smiling valley viewed either from north or south, while to the west the Sahyádrí range rises blue in the distance, and south the Krishna winds on ever-widening and deepening, its banks clothed with fertility and verdure. The 1872 census showed a population of 11,062 of whom 10,126 were Hindus and 936 Musalmáns. The 1881 census showed an increase of 614 or 11,676 of whom 10,698 were Hindus 963 Musalmáns and fifteen Christians. Besides the sub-divisional revenue and police offices, Wái has a municipality, sub-judge's court, dispensary, post office, travellers' bungalow, and about twenty temples. The municipality, which was established in 1855, had in 1882-83 an income of £649 (Rs. 6490) excluding a balance of £263 (Rs. 2630) and an expenditure of £704 (Rs. 7040). The dispensary, which was established in 1864, treated in 1883 twenty-one in-patients and 6724 out-patients at a cost of £117 (Rs. 1170). Wái is a large trade centre containing about 150 well-to-do traders mostly Bráhmans, Márwár and Gujarát Vánis, Marátha Kumbis, Sális, Koshtis, Telis, Kásárs, and Musalmáns. From Bombay and Poona Márwár Vánis import Bombay and English piecegoods and twist; from Chiplun the Vánis import salt, betelnuts, dates, and groceries; from Poona and Sátára the Kásárs import copper and brass pots; from Nahar or Malcolmpeeth the Musalmáns import potatoes and vegetables; and from Bávdhan and Surul-Kartha the Sális and Koshtis import small quantities of women's robes or *ludis*. Besides importing women's robes from Bávdhan and Surul-Kartha the Sális and Koshtis prepare women's robes, waistcloths, bodicecloths or *khans*, and other hand-made goods from the twist which they buy from Márwár Vánis and sell them to consumers in their houses.

Temples.

Beginning¹ from above, the first group of buildings is on the north bank of the Krishna, and consists of a *ghát* or steps, a *váda*

¹ The temple accounts are from the MS. papers of the late Mr. E. H. Little, C.S.

Chapter XIV.

Places.

Wai.

Temples.

style Muhammadan forms largely prevail. The spire is twelve-sided with, like the Lakshmi tower, three tiers with rows of figures and a Muhammadan dome; the temple *mandap* is domed and there are four pinnacles at the corners. The large bull or Nandi in front, under a plain canopy with plain scalloped arches, is carved out of a magnificent piece of black basalt. The bells and flowers with which it is adorned are very beautifully cut. The whole temple structure is of basalt and the pillars originally black are polished to the brightness of a mirror. There is a little ornamentation at the spring of the arches and on the facade but none elsewhere. But the exquisiteness of the stone work and material and its general lightness make the building the best sight in Wai. The next, away from the river on the east side of the market, is a temple of Mahalakshmi built in 1778 by Anandráv Bhikáji Rástia at a cost of £27,563 (Rs. 2,75,630). The temple, about seventy feet high, consists of a vestibule and shrine, which together measure about seventy feet from back to front. The facade is about forty feet from side to side. The vestibule is open in front with two pillars and pilasters in *antis*. The corners at the top are rounded off by scalloped work. In the floor is a trap door and the roof is formed of large slabs stretching from lintel to lintel. The *mandap* has two doors on each side, five pillars in depth with two in width, and on a lower step an additional range over a stylobate approached by three steps. The whole looks heavy and dark. The beauty of the Lakshmi temple is its gracefully tapering spire which has a square base with a handsome frieze above which are five dodecagonal tiers surmounted by an urn or *kalas*. The whole is about fifty-six feet high.

Off the west side of the street leading to the market, in a garden (200' x 100') enclosed by a high stone wall, is the temple of Vishnu built in 1774 by Anandráv Bhikáji Rástia at a cost of £21,625 (Rs. 2,16,250). A covered court or *mandap* (48' x 18') of five round arches, supported by square-based massive pillars five feet thick with a cut-stone roof without intermediate support, leads to a raised veranda with three small Muhammadan Saracenic arches¹ behind which is the shrine. The walls are very thick, with five scalloped arches on each side and three in front. The roof facade is worked in arabesques. The spire is poor, and consists of three octagonal tiers. The whole about fifteen feet high is of beautifully cut gray stone and excepting the spire very handsome. The *mandap* or hall is the best in Wai. There are ten other temples on the river bank of no special note, eight of them dedicated to Mahádev, one to Dattátraya, and one to Vithoba. The eight Mahádev temples built by various private individuals vary in date from 1740 to 1854.² The temple of Dattátraya was built in 1861 by a mendicant named Vyankoba Báva on a *ghát* or landing made in 1785 by Anandráv Rástia. The temple of Vithoba was built by Táí Sáheb the great-grandmother of the Bhor chief.

¹ The pillars supporting the arches are of plated work in beautifully polished black stone.

² The temple dates are 1740, 1744, 1760, 1760, 1760, 1808, and 1854. The date of one is not known.

Chapter XIV.

Places.

Wáí.

History.

heads of each row, but only fragments of them are left. On the right hand wall near the back are the remains of some human figures, apparently two standing females and two seated males, all now headless and otherwise mutilated. The other caves are smaller and not of much interest.

Its position on the Krishna in a beautiful valley and the Buddhist caves in its neighbourhood¹ show Wái to have been a holy town and an old Buddhist settlement. Wái is locally believed to be Virátungari,² the scene of the thirteenth year exile of the Pándavs.³ Nothing further is known of Wái until Musalmán times. In 1429 Malik-ul-Tujár, the Bahmani governor of Danlatabad, after subduing the Rámoshis and other banditti of Khatáv and the Mahádev hills, marched to Wái.⁴ Between 1453 and 1480 Wái is mentioned as a military post of the Bahmanis from where troops were ordered in 1464 to join the Bahmani minister Máhmud Gáwán in his Konkan expedition.⁵ About 1648 Wái was the head-quarters of a Bijápur *mokásádár* or maungor.⁶ When Shiváji rebelled, he took possession of Wái, and before his murder at Pratápgad in 1659 Wái was the scene of the last halt of Afzulkhán and his ill-fated expedition.⁷ From this time Wái passed to the Maráthás. In 1687 it was attacked by the Bijápur general Shirjekhán who suffered here a defeat at the hands of the able Marátha general Hambirráv Mohite who however was killed on the occasion. This victory enabled the Maráthás to occupy much of the open country they had previously lost to the Moghals.⁸ The latter got possession of Wái again in 1690 in the reign of Rájárám (1689-1700), but it was regained for the Maráthás in the same reign by Santáji Ghorpade the oldest representative of the Kápsli Ghorpade family. Rámchandrapant, one of the chief men of the time, and afterwards made minister or *amátya*, proposed a stratagem whereby Santáji managed to completely surprise the *faujdár* of Wái, took him prisoner with all his troops, and established a Marátha post or *thána* in the town. On its capture the Wái district was given in charge of Shankráji Náráyan a clerk of Rámchandrapant who retook from the Moghals the important fortress of Rájgad in the Bhor state.⁹ Wái then fell into the hands of the Peshwás, but in 1753 was occupied by Rájárám's widow Tárábái with the aid of 5000 Rámoshis and Maráthás.¹⁰ About 1774 Rám Shástri, the spiritual and legal adviser at the Poona court, retired from the government in disgust to a sequestered place near Wái on hearing that Raghunáthráv finally connived at the murder of his nephew Náráyanráv Peshwa.¹¹ About 1790 the Rástia family of Wái first began to rise to influence at the Peshwa's court at Poona where they sided with the ministerial party against the encroachments of Mahádji Sindia.¹² In October 1791 Major Price,

¹ Dr. Burgess' Antiquarian Lists, 58-59. See above pp. 224, 613.

² Hence the name Virátgad given to the fort in the neighbourhood.

³ Lady Falkland's Chow Chow, 191-192.

⁴ Briggs' Forishta, II, 483.

⁵ Grant Duff's Maráthás, 76.

⁶ Grant Duff's Maráthás, 166.

⁷ Grant Duff's Maráthás, 362.

⁸ Grant Duff's Maráthás, 26.

⁹ Grant Duff's Maráthás, 62.

¹⁰ Grant Duff's Maráthás, 154.

¹¹ Grant Duff's Maráthás, 280.

¹² Grant Duff's Maráthás, 502.

Chapter XIV.

Places.

YERAD.

walled, remains of which may be still seen. About a mile east of the village is an excellent grove of mangoes for a camp.

Yerad village, with in 1881 a population of 705, lies close to the Karád-Kumbhárli pass road three miles south-west of Pátan. Close to the south of the road on the river bank, conspicuous from afar, is a fine grove of mango trees. In the middle of this grove is a small stone temple with a tiled roof and a *ling* said to be Yedoba an incarnation of Shiv. Silver masks of the god are carried in procession on the fair day, namely the full-moon of *Chaitra* or March-April. Some 10,000 people assemble every year, this being the favourite fair of the hill cultivators who come from very long distances to visit it. They stay three days and camp in every direction. Special police parties are detached for sanitary arrangements, notwithstanding which the nuisance and pollution of the Koyna river is great. On this account Yerad, though a favourite camp, should not be visited between the fair and the monsoon following. In the pools near the village *mahsur* can be caught trolling or with the spoon bait.

States.
Bhor.

one-fourth is black and gray. Scarcely any of the land is watered ; what there is is watered from wells and fair weather dams. Of rivers above the Sahyádris the Mutha runs in the north and the Nira in the south, and below the Sahyádris the Amba runs south-west. Of roads above the Sahyádris the Pandharpur-Mahád made cart-road runs east and west by the Varandha pass and Bhor to Mahád in Kolába ; and the Poona-Belgaum mail road runs north and south by the Khámatki pass ; and below the Sahyádris the Poona-Panvel road by the Bhor pass runs a little above its northern boundary. The state is at present under survey, but no one sub-division has been finally settled. In 1882-83 it had three civil and seven criminal courts. Besides thirty horsemen in the *huzur pága* or head-quarter guard who aid as mounted police, the police were 184 strong. There is no municipality, but a committee of five officers supervise sanitary arrangements on which £164 (Rs. 1640) were spent in 1882. In 1882-83 the actual revenue was returned at £49,500 (Rs. 4,95,000) and the expenditure at £48,800 (Rs. 4,88,000). The local funds collections amounted to £3100 (Rs. 31,000), which are said to have been spent on local objects ; 1045 patients were treated at the Bhor dispensary and 2267 persons were vaccinated. There are twenty-seven schools with 923 pupils.

History.

In 1697 Rájárám, the son of Shiváji, appointed Shankráji Náráyan *Pant Sachiv* for his able services.¹ He was given an estate or *jágir* and other *vatans* or rent-free lands. In 1707, Shankráji died at Ámbovádi and was succeeded by his son Náro. On his death in March 1737, Náro was succeeded by his nephew Chimnáji who had three sons Sadáshivráv, Ánandráv, and Raghunáthráv. In 1757, on the death of Chimnáji, his eldest son Sadáshivráv became *Pant Sachiv*. In 1787, on his death Sadáshivráv was succeeded by his youngest brother Raghunáthráv. On Raghunáthráv's death in 1791, his son Shankarráv became *Pant Sachiv*. He had no male issue and adopted Chimnáji who succeeded him in 1798. Till their downfall in 1818, Chimnáji continued in the service of the Peshwás. On his death in 1827, Chimnáji was succeeded by his adopted son Raghunáthráv ; for this adoption a *nazarána* or present of £4000 (Rs. 40,000) was paid to the Rája of Sátára. In 1836 Raghunáthráv, being without legitimate male issue, adopted Chimnáji who succeeded him in 1839. On the 12th of February 1871, on his death Chimnáji was succeeded by his son Shankarráv, the present chief. During the chief's minority a *kárbhári* or manager was appointed by the British Government to look after his affairs. In 1874 at the age of twenty-one, Shankarráv assumed the charge of his state. The *Pant Sachiv* ranks as first class *sardár*. He is a Bráhman by caste and his head-quarters are at Bhor. He pays a yearly tribute of £523 10s. (Rs. 5235) to the British Government, nominally on account of *pilkhána* or elephant stables.

¹ The *pant sachiv* was one of the titles given to his eight ministers by Shiváji at the time of his crowning in 1674. The eight titles were the *peshwa* or prime minister, *pant amdtiya* or councillor, *pant sachiv* or minister, *mantri* or general councillor, *sumant* or foreign minister, *nydyadhish* or judge, and *panditráv* or the learned. In 1698 a ninth title of *pant pratimidhi* or viceroy, ranking higher than the other eight, was created by Rájárám.

States.
PHALTAN.
History.

Phaltan and died in 1394. Between 1394 and 1630 nine chiefs ruled at Phaltan, about whom little but their names is known.¹ In 1644 the ruling chief Mudhoji (1630 - 1644) was killed by the king of Bijápur, and his son Banáji was taken prisoner to Bijápur. In 1651 Banáji was restored to his father's estate. He had four sons Mahádáji, Gorkhoji, Vangoji, and Mudhoji. In 1676, on the death of Banáji his third son Vangoji succeeded, but died without issue in 1693, and was succeeded by his nephew Jánoji. Jánoji was deposed by his step-brother Banáji, and was afterwards restored by Sháhu of Sátára (1708 - 1749). In 1748, on his death Jánoji was succeeded by his son Mudhoji. In 1765, on the death of Mudhoji, his wife Sagunábái administered the state for a short time, but was deposed by Peshwa Mádhavráv Ballál and one Soyaráji raised to the chiefship. In 1774 Sagunábái adopted a son Máloji, and with the aid of Peshwa Mádhavráv Náráyan regained control of the state. In 1777, on his death Máloji was succeeded by his adopted son Jánráv. Jánráv continued in the service of the Peshwás till their fall in 1818. On the 1st of January 1825, on Jánráv's death the state was attached by the Rája of Sátára, but on the 3rd of September 1827 Banáji was allowed to succeed on payment of a *nazarána* or succession fee of £3000 (Rs. 30,000). On the 17th of May 1828, on Banáji's death the state was again attached by the Rája of Sátára. On the 3rd of December 1841, on payment of a *nazarána* or succession fee of £3000 (Rs. 30,000), Jibái Ái Sáheb the wife of Banáji was allowed to adopt the present chief Mudhojiráv. During Mudhojiráv's minority Ái Sáheb acted as regent till her death on the 17th of November 1853. After her death the British Government managed the state till the 10th of February 1860, when Mudhojiráv was put in sole charge of the state. The chief of Phaltan styled Nimbálkar, is a Marátha by caste and ranks as first class *sardár*. His headquarters are at Phaltan, and he pays the British Government a yearly tribute of £960 (Rs. 9600) on account of *svárs* or horsemen. The family holds a patent allowing adoption. In matters of succession they do not follow the custom of primogeniture. Of late, as he was deeply involved in debt, Mudhojiráv applied to Government for a loan and offered to resign the management of the state till the debt was paid and the affairs of the state were put in order. In December 1882 the offer was accepted and joint administrators were appointed, one the son of the chief and the other a revenue officer of the British Government. The debts which amounted to £25,000 (Rs. 2½ *lákhs*) will be discharged by a yearly instalment of about £2500 (Rs. 25,000) and the state is expected to be free from debt in thirteen or fourteen years. Under the joint administration many of the departments have been reorganized, the pay of the police has been raised, and the Deccan Agriculturists' Relief Act has been introduced to give the cultivators the same protection as in Poona or Sátára. The joint administration has also resumed the civil, criminal, and revenue charge of the Rám-Sansthán group of six villages, which have a

¹ The nine chiefs were : Vangoji (1391-1409), Máloji (1409-1420), Baji (1420-1445), Jora (1445-1470), Baji (1470-1512), Mudhoji (1512-1527), Bajidár (1527-1560), Máloji (1560-1570), and Vangoji (1570-1630).

States.

AUNDH.

History.

1717 on his death Parashurám was succeeded by his second son Shrinivás, as his eldest son Krishnáji was *Pratinidhi* of Vishálgrad in the Kolhápúr state. Shrinivás also called Shripatráv was during all his lifetime Sháhu's chief adviser. In 1746 he died without male issue and was succeeded by his younger brother Jaggivau, commonly called Dádoba, whom Sháhu appointed to his brother's post of chief minister. In 1750, when, on the death of Sháhu, the Peshwa became supreme, Dádoba was deposed and in 1751 was succeeded by Shrinivás Gangádhár, also called Bhavánráv and grandson of Dádoba's elder brother Krishnáji Parashurám. In 1752, Dádoba was restored to the office, with Shrinivás as his assistant. On Dádoba's death without issue, the office was given to Shrinivás. In 1762, Raghunáthráv deposed Shrinivás and gave the office to his own son Bháskarráv. Bháskarráv died four months after getting the office which was then given to Náro Shankar. In 1763 Shrinivás also called Bhavánráv intrigued with the Nízám and Raghoji Bhonsla of Nágpúr and was restored. In 1765 he was again deposed by the Peshwa for disobedience, and his office was given to his cousin Bhagvantráv Trimbak. Bhavánráv then went to Poona where he lived for about four years, receiving £5000 (Rs. 50,000) a year from the Peshwa. In 1768, Bhavánráv was given a *saranjám* or military grant of the yearly value of £50,000 (Rs. 5 lakhs). He waged constant war with the *Pratinidhi* Bhagvantráv till Bhagvantráv died in 1775. In 1777 Bhavánráv died and was succeeded by his son Parashurám. Parashurám was born the day after his father's death, and was at once installed as *Pratinidhi* by Nána Fadnis, who was a great friend of his father. In 1795 at the age of eighteen Parashurám Pant took charge of his estate or *jágir*. He is said to have had great valour. He died in 1848 and was succeeded by the present chief Shrinivásráv, who had been adopted in 1847 with the permission of the British Government and the late Rájá of Sátára. A *nazarána* or succession fee was paid at the time of adoption. During the government of Sir Bartle Frere (1862-1867) Shrinivásráv was a member of the Legislative Council of Bombay. The *Pratinidhi* is a Bráhmaṇ by caste and ranks as first class *sardár*. He lives at Aundh, an isolated village in the Khatáv sub-division. He pays no tribute to Government.

JATH.

Jath stretches east and then north to the Mán and Bhima about twenty miles south-east of Pandharpur. It has an estimated area of 885 square miles, a population in 1881 of 49,486 or fifty-six to the square mile, and in 1883 a gross revenue returned at £28,000 (Rs. 2,80,000). It is bounded on the north by Súngola in Sholápur and Mangalvedha in Súngli, on the east by Indi and Bijápur, on the south by Athni in Belgaum, and on the west by Súngli and Miraj. Except a number of small hills near the town of Jath, the country is flat. The land is poor and thinly peopled, and is specially suited for cattle breeding. The climate is hot and the rainfall is about the same as at Bijápur. The south-west monsoon begins and ends with heavy thunder showers. The Madras or north-east monsoon sometimes extends to Jath in December. During the autumnal months intermittent fevers are common. From May to September cholera appears almost every year. The bulk of the

States.**JATH.****History.**

adopted Bhimráv bin Bhagvantráv. Bhimráv on his adoption took the name of Amritráv. During Amritráv's minority the state was managed by Bhágirthibái till her death in 1845. On Bhágirthibái's death Sakhojiráv Sávant was appointed *kárbhári* or manager, and remained in office till Amritráv came of age in 1855. In 1872 owing to numerous complaints of oppression on the part of Amritráv, the Government of Bombay ordered Captain, now Lieutenant Colonel, West to make inquiries into the alleged grievances. The result of these inquiries was that both the civil and the criminal administration was taken out of the chief's hands. The chief of Jath, who is styled *Deshmulh*, is a Marátha by caste and ranks as first class *sardár*. Besides small sums on account of rights in other districts, the chief pays to the British Government a yearly tribute of £473 18s. (Rs. 4739) on account of *sardeshmukhi* rights in the Sátára district and of £640 (Rs. 6400) in lieu of furnishing *svárs* or horsemen. At present (1884) the chief has no jurisdiction. A *kárbhári* or manager has been appointed with the powers of a first class subordinate judge in civil cases, and of a first class magistrate in criminal cases.

DAPHLÁPUR.

The small state of Daphla'pur consisting of six villages, lies in the west of Jath. It is at present managed by a lady, the Báisáheb Lakshmibái Daphli, who exercises the powers of a magistrate of the first class and in civil matters of a first class subordinate judge. Daphlápur has an estimated area of forty square miles, a population in 1881 of 6007 or 150 to the square mile, and in 1883 a gross revenue of £1160 (Rs. 11,600). In 1882 the survey of the state was completed and the assessment raised from £900 to £1300 (Rs. 9000 - 13,000). There are three schools in the state.

DISTRICTS.

Appendix A.

BOTANY.

PAPAVERACEÆ.

Argemone mexicana—*Mexican or Gamboge Thistle.*

Common as a weed all over the plains. Flowers and juice yellow; foliage somewhat thistle-like; seeds highly narcotic; native of Mexico.

CAPPARIDÆ.

Gynandropsis pentaphylla.

A heavy smelling purplish-flowered weed. Common in the plains during the rains. The six stamens are attached to an elevated tube (gynophore).

Capparis spinosa.

The common Indian and oriental form of the Caper plant, notable for its ivory white large flowers and purple filaments. The young flower buds are the Capers of commerce. Mahābuleshvar.

Capparis aphylla—*Kesli.*

Apparently leafless, with small pink flowers in many-flowered cymes; not very common; plains.

Capparis pedunculosa.

Capparis divaricata.

A small tree with warty fruit; plains.

Cadaba indica.

Small shrub. Flowers small, whitish; near Muruj, cold weather.

SAMYDACEÆ.

Cascaria glomerata—*Pipāni.*

Sub-arboreous. Flowers green, inconspicuous, with sepals only. Fruit size of an olive, fleshy yellow and somewhat grooved when ripe. May. Helváik.

PITTOSPOREÆ.

Pittosporum floribundum—*Yekadi.*

All along the range of the Ghāts. (Dalzell).

POLYGALÆÆ.

Polygala persicariaefolia.

Polygala chinensis.

Low weeds appearing in the rains in the plains. The leaves are thick; the first species has lilac, and the second, which is very common, yellow flowers.

PORTULACACEÆ.

Portulaca oleracea.

A weed.

TAMARISCINÆ.

Tamarix ericoides.

A common shrub in river beds and mountain streams. Flowers heath-like.

MALVACEÆ.

Sida humilis.

Sida carpinifolia—*Chikni.*

Cold weather. Flowers yellowish. The "Chikni" is used to make besoms, the twigs being at once supple and tough. On the Sahyādris.

Abutilon polyandrum.

A variety with orange flowers having a purple spot at the base. Leaves odorless, with clammy pubescence. Plains near Kundal.

Urena lobata.

On the Ghāts. Flowering in October. Flowers pink.

Hibiscus panduriformis.

Flowers yellow with a purple spot at base. November. Eastern districts in cotton fields.

Appendix A.
BOTANY.

Toddalia aculeata.

3-foliolate; straggling, prickly shrub. Fruit size of a large pea.
May. Highest Gháts.

Feronia elephantum.

The "wood-apple." Leaves smell like anise-seed. Pulp of fruit good for jam. Plains.

Ægle marmelos—Bel.

The Bel tree. Fruit considered to be a specific for dysentery.
Tall thorny tree.

Ailanthus excelsa.

Plains. Wood light, used for sword-handles.

Balanites Roxburghii—Hingan.

A spiny tree with small green flowers, and a hard fruit size of an egg, which is employed in fireworks. A small hole is drilled in it, and the kernel extracted. When the fruit is filled with powder and fired, it bursts with an exceedingly loud report.

BURSERACEÆ.

Boswellia serrata—Salphull.

Hills near Umbraj. Low resinous trees. The resin is used for incense. Frankincense (olibanum) is supposed to be extracted from a Boswellia.

MELIACEÆ.

Melia azadirachta.

The Nim tree.

Melia azadarach.

The Persian lilac; usually found cultivated.

Cedrela toona—Polar.

Hedge-rows at Pánohgani. The wood is like inferior mahogany and is much used in Bengal for furniture, bedsteads, chairs, and other articles.

OLACINEÆ.

Mappia fetida.

A small tree with yellowish white extremely foetid flowers. Mahá-baleshvar; common in the cold weather.

CELASTRINEÆ.

Gymnosporia rothiana—Yekoli.

Common thorny shrub with small white flowers. Deccan Hills.

Elæodendron glaucum—Támru.

A small tree. Sátara and Khámatki Gháts (Dalzell).

RHAMNEÆ.

Ventilago calycina.

Plains. A scandent shrub. Native name "Malla lokundi báí."

Zizyphus jujuba—Bor.

Cultivated for its fruit which is somewhat apple-like in taste.

Zizyphus nummularia.

A straggling thorny shrub; the wait-a-bit.

Zizyphus rugosa—Turan.

Gháts. Berry fleshy white.

Rhamnus Wrightii—Ragtrorai.

Gháts. Unarmed shrub.

Scutia indica—Chimti.

A straggling thorny shrub. Leaves sub-opposite. April. Ghát districts.

AMPELIDEÆ.

Vitis auriculata.

Notable for its large leafy stipules.

Vitis pedata.

Besides the above there are many species met with on the higher Gháts.

Appendix A.
BOTANY.

- Psoralea cordifolia*.
Common about Sâtara in and after the rains; leaves pitted with blackish glands. Flowers small whitish.
- Tephrosia tinctoria*.
Flowers brick-red. Leaves silky beneath; *var-pulcherima*; rare; Varandha Ghât; September; *var-intermedia*; Sâtara.
- Sesbania egyptiaca*.
Cultivated in sugarcane fields; also in river beds to form a settling ground for silt.
- Sesbania grandiflora*.
A thinly branched, cultivated, short-lived, small tree, with large white or pink flowers.
- Geissaspis cristata*.
A creeping annual with two pairs of leaves, the flowers with large-veined ciliated bracts. Common in pastures in the rains.
- Arachis hypogea*—*Bhuimung*.
Cultivated. The earth or ground nut. A native of Africa; the so-called nuts are the pods which force themselves into the ground and ripen there. The flowers are yellow. The oil extracted from the seed is used to adulterate olive oil.
- Zornia diphylla*. *Var-zeylonensis*.
Common in pastures about Sâtara in the rains. A very small plant with yellowish flowers; leaflets dotted.
- Smithia scutellaria*.
" *scutellaria*.
" *bigemina*.
" *blanda*.
The *Smithias* may be generally recognised by the pod which consists of several joints folded together inside the calyx. They are chiefly Ghât plants appearing in the rains. All have yellow flowers with usually a red spot. Some have very handsome leaves abruptly pinnate.
- Alysicarpus rugosus*.
Banks Vârna river, Kuncygaum; a variety with long racemes; calices slightly ciliated and glumaceous in fruit.
- Alysicarpus tetragonolobus*.
Alysicarpus pubescens.
Sâtara. Rains.
- Desmodium rotundifolium*.
Sahyâdris; end of rains. Flowers pinkish. Leaves simple.
- Desmodium parviflorum*.
Plains and Ghâts. Cold weather; leaves 1-3 foliolate. A variable plant, as can be seen at Mahâbaleshvar, where it is common after the rains.
- Cicer arietinum*—*Harbhara*.
The familiar chana or gram; cultivated.
- Vicia hirsuta*—*Mâsur*.
Cultivated; it affords a reddish grain, which when ground and mixed with *judri* is said to form the much advertised *Rem-lenta arabica* (Dalzell).
- Phaseolus grandis*.
Pasarni Ghât; an erect plant.
- Phaseolus trincvius*.
A twining plant.
- Phaseolus mungo*—*Uddi*.
Cultivated extensively. It is the earliest crop of the season.
- Vigna vexillata*.
Phaseolus scpiarius of Dalz. and Gibson, Bombay Flora. Flowers large, rose-coloured. Rains; Ghâts; common. Sweetpea as commonly known.
- Butea frondosa*—*Palas kakria*.
Ghâts. Not very common in the plains. Flowers orange red. Cold weather. Pod with a solitary seed at the tip.

DISTRICTS.

Appendix A.
BOTANY.*Cassia pumila.*

The *Cassia* flowers are all yellowish composed of 5 sub-equal petals. The stamens are usually of various sizes, rarely all perfect. The bark of the *Carniculata* is much used for tanning; it produces a valuable light-coloured leather. The *Senna* of commerce is formed of the leaves of various *cassias*, whilst the pulp in the legume of *C. fistula* is a safe laxative.

Tamarindus indicus—*Chinch.*

The East Indian tamarind tree. The West Indian species is *T. occidentalis*. It is to be found at Ahmadabad and where Musalmāns have been, but not elsewhere.

Bauhinia racemosa—*Apta.*

Leaflets united to the middle. Several varieties of *Bauhinia* are found as avenue trees, and are conspicuous for their handsome light purple or white flowers a little like those of a *Pelargonium* at a distance.

Bauhinia purpurea.

Found truly wild on the Pasarni Ghāt. Flowers September; deep-purple.

Prosopis spicigera.

Not common. A low tree. Much commoner in Gujarāt. This is the tree to which (in the Deccan) processions proceed during the Dasra festival (Dalzell).

Dicrostachys cinerea.

Khāmātki Ghāt. A thorny shrub. Spike of flowers, one-half the spike yellow, the rest rosy.

Mimosa hamata.

Heads of flowers rose-coloured. A small prickly bush like the sensitive plant. Stony plains.

Acacia arabica—*Bābhul.*

There are several varieties of this acacia.

Acacia farnesiana.

A singularly sweet-flowered erect shrub with thick pulpy pods. Common.

Acacia leucophloea—*Hemru.*

A tree with long straight spines and paniced yellow inflorescence. The bark is employed in distillation. Plains.

Acacia suma.

Plains. A middle-sized tree with white bark and downy branchlets. Corolla nearly white. *A. catechu* (*khair*) and *A. sumra*, which are both near *A. suma*, are stated by Dalzell to be met with in the plains. Near the Khāmātki Ghāt a number of acacias and mimosas are to be found. The best gum arabic is said to be the produce of *Acacia verna*, an African species, but probably the same as our *A. arabica*. The valuable astringent substance called "*Catechu* or *Terra japonica*" is procured by boiling and evaporating the brown heartwood of *A. catechu*. It is obtained by simply boiling the chips in water until the inspissated juice has acquired a proper consistency. (Lindley, Veg. Kingd.)

Albizia lebbek

Generally found as an avenue tree.

Albizia stipulata—*Udul.*

A handsome graceful tree growing on the Sahyādris. Flowers pinkish.

ROSACEÆ.

Pygeum Gardneri.

Mahābaleshvar. A tree; flowers yellowish white. Cold weather. The seeds smell strongly of prussic acid. The kernels of the fruit said to be used for poisoning fish.

CRASSULACEÆ.

Kalanchoe olivacea.

Hills near Umrui and Karād. A fleshy-leaved olive-coloured plant,

DISTRICTS.

Appendix A.

BOTANY.

CACTEÆ.

Opuntia dillenii.

"Prickly pear." Native of Brazil. Common near villages; a great pest. The cochineal is said to feed on a species of *Opuntia*.

RUBIACEÆ.¹*Muscanda frondosa.*

Sahyádris. Cold weather. Shrub notable from one of the calyx segments being produced into a white leaf.

Randia dumetorum—*Ghela*.

A small thorny tree or shrub. Common on the Gháts. Hot weather. Flowers white or yellowish; fruit hard, size of an apple.

Ixora parviflora—*Mákri*.

Eastern spurs of the Sahyádris; tree; wood useful for torches.

Ixora nigricans—*Kátkura*.

Gháts (Dalzell).

Pavetta indica—*Pápat*.

A common shrub on the Gháts. Flowers white in corymbs on the leafless branches. April.

Hamiltonia mysorensis.

Fort-hill, Sátára. November. A small erect-growing shrub with fascicled flowers of which the pallidly purple anthers contrast prettily with the creamy white corolla.

Wendlandia notoniana.

A shrub. Fragrant crowded white flowers. Banks of the Yenna. January and February.

Hedyotis aspera.

Plains. Common.

Anotis carnosa.

A very common straggling trichotomously branched herbaceous plant with purple flowers. Found in the rains on the plains and after on the Gháts.

Rubia cordifolia—Goose grass.

Sahyádris.

COMPOSITÆ.

Lamprachænium microcephalum.

Mahábaleshvar. Flowers purple. October. Decaneuron microcephalum of Bombay Flora.

Adenoon indicum.

Mahábaleshvar. Flowers blue. October.

Vernonia cinerea.

Plains. A common low weed. Flowers purple. Cold weather.

Vernonia anthelmintica.

Black soil; plains. A tall erect purplish plant. Heads purple. Cold weather.

Centratherum tenue.

Decaneuron lilacinum of Dalzell. Fitzgerald Ghát. Flowers of a beautiful lilac. After the rains.

Elephantopus scaber.

Ambenala. Fitzgerald Ghát.

Adenostemma viscosum.

Mahábaleshvar. Flowers white. October.

¹ This order is a very large one and contains many important species, foremost among which may be placed cinchona and coffee. Attempts have been made to introduce the Cinchona plant at Lingmalla—Mahábaleshvar. The attempt, however, has been a failure, either through the site being too exposed or the soil unfavourable. The use of the cinchona bark from which quinine is made was first introduced into Europe by the Jesuits after the conquest of Peru, and it was known for a long time as Jesuit's bark. Coffee is grown at Pánchgani, but apparently not very successfully. Ipecacuanha is the root of a plant of this order (*Cephaelis ipecacuanha*), a little creeping-rooted half-herbaceous plant found in damp shady forests in Brazil.

Appendix A.
BOTANY.*Goniocanon glabrum.*

"Ambeibon" of the Bombay Flora. Flowers lilac, near Wai.

Tricolepis glaberrima.

Fitzgerald Ghát. Flowers purple; tall, erect, smooth plant. The leaves are spotted with black specks. Cold weather.

Lactuca sonchifolia.

"Brachyrampus" of the Bombay Flora. Common on the plains in the cold weather. It reminds one of the sow-thistle.

CAMPANULACEÆ.

Lobelia nicotianafolia.

A tall erect plant with large white flowers. After the rains; Gháts; common.

PRIMULACEÆ.

Anagallis arvensis.

Shepherd's weather glass. Pánehgani; rains; flowers blue; open only when fine.

MYRSINÆÆ.

Mesa indica—Atki.

Mahábaleshvar; common; November. A shrub with very small white flowers.

SYRACEÆ.

Symplocos Beddomei.

A small tree; Koyna Gháts.

OLEACEÆ.

Jasminum arborescens.

The wild jessamine; common near and on the Gháts. March. During the famine the large seed of the jasmine was pounded up and used with other forest seeds for food.

APOCYNACEÆ.

Carissa carandas.

The well known "Corinda." The berries are ripe in May; they are edible and useful for preserves and tarts.

Vinca rosca.

The periwinkle of Indian gardens; common at Sátára.

Tabernaemontana coronaria—Lagad.

Sátára gardens; common in the rains; the sweet-scented double white flowers very noteworthy.

Plumeria acutifolia—Khari champa.

Sátára. The whitish-flowered and then leafless rigid tree of compounds; leaves large, collected at the extremities of the blunt truncated branches.

Holarrhena antidysenterica—Daolakura.

Very common about Helvák. "This plant furnishes the official couessi bark, used in fever and diarrhoea, and which contains an uncrystallizable alkaloid," (Dalz. and Gib., Bombay Flora).

Wrightia tinctoria—Kála kura.

A tree with long slender follicles. Fitzgerald Ghát below "Cherry. Khind." "The wood of this tree is remarkably white and close-grained, coming nearer to ivory than any other I know of."—Rozb. "Indigo is made from the leaves and tender branches."—Dalz.

Nerium odorum—Oleander.

Common in gardens. It is to be met with along the banks of the Yenna near Medha, probably escaped from cultivation.

Beaumontia grandiflora.

An extensive woody climber with large leaves and grand white flowers. Gardens; Sátára.

DISTRICTS.

Appendix A.

BOTANY.

Evolvulus hirsutus.

A very small herbaceous plant with tiny flowers of a beautiful deep blue. A common creeping plant in grassy places in the plains; the flowers are somewhat like those of "*Veronica*."

Cuscuta hyalina.

A leafless climbing parasite. Flowers small white, waxy. Found late in the rains on rubbish heaps from gardens in Sátara. Rare. Besides the above there are several other plants of this order, which have not been catalogued. In gardens the following are common: "The China creeper, *Ipomoea quamoclit*" with its multilobed leaves and bright crimson flowers; *L. phoenicea*, also with crimson flowers and cordate leaves, the *Jacquemontia* and the "Elephant creeper."

SOLANACEÆ.

Solanum Jacquinii.

Flowers purplish. A prickly plant. Plains. Berries yellow when ripe. The seeds are reputed to be a sedative in toothache, when smoked in a pipe.

Solanum giganteum.

Flowers purplish. Berries size of a pea; red when ripe; leaves large, mealy below. A prickly shrub. FitzGerald Ghát.

Physalis somnifera.

Pánchgani. A plant like the "Cape gooseberry."

Datura fastuosa.

Flowers large white. This is a well known plant and much used when insensibility to outward things is required.

The order Solanaceæ whilst it comprises many extremely poisonous plants such as Henbane and deadly nightshade, comprises also useful and nutritious ones such as the Potato, Tomato, Egg-plant or "Brinjal," Capsicum, and the Cape-gooseberry with its pleasant subacid fruit enveloped when ripe in a yellow calyx. Tobacco should not be omitted in the list of useful plants.

The potato is extensively cultivated at Mahábaleshvar, and at one time produced tubers quite equal to the European; but, owing to the carelessness of cultivators in not selecting the best for reproduction, the potato is not what it was, or should be. The Tomato grows most luxuriantly at Sátara. The "*Lál Mirchi*" (*Capsicum frutescens*) is extensively cultivated in the plains, the bright red fruit showing out pleasantly from amid the dark green leaves. The yellow pepper (*C. nepaulensis*) does well at Sátara.

The Brinjal (*Solanum melongena*) is to be met with everywhere in the plains near villages as a cold weather crop. The variety of tobacco chiefly cultivated is believed to be *Nicotianum tabacum*.

SCROPHULARINEÆ.

Celsia coromandelliana.

Common; plains. Flower in spikes, yellow; a viscid plant; cold weather.

Stemodia viscosa.

Common near Várna river. Flowers dark-blue solitary.

Herpestis monniera.

Flowers pale blue. Karád—bed of Koyna river.

Striga orobanchioides.

Common at Mahábaleshvar; cold weather; flowers usually pink, few white flowered varieties are met with. A parasite on different species of Euphorbia and *Lepidagathis*; reddish almost leafless plants.

Striga densiflora.

Flowers white. Leaves lanceolate-linear. Várna Bridge, cold weather.

Sopubia delphinifolia.

Flowers solitary, large, rose-coloured; an elegant plant with feathered leaves. Várna Bridge; cold weather.

OROBRANCHACEÆ.

Orobanche indica.

Flowers large purple; a leafless parasite growing on the roots of tobacco plants in the cold weather and considered harmful to them.

DISTRICTS.

Appendix A.
BOTANY.*Lepidagathis cristata.*

Sátára. Common. Flowers whitish, small; cold weather. . .

Justicia diffusa.

Flowers small, pale, purple, common. Sátára; rains; herbaceous.

Justicia procumbens.

Flowers as above. Mahábaleshvar; herbaceous.

Justicia montana.

Shrubby. Flowers large, white, in terminal compound spikes. Gháts; common.

Adhadtoda rasica.

Shrubby. Flowers large, white with brown spots; Gháts; pretty common (Dalz. and Gib.). Roxburgh says the wood is good for making charcoal for gunpowder. It is also used for making hedges in Ghát villages (D. & G.).

Rhinacanthus communis.

Shrubby. Flowers small, white with a long compressed tube. Generally to be found in gardens. The roots rubbed with lime juice and pepper are used to cure ringworm. (D. & G.)

Ecbolium.

A glabrous shrub the only one of its genus. Flowers greenish or azure-coloured, rather noticeable. The Gháts.

Rungia repens.

Várna river. Flowers small, pink; very common; cold weather.

Rungia elegans.

Flowers largish, of a beautiful blue. Sátára; in moist places under trees; cold weather.

Dicliptera bicalvis.

Flowers pink. Mahábaleshvar. Herbaceous.

Peristrophe bicalyculata.

Flowers rosy; stem herbaceous, hexagonal, notable for having one of the bracts much longer than the other and looking at a distance like a pod. A common weed; plains.

VERBENACEÆ.

Lantana aculeata.

Shrubby. A common hedge plant around bungalows; the flowers are light purple to yellow and the leaves smell when bruised somewhat like black currants.

Callicarpa cana.

A tall shrub with small red flowers and large tomentose leaves "The bark is sub-aromatic and slightly bitter" (Graham). Common on the Sahyádris.

Tectona grandis—Ságván.

The well-known teak tree. It apparently never grows to any size in these districts, the forests only furnishing rafters and small scantlings. Sahyádris.

Gmelina arborea.

A tree. Flowers large, yellow with an open mouth; yields a valuable wood, light and strong, used for artillery waggon shafts.

Vitex bicolor.

A common shrub near the Gháts and elsewhere. Makes a capital fence. Flowers light blue; underside of 3-5 foliolate leaves white.

Vitex leucoxydon.

Sátára Gháts. (Shuttleworth).

Clerodendron serratum.

A shrubby plant. Flowers pale blue, Khodal-Khind. Kolhápur Road.

*Clerodendron philomoides.*A large shrub. Flowers white, fragrant; common in hedges near Gháts. Many of the *Clerodendrons* afford handsome pot-plants.

LABIATÆ.

Ocimum sanctum—Tulsi.

The sacred "Tulsi." The flowers are pale purple and inodorous. A plant is to be seen in the courtyard of the house of any Hindu

DISTRICTS.

Appendix A.
BOTANY.

wurzel, garden, örnche (*Atriplex hortensis*), *Mayálichí Bháji* (*Basella alba*), most of which grow well in Sâtára gardens.

PLUMBAGINÆÆ.

Plumbago zeylanica.

Stems shrubby. Flowers white. Kundal. Tásgaon. Grows from Kabul to New Holland. (Dalz. and Gib.)

SALICACEÆ.¹

Salix tetrasperma—Wállunj—Indian willow.

Mahábaleshvar and banks of streams on the Gháts.

THYMELACEÆ.

Lasiopha eriocephala—Ráméta.

One of the commonest shrubs about Mahábaleshvar; cold weather. Flowers yellowish. "The inner part of *Lagetta lintearia*, a shrub belonging to this order is the beautiful Lace bark," so called because when macerated and stretched laterally it assumes the appearance of coarse lace, twisted and knotted; it was formerly employed in making the slave whips used by negro drivers (Lind., Veg. King.)

LAURACEÆ.

Litsea fuscata—Pisa.

A small tree; leaves narrow-pointed, lighter beneath. Berries bright red when ripe. The commonest tree at Mahábaleshvar after the jámbhul.

The species of this order are all more or less aromatic and fragrant. Foremost among them are Cinnamon and Cassia. Some species yield an abundance of camphor, especially in the roots of "Cinnamonum." The camphor of commerce is obtained from the wood, branches, and leaves of *Camphora officinarum*, by means of dry distillation. It is chiefly produced in Formosa and is called Chinese camphor." (Lind., Veg. King.)

SANTALACEÆ.

The sandalwood tree, *Santalum album*, is fairly common in Sâtára compounds. It never grows to any size, or large enough to produce the well-known scented wood.

ELÆAGNACEÆ.

Elaeagnus latifolia—Ámbgul.

A large, climbing shrub; leaves silvery and shining beneath. Fruit size of an olive; edible; common on the Sahyádris.

EUPHORBIACEÆ.²

Euphorbia nivula.

Mahábaleshvar. Common; the so-called cactus.

Euphorbia neriifolia—Thor.

The milkbush, commonly used as a hedge plant on the plains. It grows to a good height.

Euphorbia acaulis.

Stemless. Leaves spotted as if with blood. Pánchgáni.

¹ The poplar and aspen belong to this order. "A crystallizable principle called salicine has been obtained from *Salix helix*, which, according to Majindie, arrests the progress of fever with the same power as sulphate of quinine" (Lindley, Veg. King.). A crystal of salicine is a beautiful sight under the Polariscópe. Excellent cricket bats are made from the wood of *Salix alba*.

² The above is a very scanty list of Euphorbiaceæ of Sâtára. This order contains a very great number of species most of which are harmful. They generally secrete an acrid milky juice. The croton oil, a most violent drastic, is prepared from the seeds of *Croton tiglium*. A species of croton is commonly used as a hedge plant around and near villages, and many of our ornamental pot plants belong to the same genus. The "Poinsettia," the Tallow-tree, the Tapioca plant, the Indian Bottle tree (*Siphonia elastica*), and Cascarella, belong to this order.

DISTRICTS.

ENDOGENS.

Appendix A.
BOTANY.

LILIACEÆ.

Asparagopsis sarmentosa.

Flowers white; berries red, something like an exaggerated asparagus in full growth. Hills.

Uropetalum montanum.

Pánchgani. Flowers snow-drop like; sweet-scented. September.

Methonica superba.

Plains. Kolhápúr Khind. A very handsome orange-flowered plant.

Ledebouria maculata.

Sátára. Flowers like those of a tiny hyacinth. Leaves spotted. Rains.

At least two varieties of Aloes are commonly grown in the district which are serviceable as hedges and also valuable as a source of fibre. Aloe fibre is becoming more appreciated yearly and considerable quantities are sent to Bombay.

COMMELYNACEÆ.

Several small plants of this order appear in the rains on the plains, chiefly of the genus *Cyanotis*. The beautiful blue of the long-coloured petals, and the hairy stamens of some are noteworthy. *Cyanotis cristata* is very common. *C. tuberosa* is also to be met with.

AROIDEÆ.

To this order belongs the snake-lily of Mahábaleshvar "*Arisaema murraya*." In gardens varieties of *Caladiums* do well in the rains. At Mahábaleshvar there is a very *caladium*-like plant found growing on the stems or in the hollows of trees, the *Remusatia vivipara*.ORCHIDACEÆ.¹Many species are represented on the gháts, among them *Erides crispa* and *E. lindleyana*, the latter with its pallidly purple flowers appearing just before the rains. The following are also met with:*Dendrobium barbatulum.*

Cold weather. Flowers cream or nankin-coloured. Very common about Helváik. It is leafless when flower-bearing.

Eria braccata.

Flowers large, white in June; the pseudo bulbs are enclosed in a net-like sack. Branches of trees; leaves 2.

Habenaria rotundifolia.

Little white ground orchid. June. A pretty little plant; leaf solitary.

It is also common in the plains later on. The tubercles are said to be the source of a common kind of *Sálam misri* a highly nutritive substance.*Habenaria longicalcarata.*

Hendoshi. September; 2-3 feet high. Handsome flowers: white.

Platanthera brachyphylla.

Flowers small greenish white; leaves 2. Mahábaleshvar.

Platanthera Susannæ.

The giant orchis. Flowers very large, white. Koyna valley. Rains. This orchis is 3 to 4 feet high.

MUSACEÆ.

*Musa ornata.*The wild plantain. Sides of rocky hills on the Gháts. This is one of the first plants to show fresh growth after the burning of grass in the hot weather. The cultivated plantain, of which there are many varieties, is *M. sapientum*.¹ Vanilla is the dry food of an orchid "*Vanilla planifolia*." The plant is a Mexican one.

DISTRICTS.

FILICES.

Appendix A.

BOTANY.

As many as thirty different ferns are said to be found at Mahábaleshvar, where the commonest kinds are the *Bracken* (*Pteris aquilina*), identical with the English plant; the *Silver Fern* (*Ocheilanthes farinosa*); the *Osmunda* on the banks of the Yenna. Various "*Aspleniums*," "*Aspidiums*," *Adder's tongues*, *Golden* and *Parsley* ferns, and many others.

On the fort at Sátára Indian maiden hair (*Adiantum lunulatum*), Hare's foot and the Palm fern (*Asplenium radiatum*) are common.

In river beds near the eastern spurs of the Gháts the European maiden hair (*Adiantum capillus veneris*) is to be found.

Club mosses are common on the Sahyádris in the rains, and Lichens and Mosses offer a large field for investigation.

Button mushrooms are found near Sátára in the rains.

DISTRICTS.

Appendix B.
MAHÁBALESHVAR
PLANTS.

BOTANICAL NAME.	NATIVE NAME.	REMARKS.
TREES—continued.		
<i>Eugenia jambolana</i> ...	Jámbúl ...	The commonest tree on the hill.
<i>Eugenia caryophyllæa</i>...	.....	Not common. Found in water-courses.
<i>Memecylon edule</i> ...	Anjan ...	Very common.
<i>Randia dumetorum</i> ...	Ghela ...	Ditto.
<i>Canthium umbellatum</i> ...	.....	Not common.
<i>Sideroxylon tomentosum</i> ...	Kúmbal ..	Ditto.
<i>Symplocos Beddomei</i> ...	.....	Ditto.
<i>Olea dioica</i> ...	Pár Jámbúl ...	Rare.
<i>Litsea fuscata</i> ...	Pisa ...	The commonest tree on the hill next to the Jámbúl.
<i>Litsea tomentosa</i> (var <i>glabrescens</i>).	.....	Not common.
<i>Briedelia retusa</i> ...	Asána ...	Rare.
<i>Phyllanthus lanceolaria</i> ...	Bhoma ...	Very common.
<i>Morus atropurpurea</i> ..	Shátát ...	Cultivated.
<i>Ficus glomerata</i> ...	Umbar ...	Common.
<i>Ficus cordifolia</i> ...	Asit ...	Rare.
<i>Ficus caricaoides</i> ...	.....	Not common.
<i>Salix tetrasperma</i> ...	Wállúnj ...	The Indian willow. Grows near water.

2. SIMRONS.

<i>Clematis wightiana</i> ...	Moryel ...	Common ; twining.
<i>Cocculus macrocarpus</i> ...	Watanyel ..	Rare ditto.
<i>Cyclea peltata</i> ...	Pádel ...	Common ditto.
<i>Capparis spinosa</i> ...	.....	The Caper plant. Rare.
<i>Capparis longispina</i> ...	Kolisra ...	A common bush.
<i>Sida carpinifolia</i> ...	.....	Not common.
<i>Triumfetta rhomboidea</i> ...	.....	Pretty common.
<i>Toddalia aculeata</i> ...	.....	Not common.
<i>Glycosmis pentaphylla</i> ...	.....	Rare.
<i>Murraya Koenigii</i> ...	Kaddi-nim ..	Ditto.
<i>Atalantia monophylla</i> ...	Mákar ...	Common.
<i>Gymnosporia rothiana</i> ...	Yenkli ...	Tolerably common.
<i>Zizyphus rugosa</i> ...	Turan ...	Common : fruit edible.
<i>Scutia indica</i> ...	Chimat ...	Common : armed with strong hooked thorns.
<i>Vitis lanceolaria</i> ...	.....	Common.
<i>Leea sambucina</i> ...	.....	Rare.
<i>Allophylus Cobbei</i> ...	Tipan ...	Common.
<i>Crotolaria Leschenaultii</i> ...	Dingala ...	A very common broom-like shrub with yellow flowers.
<i>Indigofera pulchella</i> ...	Nirda ..	Not very common.
<i>Atylosia lineata</i> ...	Rán Túr... ..	Tolerably common.
<i>Flemingia strobilifera</i>...	.....	Not common.
<i>Acacia intsia</i> ...	.....	Ditto.

resold at a considerable profit. The quantity bought at two places within the Mahábalashvar forests was seventy-two tons (74 *khanda* 14 *man* and 18 *pailli*) and the cost £149 (Rs. 1490). At first the nuts were bought at 1½d. for nine pounds (2 a. per *pailli*). When they became rather scarce and somewhat dry the rate was raised to 1½d. (one *anna*) ; and towards the end of the season, when the nuts were dry and hard, 1½d. (1½ *anna*) was given. This departmental working is popular with the gatherers as they are always sure of a market. The whole supply was bought at public auction by a trader from Mahád at about 1½d. the pound (Rs. 40 the *khanda*) leaving to the Forest Department a profit of about £210 (Rs. 2100). Dr. McCune.

Appendix B.
MAHÁBALESHVAR
PLANTS.

BOTANICAL NAME.	NATIVE NAME.	REMARKS.
HERBS—continued.		
<i>Impatiens pulcherrima</i> ...	Tirda ...	Not common.
Ditto <i>acaulis</i> ...	.....	On wet rocks, not common.
<i>Crotolaria vestita</i> ...	.....	Common.
Ditto <i>triquetra</i> ...	.....	Do.
Ditto <i>nana</i> ...	.....	Do.
<i>Smithia blanda</i> ...	.....	Common.
Ditto <i>humilis</i> ...	.....	Very common in cold season.
Ditto <i>setulosa</i> ...	.....	Not common.
Ditto <i>purpurea</i> ...	.....	Rare.
<i>Desmodium parviflorum</i> ...	.....	Common.
<i>Phaseolus trinervius</i> ...	.....	Very common in the cold season.
<i>Vigna vexillata</i> ...	Alavndi ...	The Mahábaleshvar sweetpea : common.
<i>Cylista scariosa</i> ...	Ránghevda ...	Common.
<i>Bryophyllum calycinum</i> ...	.....	Not common
<i>Ammania floribunda</i> ...	.....	Common on wet rocks.
<i>Tricosanthos palmata</i> ...	Kaundal ...	Common. Fruit used in cattle diseases.
<i>Zehueria umbellata</i> ...	Gomáti ...	Common.
Ditto <i>baueriana</i> ...	Waroli ...	Ditto.
<i>Bogonia crenata</i> ...	.....	Very common in October.
<i>Mollugo hirta</i> ...	.....	A common weed.
<i>Hydrocotyle asiatica</i> ...	.....	Not common.
<i>Pimpinella monoica</i> ...	.....	Very common in November.
<i>Heracleum concanense</i> ..	Panda ...	Common in October. Eaten as a potherb.
<i>Oldenlandia corymbosa</i> ...	.....	Very common in October.
<i>Anotis carcosa</i> ..	.....	Ditto.
<i>Rubia cordifolia</i> ...	Itta ...	Common. The root supplies a kind of madder.
<i>Centratherum tenue</i> ...	.....	Common, cold season.
<i>Lamprachænium microcephalum</i>.	.....	Ditto ditto.
<i>Adenoon indicum</i> ...	.....	Ditto ditto.
<i>Vernonia divergens</i> ...	Bundár ...	Not very common.
<i>Senecio Grahami</i> ...	Sunki ...	Common, cold season.
<i>Gynura simplex</i> ...	.....	Common.
<i>Aggeratum conyzoides</i> ..	.....	Not common.
<i>Adcnostemma viscosum</i> ..	.....	Common, cold season.
<i>Dicrocephala latifolia</i> ...	.....	Not common.
<i>Spilanthus omeila</i> ...	.....	Rare.
<i>Conyza stricta</i> ...	.....	Very common.
<i>Artemisia parviflora</i> ...	Davna ...	Very common at Lingmalla.
<i>Blumoa glomerata</i> ...	Bombarti ...	Common.
<i>Gnaphalium albo-luteum</i> ...	.....	Ditto.
<i>Vicon cornua</i> ...	.....	Not common.
<i>Bidens pilosa</i> ...	.....	Rare.
<i>Tricholepis glaberrima</i> ...	.....	Common.
<i>Lactuca heyneana</i> ...	.....	Tolerably common. Cold season.
<i>Lobelia nicotianifolia</i> ...	Dával ...	Ditto.
<i>Wahlenbergia gracilis</i> ...	.....	Rare.
<i>Cephalostigma flexuosum</i> ...	.....	A common weed.
<i>Swertia decussata</i> ...	Kaori ...	Not common at Mahábaleshvar; common on hill above Panchgani; used as a febrifuge.
<i>Exacum Lawii</i> ..	.....	Very common in cold season.
<i>Canscora diffusa</i> ...	.....	Not common.
<i>Paracaryum malabaricum</i> ...	Nisardhi ...	Not very common.
Ditto <i>celestinum</i> ...	Ditto ...	Very common—known as the Mahábaleshvar forget-me-not.
<i>Paracaryum lambertianum</i> ...	Ditto ...	Rare.

APPENDIX C.

CAMPS.¹

Appendix C.

CAMPS.

THE district has 105 camps of which four are in the Sâtara sub-division, nine in Koregaon, nine in Wái, ten in Jávli, twelve in Karád, thirteen in Váilra, twenty-four in Pátan, five in Tásgaon, seven in Khánápur, seven in Khatáv, and five in Mán.

Sâtara.

In the Sâtara sub-division Tásgaon, eight miles south-east near the Sâtara-Rahimatpur road, is a good camp. Parli, five miles west of Sâtara, has a tolerable camp close to the village. Shendre four miles south-west adjoining the mail road, and Vaduth five miles north-east on the old Poona road, are excellent camps.

Koregaon.

In Koregaon itself the best is Kumtha an excellent camp in hard soil two miles north. Lhásurne, two miles west, is a magnificent grove of mangoes and palms and in beauty yields to none in the district, but has the drawback of being on black soil. It is a good starting point for Jalandar hill. Kinhai, the village of the Pant Pritinidhi, is an excellent camp and starting point for visiting fort Nandgiri and the north-east of the sub-division. Deur, twelve miles north of Koregaon, has a travellers' bungalow and a mile north of the village a large mango grove forming an excellent camp. For the north of the sub-division Pimpoda Budruk is a tolerable camp close to the Wái-Adarki pass road; a better camp but less accessible is Sonke, a mile north of the road. Chavneshtar, three miles west of Sonke, is a pleasant resort in the hot weather, south of the Khámatki pass. Udtare ten miles, and Panchvad eight miles south-east of Wái, are fair camps. Vairátgad and the big tree at Mhasve can be conveniently visited from Panchvad.

Wái.

At Wái are a fair camp and a travellers' bungalow. The situation of the camp on the river is picturesque but there is some danger of fever in the cold season. The western part of the sub-division is hilly and carts run as far as Asre nine miles north-west up the valley. Tolerable shade can be had here for small hill tents. It is a good starting point for a visit to Kenjalgad fort three miles north-west, and Kamálgad fort four miles north-east. Up the Jor valley there is a tolerable little camp at Partávdí thirteen miles west. Páncgani the hill station has an excellent travellers' bungalow. Five miles south-east of Wái is a beautiful mango grove at Kavtha, the best camp for visiting the south-east of the sub-division. North of the Khámatki pass in the Khandála petty division the best camps are, for Khandála itself Ajnuj two miles west. The east of the petty division is badly off for camps. At Ahire four miles east of Khandála is a good grove but very near the village. In the west there is an excellent camp at Lohom seven miles west of Khandála and Shirval camp ten miles north cannot be surpassed.

At Medha the head-quarters is a decent travellers' bungalow. For the Kudál valley the large banian tree at Mhasve ten miles north-east of Medha forms an excellent camp. For the Gháts in the neighbourhood of Malcolm Peth, Moleshvar five miles south-east, and Arkáli five miles east, are the best. For Pratápgad and the western Koyna valley the Váda

¹ Mr. J. W. P. Muir-Mackenzie, C. S.

Appendix C.

Camps.

Pátan.

Three miles south-west is a fine grove at Yernd charmingly situated. But this camp should be avoided after April when the yearly fair takes place to the poisoning of the air and water in the neighbourhood. Helvák, thirteen miles west of Pátan, has a bungalow belonging to the Public Works Department. The accommodation for tents is poor, and better can perhaps be found at Rasáti a village half a mile north. Proceeding up the Koyna valley good shade is found at Mirgaon four miles and at Devgad eight miles north of Helvák. Devgad is within easy reach of Tánibi in the Jávli sub-division. North-west of Pátan, for the Kera valley, Nirkhane, eight miles north-west of Pátan is a delightful camp in a sacred grove on a ledge of the hill side. People usually direct officers to the groves in the valley below. Inquiry therefore should be made for the sacred grove or *ban* to the south of the village. On the corresponding ledge of the western slope is fair shade at Gojegaon. Good hill camps are at Karvat six miles west-north-west of Pátan and Ghánbi three miles north of Karvat. On the hills west of Helvák Torna, three miles north-west, contains a capital little grove deliciously high and cool. In the south of the sub-division Mala has a fair camp on the ridge of the Sahyádris. Pánehgani, eight miles south-west of Pátan on the way to Mala, is a capital camp. From Mala twelve miles east lead to Palshi a fine camp at the head of the Váng valley. Paneri, three miles south-east of Palshi, is a fair camp. A delightful march of twelve miles south-east along the hill plateau brings to Nivi, a small but pleasant camp. Five miles more over roughish country lead to a sacred grove in a hamlet of Kálgaon village. This grove makes a nice camp but is inaccessible. For the Váng valley Gudhe or Kutre, from four to eight miles north of Kálgaon, give the best shade.

Tásgaon.

Tásgaon itself has very fair shade in a grove immediately to the south of the town. There are fair camps also at Visápur six miles north, Palus nine miles north-west, Akhalkop nine miles west, Bhoze nine miles south-east, and Nágaj, for the extreme east of the sub-division about thirty miles north-east.

Khándpur.

For the north-west of the Khándpur sub-division there is an excellent camp at Upále about twelve miles north-west of Vita to be distinguished from the neighbouring village of Upále Khurd. For the west, Kadegaon on the Karád-Bijápur road, about twelve miles west of Vita, is an excellent camp. About six miles south-east of Kadegaon, Vángi has a small bungalow. Vadgaon, four miles south-west of Vángi, has a fine camp within easy hail of the interesting temples of Devráshta. Vita itself is well provided with shade; the spot to choose is not the tempting grove just outside the eastern gate, but a long line of lofty mangoes further distant. Khándpur village, twelve miles east of Vita, has a good shade in a grove a quarter of a mile west; but the place is sometimes infested with mosquitoes. Immediately north of the town, adjoining a well, is a more desirable spot. Seven miles north-east of Vita, Lengre has a fair camp, the only tolerable one in the north-east of the sub-division.

Khatáv.

Khatáv has plenty of good camps. In the west Pusagaon, on the Sátára-Pandharpur road, is fair and close to Vardhangad fort and the large Nher irrigation tank. Khátgun, three miles east of Pusagaon, has an irrigation bungalow. In the north Budh, about twenty miles north-west of Vaduj, and Diksál, three miles north-west of Budh, have excellent groves. Diksál is the best point from which to visit the fort of Tátthávide six miles to the north-east. Vaduj the head-quarter station has a very pleasant camp. In the south-east the Máyni irrigation bungalow is almost the only tolerable *pié daterre*. In the south-west Puscsávli about fifteen

APPENDIX D.

DASARA PROCESSION

Appendix D.

DASARA
PROCESSION
(p. 565).

THE great feature of the Dasara festival at Sātara during the times of the late Mahārājās of Sātara was the procession on the tenth or great day of the month of *A'shvin* or September - October. For nine days prior to this, religious ceremonies in honour of Ambábái, the goddess of Tuljāpur, were performed day and night, with but a few hours' intermission, in a large wooden booth, being a permanent erection in the inner quadrangle of the Rang Mahál or residence of the Mahārāja. This deity seems to have been one of the favourite objects of devotion of the Bhonsle family, and enjoyed the monopoly of the Dasara ceremonies. The *utsav* or celebration commenced daily by singing from nine in the morning till noon. Then, for the space of an hour daily, the Bahurupis, a troop of male actors, danced and amused the devotees by appearing in a variety of characters and dresses. Following this came dances performed by troops of dancing girls or *Náikins*. Then, towards night, sacred sermons or *kirtans* in honour of the deity were repeated and explanations of them given by learned *Shāstris* or divines; and when these ceased, somewhere about the hour of midnight, the praises of the deity were sung until early dawn. During these nine days also numbers of Bráhmans, as many as would come, were fed in the Rang Mahál, and a distribution of uncooked food was made to persons of other castes at the Rāja's storehouses and at other convenient places.

All these ceremonies and festivities, however, culminated on the tenth day with the grand procession of the Rāja and his chiefs and followers. Immediately before setting out on this the Mahārāja, with his own hand, killed, or rather struck the first blow at the Dasara buffalo, a sacrifice to Ambábái. This procession in which in the time of Pratápsinh, the last Rāja but one (1818-1839), as many as seventy-five elephants often appeared, left the Rang Mahál so soon as the heat of the day had passed, and proceeded at a slow pace along the upper road, which now leads nearly direct from the subsequently erected palaces to the post-office, to the Poyi-che Náke, immediately above the present post-office, the road on either side being lined with the Mahārāja's troops. The procession was headed by the so-called Dhákta Mahārāj Sháháji or Appa Síheeb, the younger brother of Pratápsinh, who, in contradistinction, was known as the Thorla Mahārāj and his followers, next to him came the Thorla Mahārāj himself and his followers, then the Pritinidni, then the Akalkotkar, then the Sachiv, then the Nimbálkar, then the Daphlekar, and finally Shaikh Miri of Wái. Besides the Mahārāja's own suite and the private suites of each of these chiefs, the majority of them were bound to furnish a contingent of cavalry *svárs* to the Mahārāja. The Akalkotkar furnished 100 of these *svárs*, the Nimbálkar seventy-five, the Daphlekar fifty, and Shaikh Miri twenty, and all of these *svárs* took part in the procession. In the rear of all these chiefs and their suites followed the principal citizens according to their rank and privileges on elephants and horses, in carriages or litters and with or without an umbrella or torch-bearer; and these so swelled the length of the procession that its head often reached the Poyi-che Náke, a distance of nearly two miles, before

Appendix D.

DASARA
PROCESSION.

accommodated in the present *risāla*, the head-quarters of the mounted police and the infantry were quartered near the Rang Mahāl. Shāhājī or Appa Sāheb removed the troops to the Genda Mahāl.

In the days referred to the greater portion of the town of Sātāra including all that part to the north of the present upper road to the palaces was mostly open country. This portion of the present town was not completely built over until after Shāhājī Mahārāj had been set up by the British Government.

- Pratinidhi; his advisers; Trimbakji Denglia's insurrection; Bájiráv's disloyalty; battle of Kirkee; his defeat and pursuit; Sátára surrendered to the British; Mr. Elphinstone's manifesto, 298-305.
- Bájri: crop of, 160.
- Bakar Kasábs: mutton-butchers, 139-140.
- Báláji Ávji: Shiváji's Prabhu clerk, 244.
- Báláji Bájiráv: third Peshwa (1740-1761); office contested by Bápaji Náik Baramatikar; success of Báláji; his money difficulties; his plans for the government of Málwa; receives a grant by which the territory conquered from the Portuguese is conferred on him; Báláji in North India and Málwa; his rivalry with Raghuji Bhonslo; expedition into the Karnátak; his intrigues about Sháhu's succession; his conduct towards Sakvarháí, Sháhu's widow; his usurpation of authority; removes the capital to Poona; Rám Rája is confined in Sátára; Tarábái's attempts to divert the power from the Konkani Brahmins; Damáji Galkvár is defeated by Báláji; Báláji effects a settlement with Tarábái; management of the country; battle of Pánipat; Báláji's death, 293-295.
- Báláji Gangádhara Sáthe: Mr., 51 note 1, 194 note 1.
- Báláji Vishvanáth: first Peshwa (1714-1720); accountant of Shrivardhan in Janjira; writer under Dhanáji; is viewed with jealousy by Dhanáji's son Chandrasen; his flight; his concealment in Pándugad; is released; is again imprisoned by Damáji Thorát; is released by Sháhu; leads an army against Kánhoji Ángria; settlement with Ángria; is appointed Peshwa (1714); releases the Pant Sachiv then Thorát's prisoner; receives lands in Poona; his scheme of usurpation; assists the Syed brothers in their scheme of deposing the emperor Feroksher; visits Delhi; receives three imperial grants for Sháhu; settlement of the country; his death, 254-266.
- Balanco Sheet: 403-405.
- Bámnoli: village, 453.
- Bámnoli-Gherádegad: Sahyádrí spur, 6.
- Banks: 178.
- Banpuri: village, temple, 453-454.
- Bápu Gokhale: Marátha general (1807-1818), 299-301, 302, 303.
- Bápaji Náik Baramatikar: banker, 293-297.
- Bárgirs: Marátha riders, 240-241.
- Barley: crop of, 163.
- Báydhán: village, temples, 454.
- Bhairavgad: hill-fort, 5, 10, 454-455.
- Bhápsán: hill, 12.
- Bhángis: night-soil-men, 110.
- Bhángavram: Bájiráv I.'s (1721-1740) spiritual adviser, 466.
- Bhaskarpant: Berár minister (1742), 285, 287.
- Bhát: bards, 115-116.
- Bhaváni: Shiváji's sword, 238, 249, 509, 567; Shiváji's guardian goddess, 238, 546.
- Bhavánráv: Pratinidhi (1763), 296.
- Bháva Phán: dargáh of, 598.
- Bhilavdi: town, 453.
- Bhois: fishers, 105-106.
- Bhopálgad: hill-fort, 8; taken (1679) by the Moghals, 245; fort details, 455-456.
- Bhor: state, 2, 617-618; seat of intrigue (1857), 317.
- Bhose: village, cave temple, 456-457.
- Bhushangad: hill-fort, 12, 457.
- Bhutýás: spiritmen, 116-117.
- Bills: exchange, 178-179.
- Birds: 39-42.
- Births and Deaths: 420-422.
- Birthplace Details: 43.
- Beggars: 115-124.
- Beldárs: quarrymen, 80.
- Bengal: Maráthas in (1745), 287.
- Blankets: weaving of, 222-223.
- Bogda: gorge, 204.
- Bohorás: Musalmán traders, 137.
- Boles: Colonel (1818), 302-303.
- Bombay Point: Mahábaleshvar, 505.
- Bopardi: village, temple, 457-458.
- Borgaon: village, 458.
- Borrowers: 184-186.
- Boundaries: 1.
- Bráhmans: 51-56.
- Brereton: Mr. C., 194 note 1.
- Bridges: 209-210.
- Building Stone: 29-30.
- Bungalows: travellers', 211-212.
- Buruds: bamboo-workers, 80-81.
- Butcher's Island: political prisoners confined in (1857), 318-319, 580.
- C.**
- Camps: Sátára District, 654-657.
- Canals: 151-156.
- Capitalists: 178.
- Carnac: Sir James, Governor of Bombay (1839-1841), 311.
- Carriers: 218.
- Castor Seed: crop of, 165.
- Cattle Disease: 418-420.
- Cavalry: Shiváji's, 240-241.
- Caves: 456, 463-465, 406, 477-480, 489, 515, 522, 530, 540-541, 550, 558, 589, 613.
- Census Details: 43-45.
- Central Belt: aspect of the, 3-4.

F.

G.

Gram : crop of, 163.
Grant Duff : Captain, at Saffron (1824)
305, 308.
Gujarātīs : Brāhmans, 53.
Gujarāt Vānis : 58.
Gurvantgad : fort, 10,
Guravs :

五

Haibatráv Nimbálkar : Marátha noble (1714)
256, 258.
Hailstorm : 13.
Haibatráv : Musalmán barbers, 142-143.
Harli : footpath, 202.
Hasan Gangú : Bahmani king (1317-1359), 225-226.
Hatgegad Arle : Sabyádrí spur, 6.
Heat : 25-27.
Heber : Bishop, on the condition of Sātára (1825), 309.
Helyák : survey, 379-380; villa 469.
Hetkaris : Shiváj's infantry, 239.
Hills : 5-12.
Himmatráv : Javli Ráj's minister (1603).
Hoards : 180-181.
Holars : musicians, 101-102
Holdings : 150.
Holidays : 64.
Holkar : origin of the family, 283; share in the revenue of Malwa (1750), 291.
Horse-breeding : 37.
Hospitals : 416.
Houses : 45-46; investment in, 46.
Human sacrifices : 54, 574.
Husbandmen : 63-79, 148-149.

I

Ibrahim
 1557), 228-229.
 Imperial grants: received by Shikha.
 228-229.
 Import: [redacted]
 Inam villages: Nurátha system of
 204-265.
 Industries: see Crafts.
 Infantry: Shivaji's, 239.
 Infirm People: 417-418.
 Institutions: Bahmanis, 227 note 5;
 Shikha's, 229-230; Shivaji's, 239-244.
 Instruction: staff, cost, instruction, pri
 school, girls' schools, readers and writers, se
 returns, town and village schools, libraries,
 rary societies, newspapers, 409-416.
 Interest: rates of, 183-184.

Kunbis: husbandmen, strength, distribution, house, food, dress, character, holidays, religion, customs, community, 64-75.

Kundal: village, caves, 465, 487-488.

Kurli: Shiyaji's general Nidaji Katkar's victory at (1678), 245.

Kusrud: village, caves, 489.

L.

Labourers: 106-108.

Lakes: 154, 156-158.

Land: investment in, 179-180; mortgage of, 188-189; acquisition of, 320; territorial changes, 320-321; staff (1884), 321-322; tenures, 322-328; alienated villages (1883), 327-328; administrative history before British rule (1848), 329-343; the British (1848-1851), 343-350; cesses, 349; survey (1853-1863), 350-383; survey results, 383-384; season reports (1849-1883), 384-389; revenue, 389, 403.

Land assignments: to Maratha officers, 265.

Language Details: 43.

Leather: working in, 223.

Libraries: 414-415.

Licence-tax: returns, 178.

Limestone: 30.

Lingayat Vánis: traders, 59-60.

Linseed: crop of, 164.

Literary Societies: 415.

Local Funds: 406-407.

Locusts: 385-388.

Lodwick: Colonel, resident at Sátara (1835), 309-310; monument, at Mahabaleshwar, 504-505.

Lodwick Point: see Sidney Point.

Lohare: see Wai.

Lohars: blacksmiths, 87-88.

Lonaris: cement makers, 88.

M.

MacDonald: Major (1817), 300.

Machhindragad: hill-fort, 11, 308, 489-490.

Madaris: see Gárodís.

Madhavrav I.: fourth Peshwa (1761-1772), his minority; Raghunathrav assumes chief control; Raghunathrav's unpopular measures; Madhavrav's reforms; complete usurpation of power by the Konkani Brahmins, 293-297.

Magistracy: 399-400.

Mahabaleshwar: hill station, 9; description, roads, geology, water, climate, gardening, animals, population, Chinese convicts, Malcolmpeth, history, management, market, buildings, Beckwith monument, bungalows, points, waterfalls, cinchona plantation, excursions, temples, 490-513.

Mahadev: hills, 7-8.

Mahadev: Musalman elephant drivers, 137.

Mahimandangad: fort, 513.

Mahimangad: hill-fort, 12; description, history, 513-515.

Mahimangad-Panhala: Mahadev hill spur, 8.

Mahmud Gawan: Bahmani minister (1463-1481), 227.

Mahuli: village, old temple, 515.

Mahuli: village, Sir John Malcolm at (1817), 301; Bajirav at (1818), 302; temples, 516-519.

Mainwaring: Mr. H., 31 note 1.

Maize: crop of, 163.

Makrandgad: Sahyadri fort, 5, 9, 309, 519-520.

Mala: village, 520.

Malavdi: village, 520-521.

Malcolm: Sir John, on the condition of Sátara (1824), 309.

Malcolmpeth: trade-centre, 214. See Mahabaleshwar.

Malis: gardeners, 79.

Malik Kafur: Ala-ud-din's general (1290-1312), 225 note 1.

Malik-ul-Tujar: Daulatabad governor (1129), 226-227.

Mallikarjun: hill, 11; caves, 521-523.

Malwa: Bajirav's expedition in (1724), 267; Udaji Puar's incursion, 268; Bajirav's second expedition (1725), 270; Chimanaji Apa in (1730), 274; ceded (1738) to Bajirav, 279; Bhatji asks the government of (1741), 284, 285; divided between Holkar and Sindia, 291.

Man: military post (1464), 227; under Sult. Ain-ul-mulk (1551), 228-229; subdivision details, boundaries, area, aspect, climate, water, soil, stock, holdings, crops, people, 434-436.

Management: of the country under the Adil Shahis (1489-1686), 229-230; under the Moghals, 246-248; under Balaji the first Peshwa (1714), 239 note 1; under Balaji the third Peshwa (1740-1761), 295; under Madhavrav the fourth Peshwa (1761-1772), 296.

Manbhavs: beggars, 120-122.

Mandap: gorge, 203.

Mandhardev: hill, 523-524.

Manes: chiefs of Mhaswad, 231, 527.

Manganga: river, 16.

Mangs: depressed classes, 111-112.

Manifesto: Mr. Elphinstone's (1818), 303-305.

Mantri: private record keeper in the Marathi government, 243, 244 note 1; history of the family, 399-600.

Manuro: 159.

Manyars: Musalman baggage rollers, 135.

Marathas: husbandmen, 75-79.

Maratha Vánis: traders, 60.

Markets: 216-217.

Marriage Details: 44-45.

- Parli : hill fort, 6, 10 ; surprised by Shivaji (1673), 244 ; captured (1700) by the Moghals, 251 ; fort, details, description, Rámdás Sádmi, temples, history, 336-339.
- Pár Pár : village, temples, history, 539.
- Parashurám Bháu : of Targaon (1790-1799), 297-299.
- Parashurám Náráyan Angal : Sátara banker and temple-builder (1710), 432, 511 note 1, 512.
- Parashurám Shrinivás : Pratinidhi (1806), 299-309.
- Parashurám Trimbak : Marátha commander (1690-1700), 249-251, 252-253, 255, 266.
- Pársis : 117.
- Pasarni : pass, 201.
- Passes : Sahyadri, 5 ; Mahádev-hill, 7 ; details of, 291-296.
- Pátan : sub-division details, boundaries, area, aspect, climate, water, soil, stock, holdings, crops, people, 436-438 ; town details, 539-540.
- Pátane Prabhus : writers, 57.
- Pátेश्वar : hill, caves, 540-542.
- Pátharvats : stone dressers, 89-92.
- Patvakars : tassel-makers, 92.
- Patvegars : Musalman silk tassel-twisters, 146.
- Pors : crop of, 161.
- Peddlers : 218.
- Peshwa : head manager of the Marátha government, 213.
- Peth : town, trade, fair, 542-543.
- Peth Pár : village, 539.
- Phaltan : state, 2 ; origin of the chiefs of, 231 ; reduced by Shivaji (1663), 238 ; 619-621.
- Pimpoda Budrukhl : village, scene of a supposed incantation, 541.
- Pingli : village, 543.
- Pinjúrís : Musalman cotton teasers, 146.
- Plough : of land, 160.
- Plunder : Shivaji's system about the disposal of, 241.
- Points : Mahábaleshvar, 503-506.
- Police : 400-401.
- Poona : Marátha capital moved to (1750), 291.
- Portuguese : wars with the (1739), 279-280.
- Post Offices : 213.
- Pottery : 221.
- Prabhus : writers, 57 ; Shivaji's partiality to, 232.
- Prachitgad : Sahyadri fort, 5, 11 ; taken by Chitaisinga a Gosavi (1816), 300 ; fort details, history, 543-545.
- Pratápgad : Sahyadri fort, 5, 9 ; built (1656) by Shivaji, 234 ; Afzulkhán murdered at (1659), 234-237 ; surrendered (1818) to the British, 308 ; 509 ; fort details, history, 545-547.
- Pratápính : seventh Sátara Rája (1810-1839), succeeds Sháhu, 300 ; is imprisoned in Vásoa (1817), 301 ; is restored ; his character ; fall of Vásoa and other forts ; a conspiracy put down ; enters into a treaty with the British ; condition of the country ; his disloyalty ; plot of his minister with two men of the British regiment ; appointment of a commission ; his intrigues in Goa and with Appa Sáheb the ex-Rája of Nágpur ; is found guilty and deposed ; agitation in his favour, 303-312 ; justice under, 390-391.
- Pratinidhi : creation of the office of, 249.
- Prices : 100-102, 376 note 1.
- Pritzler : General, in Sátara (1818), 302.
- Private Schools : 409.
- Pryággi. Prabhu : commandant of the fort of Sátara (1700), 251.
- Pusesávli : trade centre, 216 ; town, 547-548.
- R.
- Rágho Ballál : Shivaji's agent who murdered the Javli Rája (1653), 233.
- Raghuji Bhonsle : Sena Sáheb Sábha (1735), 276, 280, 281, 282, 283, 285, 286, 287, 290-291.
- Raghunáthráv : his unpopular measures (1706), 296.
- Raghunáth Svámi : religious teacher, 529.
- Rági : crop of, 162.
- Rahimatpur : trade centre, 214 ; town details, mosque, inscriptions, 548-549.
- Railways : 207-208.
- Rainfall : 20-25.
- Rájárám : Shivaji's son ; becomes regent (1689-1700) on Sambhaji's death ; makes Ginji his headquarters ; fresh arrangement of state offices ; his two officers Rámchandrapant and Parashurám Trimbak ; is besieged in Gingi ; fall of Ginji (1698) ; Rájárám in Kolhápúr and Sátara ; makes Sátara the seat of government ; his raid against Jalna ; is pursued by Zulfikárhán ; dies at Sinh-gad of exhaustion, 249-252.
- Rájpuri : village, caves, 550.
- Ráña : crop of, 163.
- Rámchandra : Yádev king (1271-1310), 225, note 1.
- Rámchandrapant Bávdékar : Marátha commander (1690-1705), 240-253, 255.
- Rámdás Svámi : Shivaji's spiritual teacher (1608-1681), 10, 238, 245, 460, 537, 538.
- Rám Rája : fifth Sátara king (1749-1777) ; his obscure life, circumstances attending his accession ; usurpation of authority by Balaji Peshwa (1740-1761) ; goes to Sângola to quiet a disturbance ; renounces all power to Balaji ; is kept a prisoner ; Tárabái's attempts to set him up ; his extreme weakness ; his prison life ; Tárabái's harshness towards him ; his death, 288-297.
- Rám Shástri : (1778), 296.

- Sháhu** : Aurangzeb's prisoner (1690); the emperor's partiality to him, 249; is released on the death of Aurangzeb (1707); is opposed by Tárábdí; becomes king (1708-1749); ministerial changes; war with Kolhápur; his authority upheld by the Moghal viceroy of the Deccan; his two wives; Pant Sachiv's party supports him; Báláji Vishvánáth; Nizám-ul-Mulk favours the cause of his rival Sambhájí of Kolhápur; Báláji Vishvánáth is appointed Peshwa; his ministers; his character; Syed Husain Ali Khán, the Moghal governor of the Deccan, is friendly to Sháhu; sends Báláji to assist the Syed brothers in their attempt to depose the emperor Feroksher; receives three imperial grants from Delhi; settlement of the country by the Bráhman ministers; his military officers; Bájiráv's ambitious scheme of conquest; Nizám-ul-Mulk's plans for weakening the Maráthá power; Nizám-ul-mulk outwitted by Bájiráv; Maráthás in Gujarát and Málwa; partition treaty with Kolhápur; Raghuji Bhonsle Sena Sáheb Subhá; wars in the Konkan; Maráthás in North India; expeditions into the Karnátak; Bráhman influence at Sátára; Sháhu's eccentricity and wit; Bráhman intrigues about his successor; his death, 253-290.
- Sháhu II. (1777-1810)** : his parentage; allows (1792) the Peshwa to assume the title of Vakil-ul-mutlak; is made an instrument by Sindia for suppressing the Bráhmanical ascendancy; is imprisoned by Nána Fadnavis; raises a disturbance; his death, 297-300.
- Sháhu** : Pratápsinh's adopted son (1857), 317, 319.
- Shankráji Malhár** : Syed Husain Ali's clerk (1716), 260.
- Shankráji Náráyan** : Pant Sachiv (1710), 235, 318.
- Shatakarnis** : Hindu dynasty (B.C. 90 - A.D. 300), 224.
- Shenis** : Bráhmins, 56.
- Shenpheds** : 104-105.
- Shewan** : Mr. A., 181 note 1.
- Shikhar-Shingnápur** : hill, 11.
- Shindárs** : self horsed Maráthá cavaliers, 240-241.
- Shimpis** : tailors, 94-95.
- Shingnápur** : holy village, temples, fair, 580-587.
- Shirala** : town, grove, fair, 587-588.
- Shirval** : village, caves, 588.
- Shirzakhán** : Moghal general (1686), 246-247.
- Shivájí** : founder of the Maráthá empire (1627-1680); his success in the Konkan and near Poona; is share in the murder of the Jávlí Rájá; captures Jávlí; surprises Rohira fort; builds (1656) ratápgad; murders (1659) Afzulkhán; surprises (659) Vasantgad fort; his religious observances; Ramdás Scámi; reduces Phaltan and scales the fort of Tátthvad; internal management; his infantry and cavalry; his management of forts; revenue arrangements; his judicial system; eight ministers; surprises Parli; takes Sátára, Chandan-Vandan, Pándugad, Nandgiri, and Tátthvad, and builds a chain of forts; invasion of the Madrás, Karnátak; his death, 232-245, 470.
- Shopkeepers** : 218.
- Sidis** : Jaujira chiefs, 277.
- Sidney Point** : Mahábaleshvar, 504.
- Sikalgars** : Musalmán mounters, 146.
- Siláháras** : Kolhápur kings (1038-1210), 224.
- Sindiás** : origin of the family, 268; given (1750) a share in the revenue of Málwa, 291; intrigues at the accession of Bájiráv (1796-1817), 298.
- Smith** : General (1817-1818), 300-303.
- Snakes** : 39.
- Soil** : 149.
- Solaknáth** : hill, 12.
- Sonárs** : goldsmiths, 95-96.
- Soyarábái** : Rájáráy's mother, put to death by Sambhájí (1680), 215.
- Spies** : Shivájí's system of, 240.
- Sports** : Dasara, 563-566, 633-639.
- Staff** : administrative (1884), 321-322.
- States** : Sátára, 2, 617-624.
- Stock** : 150.
- Stone-cutting** : 221.
- Sub-Divisions** : 1, 423-446.
- Sugarcane** : crop of, 166-168.
- Sultáni Khátiks** : see Bakar Kasás.
- Sumant** : foreign minister of the Maráthá government, 244, note 1.
- Surnames** : 53, 61, 64, 75, 80, 83, 88, 92, 93, 103, 107.
- Surnis** : general record-keeper of the Maráthá government, 243.
- Survey** : Tásgaon, Khatár, Máyni, Korogaon, Khánápúr, Wál-Sátára, Jávlí, Tásgaon, Karád, Helvák, Válva, (1833-1863), 350-383; results, 383-384.
- Sutárs** : carpenters, 96.
- Svarájya** : imperial grant for home-rule, 262, 263.
- Syed Husain Ali** : Moghal governor (1715) of the Deccan, 260, 261.
- Tái Tefin** : mistress of Parasurám Shrinivás Prati-máhi (1807), 299-300; 409.
- Tákári** : village, cave, templo, fair, 589.
- Támabats** : Musalmán coppersmiths, 140-147.
- Támbi** : village, 589.
- Támholis** : betel-sellers, 61-63.
- Tamkane** : village, caves, 580.
- Tánáji Málusre** : Shivájí's friend (1650), 236.

Shah: midhi's mistress (1807), 299-300; Pratāpainsi
 (1810-1839) imprisoned at (1817), 301; siege of
 (1818), 306-317; fort details, history, 606-608.
 of Pāsudevs: leggers, 121.
 be Vātegnon: village, temples, 608-609.
 w Vena: see Yenna.
 th Venkaji: Shihaji's adopted son, 313.
 P Vidal: Mr. G., 39.
 Y Villages: 45; police, 400; schools, 414.
 of Virātnagari: old name of Vāi, 221 note 3, 614.
 n Vīta: trade centre, 216; town, 609-610.
 ch
 g
 sc
 Vagos: 100.
 nt Vāi: trade centre, 213-214; military post (1464),
 ce 227; under a Bijāpur *mokaddar* (1618), 232;
 m Shirzekhān the Moghal general defeated at
 hi (1686), 247; surprised by Rāmchandrapant (1696),
 of 250; Nana Fadnavis in (1795), 298; survey, 363-
 in 367; sub-division details, boundaries, area, aspect,
 w climate, water, soil, stock, holdings, crops, peo-
 ple, 414-416; town details, description, temples,
 B old bridge, caves, history, 610-615.
 M aite: Sir Nicholas, Governor of Bombay (1708),
 K 254.
 li Waterfalls: Mahābaleshvar, 506-507.
 at

W.

Water-supply: 16, 151-153.
 Weaving: cotton, 222.
 Weights and Measures: 192-193.
 Wells: 153.
 Western Chalukya: Hindu dynasty (A.D.
 760), 221.
 Wheat: crop of, 162.
 Widow Marriage: ceremony, 8.
 Wild Animals: 38-39.
 Winds: 18.
 Wit: Shāh's, 238 note 2.
 Wood: working in, 221.
 Woodash: tillage, 159.
 Writers: 56-57.
 Y.
 Yashvant Malhar Chitnis: 319.
 Yavteshvar: hill, village, temple, 551, 562, 615.
 Yelur: village, 615-616.
 Yenna: river, 14; falls at Mahābaleshvar, 506-
 507.
 Yerad: village, temple, 616.
 Yerla: river, 15; canals, 152-153.
 Yusuf Adil Shāh: first Bijāpur king (1489-
 1510), 227-228.
 Z.
 Zulfikarkhān: Moghal general (1700), 252-255.